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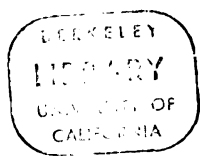
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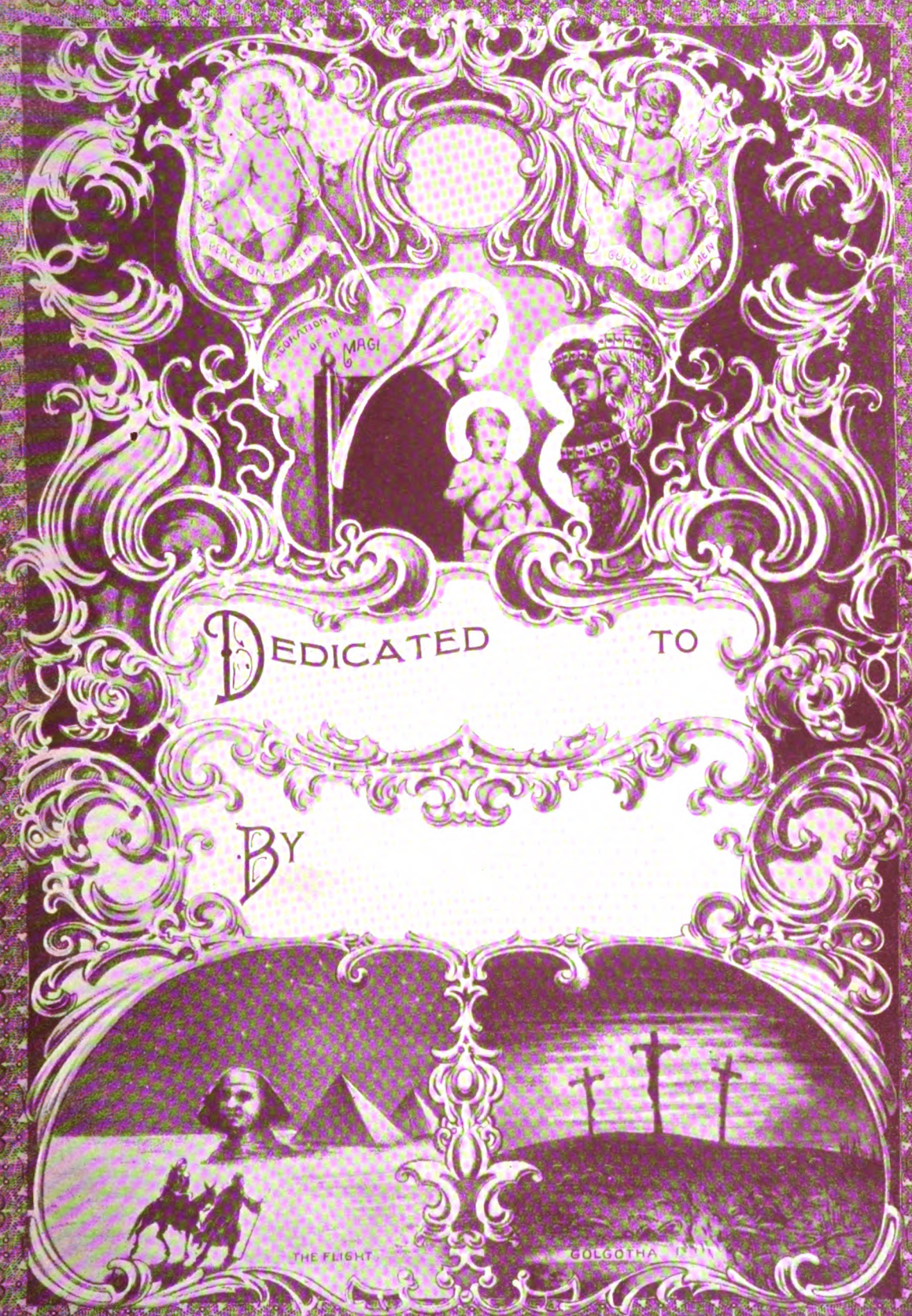






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LEO XIII.

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The Catholic Church Alone The One True Church of Christ



And I say to thee; That thou art Peter and upon this rock I will build my Church, and the gates of hell shall not prevail against it.

—Matthew xvi. 18-19.

And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound in heaven, and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven

SUMPTUOUSLY ILLUSTRATED WITH FAMOUS PAINTINGS BY
THE GREAT MASTERS

SIX VOLUMES IN ONE

BY THE DISTINGUISHED EXPONENTS OF CATHOLICISM

REV. HENRY DODRIDGE, D. D.
REV. HENRY EDWARD MANNING, D. D.
REV. F. LEWIS, of Granada
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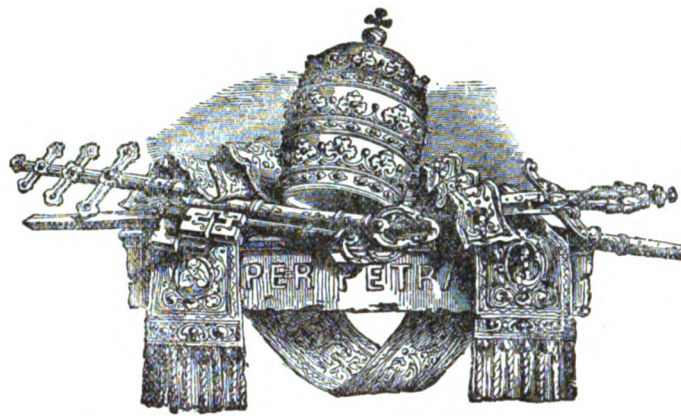
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INTRODUCED BY REV. M. A. WHITE, O. S. A.

1903

CATHOLIC EDUCATIONAL COMPANY
NEW YORK
PHILADELPHIA



LOAN STACK

To —
Fathers and Mothers

Every Time That They Shall
-- Instruct Their Children --

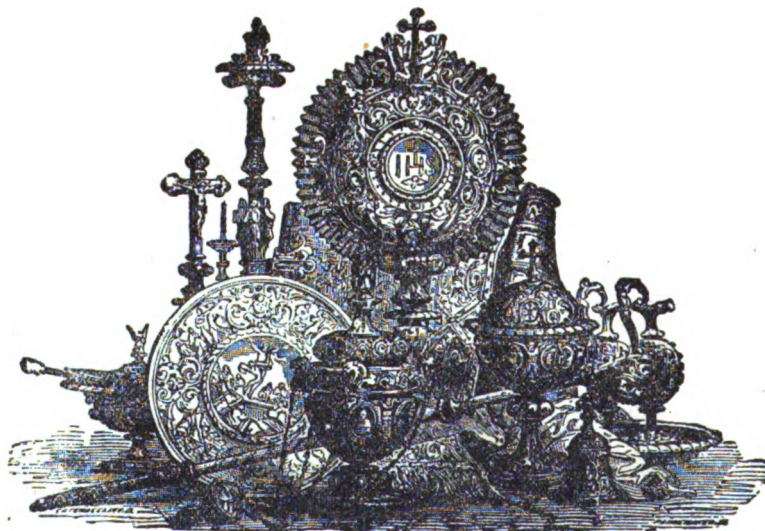
In the Christian Doctrine:

An Indulgence

...of...

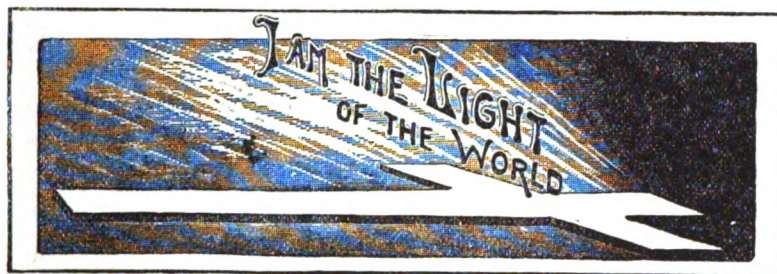
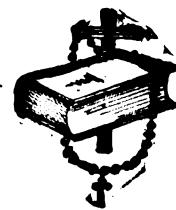
One Hundred Days

Raccolta, page 418.



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Nihil Obstat:

T. L. Kinkead,

July 24th, 1899.

Censor Deputatus.



Imprimatur:



Michael Augustine,

July 27th, 1899.

Archbishop of New York.



Apostolic Delegation
201 I Street, N.W.
Washington, D. C.

September 28th 1899.

Mr. J. Joseph Stally
Philadelphia Pa.

Dear Sir:

On my returning home
I found a copy of your publica-
tion "The one True Church,"
The name of the authors of
which you publish the works,
is an evident proof of the
usefulness of your publication
for the Catholic people.
I hope it will be read by
many of them.

Thanking you for your
kindness, I remain

yours truly
x Sebastian Depoff, ap.
Dep.

Cardinal's Residence,
408 N. Charles St.
Baltimore.

Sept. 25, '99.

My Dear Sir:

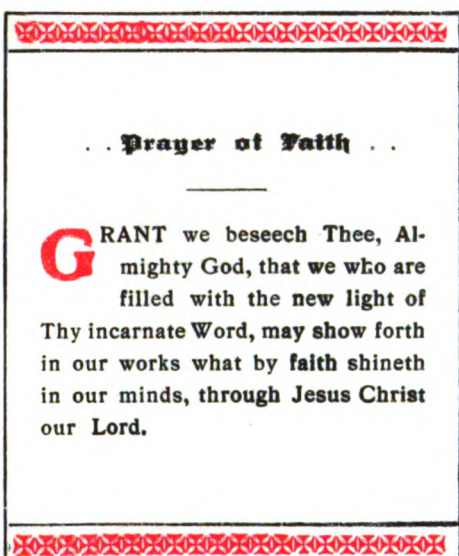
I beg to be excused for
delaying so long to acknowledge
the work you sent me; "The
Catholic Church alone, the one
true Church of God"; which
is furnished with the imprimatur
of his Grace of New York.

Though I have had time
this far to make only a
 cursory survey of the book, I
am sure it is a compilation
which will be very useful &
instructive to the searcher
after Catholic truth.

Faithfully, M. in V.

J. Card. Gibbons.

Mr. J. J. Mahony.



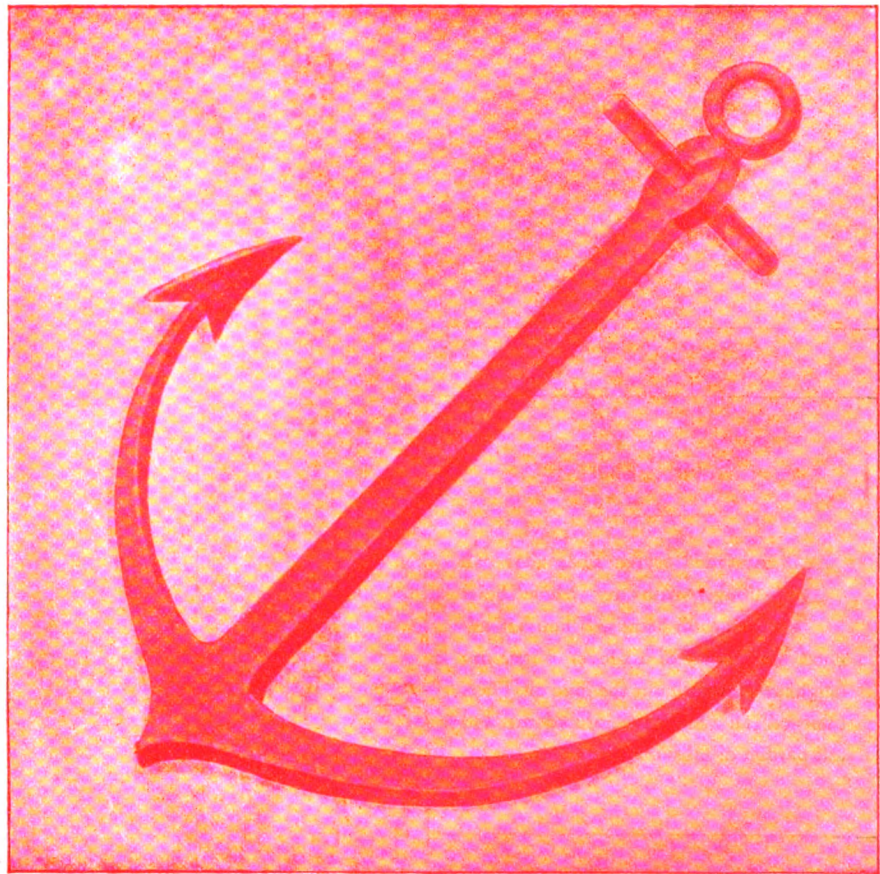
One Lord, one faith, one baptism; One God and Father of all.—Ephes. iv. 5, 6.

These words of the great apostle of the Gentiles show clearly that it is not a matter of indifference what faith or religion we profess. We often hear the expression from so-called enlightened men: "It is all the same to what religion we belong, we can be saved in any if we only believe in God and live uprightly." But this assertion is impious! Consider, my dear Christian, there is but one God and this one God has sent only one Redeemer, and this one Redeemer has preached but one Doctrine and has established but one Church. Had God wished that there should be more than one Church, then Christ would have founded others. Jesus, knowing the will of His Father, the eternal God, founded only one Church—the Catholic Church.



Prayer of Hope

O GOD of patience, of consolation and of hope, fill our hearts with peace and joy, and grant that we may become perfect in all good, and by Faith, Hope and Charity attain the promised salvation.



"I lay down my life for my sheep."—John x. 15.

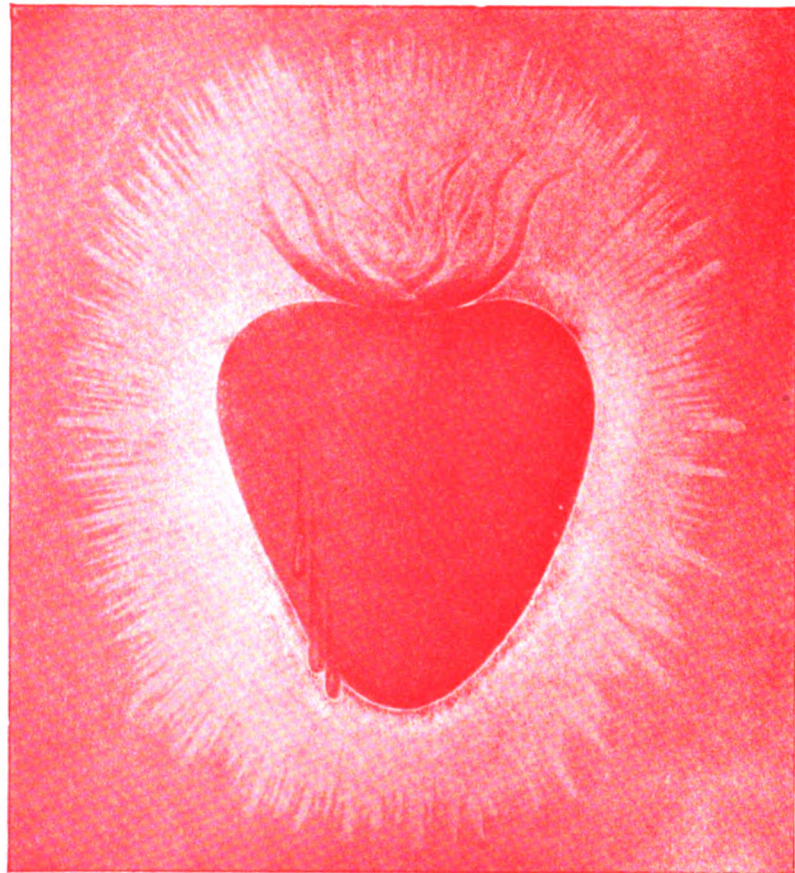
WHAT HAS CHRIST OBTAINED FOR US BY HIS DEATH?

The remission of our sins, the grace to lead a life pleasing to God in this world and eternal happiness in the next, for which we now fondly hope; with secure confidence may we now expect and most assuredly will obtain, if we do not fail on our part. What are the means of obtaining eternal happiness? The grace of God, that is, His continual assistance, is the practice of the divine virtues, Faith, Hope and Charity, the keeping of God's commandments, the frequent use of the sacraments, and constant prayer. These means must be diligently employed, for God, who, as Saint Augustine says, "created us without us," will not save us without us, that is, without our co-operation. We should keep this lesson constantly before our minds as our guiding star, pointing out the way to heaven.

Charity

✽ ✽ Prayer of Charity ✽ ✽

O my God! I love Thee above all things, with my whole heart and soul, because Thou art all-good and worthy of all love. I love my neighbor as myself for the love of Thee. I forgive all who have injured me and ask pardon of all whom I have injured.



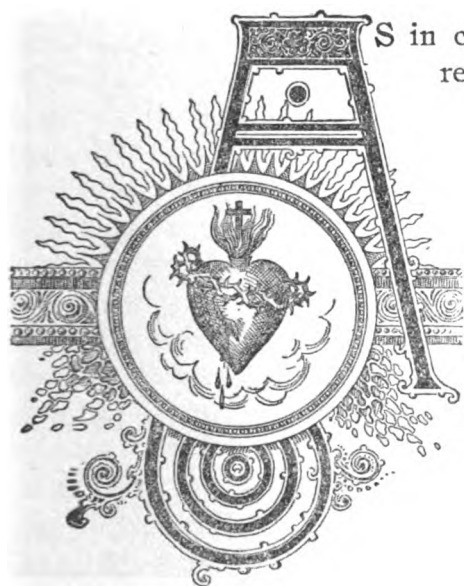
“Charity covereth a multitude of sins”

Epistle 1 Peter iv. 7-11. Dearly beloved, be prudent and watch in prayers. But before all things have a mutual charity among yourselves; “for charity covereth a multitude of sins.”

Using hospitality one towards another without murmuring; as every man hath received grace, ministering the same one to another, as good stewards of the manifold grace of God.

If any man speak, let him speak as the words of God; if any man minister, let him do it as of the power which God administereth; that in all things God may be honored through Jesus Christ.

Nothing renders us more worthy of the sanctifying grace of the Holy Ghost than the practice of this virtue—Charity. We should always speak kindly of our neighbor. Be generous towards the poor out of the means which God has given us, in imitation of De La Salle, Founder of the Brothers of the Christian Schools, who distributed his vast fortune among the poor, and who was canonized by Pope Leo, May 24, 1900.



S in corporal distempers a total loss of appetite, which no medicine can restore, forbodes certain decay and death; so in the spiritual life of the soul, a neglect or disrelish of pious readings and instruction is a most fatal symptom. What hopes can we entertain of a person to whom the science of virtue and eternal salvation doth not seem interesting or worth his application?

"It is impossible," says St. Chrysostom, "that a man should be saved, who neglects assiduous pious reading." No less criminal and dangerous is the disposition of those who mispend their precious moments in reading romances, which fill the mind with a worldly spirit, with a love of vanity, pleasure, idleness, and trifling, which destroy and lay waste all the generous sentiments of virtue in the heart, and sow there the seeds of every vice, which extend their influence over the whole soul. Who seeks nourishment from poison? What food is to the body, that our thoughts and reflections are to the mind: by them

the affections of the soul are nourished. The chameleon changes its color as it is affected by sadness, anger, or joy, or by the color upon which it sits; and we see an insect borrow its lustre and hue from the plant or leaf upon which it feeds. In like manner, what our meditations and affections are, such will our souls become, either holy and spiritual, or earthly and carnal.

By pious reading the mind is instructed and enlightened, and the affections of the heart are purified and inflamed. Reading religious books is commended by St. Paul as the summary of spiritual advice. (2 Tim. 14, 13.)

Devout persons never want a spur to assiduous reading, or meditation; they are insatiable in this exercise, and according to the golden motto of Thomas à Kempis, they find their chief delight in a closet with a good book. Worldly and tepid Christians stand certainly in the most need of this help to virtue. The world is a whirlpool of business, pleasure and sin. Its torrent is always beating upon their hearts, ready to break in and bury them under its flood, unless frequent pious reading oppose a strong fence to its waves. The more deeply a person is immersed in its tumultuous cares, so much the greater ought his solicitude to be to seek repose, after the fatigues and dissipations of business and company; to plunge his heart by secret prayer in the ocean of the divine immensity, and by pious reading to afford his soul some spiritual reflection; as the wearied husbandman, returning from his labor, recruits his spent vigor and exhausted strength by allowing his body necessary refreshment and repose.

Our Lord and Saviour, Jesus Christ, has declared that He was sent by His heavenly Father "to preach the Gospel to the poor." (Luke iv. 18.) "Let us go," said He to His Apostles, "into the

neighboring towns and cities, that I may preach there also, for to this purpose am I come." (Mark i. 38.) The mission of Jesus Christ was and is to be continued by his priests: "As the Father hath sent me, I also send you." Immediately before ascending to heaven, He again laid and impressed upon all pastors of souls that the most important duty is that of preaching. His last solemn word to those whom He charged to continue His work is: "All power is given to me in heaven and on earth. The universe belongs to me by title of heritage. Already heaven is acquired by my labors and sufferings. The earth remains to be conquered, and I rely on you, my Apostles, my priests, to subdue it to the empire of my grace: Go, then, and teach all nations, and preach my Gospel to every creature."

In compliance with this obligation "the Apostles went forth and preached everywhere" (Mark xxvi. 20), in the face of all kinds of opposition. "They obeyed God rather than men." (Act v. 29.) St. Paul would not even allow any one to regard as a merit his zeal to announce the Gospel. To preach was for him, as he tells us, a necessity. He uttered against himself a kind of anathema if ever he neglected so sacred a duty: "Woe to me if I do not preach the Gospel." What he most emphatically insisted on, in his Epistles to Timothy and Titus, was the duty of preaching the word of God. He adjures his two disciples and all pastors of souls, by all that is most holy and awful; he adjures them by the presence of God, and of Jesus Christ, by his future coming, by his eternal reign, to preach the word of God, to preach it in season and out of season—to use all persuasive means which the most ardent charity inspires: "I charge thee, before God and Jesus Christ, who shall judge the living and the dead, by his coming and his kingdom, preach the word; be instant in it in season and out of season; reprove, entreat, rebuke in all patience and doctrine." (2 Tim. iv. 1, 2.)

Hence the Church has never ceased to exhort her pastors to discharge most faithfully their duty of preaching the word of God. In one of her canons she ordains that, if a priest having charge of souls shall fail to give them the bread of the word of God, he shall be himself deprived of the Eucharistic Bread; and if he continue in his criminal silence, he shall be suspended. The preaching of the word of God has, indeed, always been the great object of the solicitude of the Church. The Council of Trent arms the bishops with her thunders, and charges them to inflict her censures upon those mute pastors whom the Holy Ghost has branded as "dumb dogs, not able to bark." (Isa. lvi. 10.) The all important duty of giving religious instruction was never more binding, and more necessary to be complied with, than it is in our age. What the Fathers of the Council of Trent say on this duty applies more emphatically to our age and country:

"As the preaching of the divine word," they say, "should never be interrupted in the Church of God, so in these days it becomes necessary to labor, with more than ordinary zeal and piety, to nurture and strengthen the faithful with sound and wholesome doctrine, as with the food of life: for false prophets have gone forth into the world, (1. John iv. 1), with various and strange doctrines (Heb. xiii. 9), to corrupt the minds of the faithful, of whom the Lord has said: I sent them not, and they ran; I spoke not to them, yet they prophesied. (Jer. xxiii. 21.)

"In this unholy work their impiety, versed as it is in all the arts of Satan, has been carried to such extremes, that it would seem almost impossible to confine it within bounds; and did we not rely on the splendid promises of the Saviour, who declared that He had built His Church on so solid a foundation that the gates of hell shall never prevail against it, (Matt. xvi. 18), we would be filled with most alarming apprehensions, lest, beset on every side by such a host of enemies, assailed by so many and such formidable engines, the Church of God should, in these days, fall beneath their combined efforts. Not to mention those illustrious states, which heretofore

professed, in piety and holiness, the Catholic faith, transmitted to them by their ancestors, but are now going astray, wandering from the paths of truth, and openly declaring that their best claims of piety are founded on a total abandonment of the faith of their fathers,—there is no region however remote, no place however securely guarded, no corner of the Christian republic into which this pestilence has not sought secretly to insinuate itself. Those who proposed to themselves to corrupt the minds of the faithful, aware that they could not hold immediate personal intercourse with all, and thus pour into their ears their poisoned doctrines, by adopting a different plan, disseminated error and impiety more easily and extensively. Besides those voluminous works, by which are sought the subversion of the Catholic faith, they also composed innumerable smaller books, which veiling their errors under the semblance of piety, deceived with incredible facility the simple and the incautious.” (Preface to the Catechism of the Council of Trent.) “It is, indeed, incumbent upon the ministers of the altar,” says our Holy Father, Pius IX, in his address of 1877 to the Lenten preachers, “to lift up their voices as loudly as possible, to save society from the abyss.” “Cry,” says the Lord to the pastor, “cease not, lift up thy voice like a trumpet, and show my people their wicked doings.” (Isa. lviii. 1.) “If thou dost not speak to warn the wicked man from his way, that wicked man shall die in his iniquity, but I shall require his blood at thy hand.” (Ezek. xxxiii. 8.)

Now, if we see such perverse zeal in the ministers of Satan to spread, by all possible means, their doctrines, with what zeal should not Christians, and especially Christian Pastors, be moved to make known the Gospel truths, and repeat them in season and out of season, regardless of fastidious minds which are displeased when a priest repeats a thing and goes over old, but necessary ground again. “What,” exclaims St. Francis de Sales,—“what, is it not necessary, in working iron, to heat it over and over again, and in painting to touch and retouch the canvas repeatedly? How much more necessary is it to repeat the same thing again and again, in order to imprint eternal truths on hardened intellects, and on hearts confirmed in evil: St. John, the Baptist, and the Apostle St. Paul spoke from their prison walls; St. Peter spoke freely and forcibly before the ancients, saying that it is better to obey God than men; and the Apostle St. Andrew spoke from the wood of the cross.”

When in Japan, St. Francis Xavier climbed mountains, and exposed himself to innumerable dangers, to seek out those wretched barbarians in the caverns where they dwelt like wild beasts, and to instruct them in the truths of salvation. St. Francis de Sales, in the hope of converting the heretics of the province of Chablais, risked his life by crossing a river every day for a year, on his hands and knees, upon a frozen beam, that he might reach and preach to those stubborn men. St. Fidelis, in order to bring the heretic of a certain place back to God, cheerfully offered up his life for their salvation.

The first part of this book, written by the Rev. Father Dodridge, D. D., embraces the Twelve Articles of the Creed, The Ten Commandments, The Seven Sacraments, Sin and its Effects on the Soul, Death, Judgment, Hell and Heaven, The Lord's Prayer beautifully explained, The Hail Mary explained, The Ceremonies of the Church are clearly defined. It is very important that every Catholic should understand these subjects thoroughly, so as to have an enlightened knowledge of the real beauty of his religion. As children we learned our Catechism in the order of question and answer, so the author indulged the hope that by adopting a similar style of instruction he would awaken memories of our youth, and thereby induce us to perfect, as far as possible, the work began in childhood. If we see a builder lay the foundation stone of a house, and then throw aside his implements of labor, and leave the house unfinished, we characterize him as insane. How much more should we condemn the young man or woman, who will endeavor

to persuade himself or herself, that having learned the Catechism that he or she is properly instructed in the faith. This is a delusion. The Catechism is the groundwork—the foundation stone; but we must finish the structure. We must enlighten the heart and soul by instructive reading. In this part of the book the author proves, defines and explains the sublime truths of our holy religion so that we can see them reflected as the mirror reflects our shadow.

The second part of this work, written by the distinguished Rev. Henry Edward Manning, D.D., in a profound and scholarly way, proves the Catholic Church alone to be infallible. This he makes clear from the promise of Christ to St. Peter, in the sixteenth chapter of St. Matthew, where he says, "Thou art Peter, that is a rock, and upon this rock I will build my Church, and the gates of hell shall not prevail against it," Matt. 16: 18. He shows how this Church has withstood persecution from the day of her establishment to the present time, and that although the powers of darkness will never cease to make war upon her, their efforts will always be as vain as the winds and the rain against a house that is built upon a rock, and as her faith has stood the shock both against the attack of Jews and Pagans, and the deceitful reasoning of Arians, Nestorians, Butychians, Donatists and Pelegians, so will it remain immovable to the world's end.

The third part of this book, written by the Rev. F. Lewis, points out the motives which should urge us to lead truly Christian lives. He shows us the deep love which our Divine Lord cherishes for each one of us, so that he became man, assumed our infirmities, and by his death on the cross satisfied his offended Father, and thus opened heaven and purchased man's redemption. Here he points out, like a guiding star, the way to follow in order to save our souls. He proves that this world is short, dangerous, blind and deceitful. That it is a barren soil, a wood full of thorns, a green meadow full of snakes, a garden luxuriant in flowers but no fruit, a river of tears, a fountain of cares, a sweet poison and a pleasing frenzy.

The fourth part of this work, written by the Rev. Stephen Keenan, is of priceless value. This profound scholar conducts the reader, step by step, through the sublime mysteries of our holy religion, from the morning of creation to the present day. The questions are asked, and the answers and proofs follow, so that the simplest child can understand his religion by making a study of it. This eminent divine, who spent his whole life in acquiring a thorough knowledge of our faith, gives us in this work the embodiment of his masterly knowledge in expounding our religion, so that the reader having made a study of this part stands prepared to answer all questions put him by non-Catholics. Here too we find this learned priest reviewing both the Old and New Testaments, explaining their sacred mysteries in the plainest manner, and as the Sacred Scriptures are written in mystery as laid down by St. Peter; this is an important part of the book—a guide and key to our religion.

The fifth part of this book is by the Rev. Father Vaughn, S. J. His subject is one of peculiar interest. In his own masterly way he reviews Protestantism from its birth to the present hour. This contribution I regard as of rare value.

The sixth part of this book is from the pen of Pope Leo XIII., on Americanism. The controversy which has been going on for some time, has been set at rest by the Holy Father.

The life of Father Hecker, the Paulist, recently translated into French, advocated the philosophy of making some concessions to Protestantism, to wean them over to the True Church of Christ, and on this point the Bishops of the Church in this country were somewhat divided and His Holiness seeing this, speaks with the power and authority of Christ, that he cannot yield up any portion of that divine treasure handed down to him, step by step, from Christ himself.

The last chapter of this work is taken up with priceless gems selected from the sermons of the immortal Father Thomas N. Burke, the Dominican. One of these sermons is worth more than the entire book costs, composed by him who electrified the Catholic world by the charm of his eloquence, and vanquished England's boasted historian, James Anthony Froude. I consider this book, "The One True Church," one of the most useful and instructive ever published in this country, and therefore I trust it will find its way into every Catholic family. This book strips schism of her mask, and stops the mouth of heresy. It points out with an evidence not to be impeached the day of separation; when Protestantism was born, and the hour of revolt and rebellion; when the heretic said, like Lucifer, in the pride of his heart, "I will not serve." If there ever was a work which rendered almost visible and tangible to men that promise of the Redeemer to this Church, "And the gates of hell shall not prevail against her," surely this work is "The One True Church." If infidelity, immorality and heresy have opened wide their mouths and are everywhere devouring their victims, is it not a blessing from God that the children of the Church should be preserved from them, and fed with the wholesome food of pious reading? The reader will see that the Catholic Church has withstood the persecutions of 1900 years. The Catholic Church having triumphed over her enemies, stands to-day more proud, more vigorous than ever, having the laurel wreath of victory entwined around her virgin brow.

REV. M. A. WHITE, *O. S. A.*





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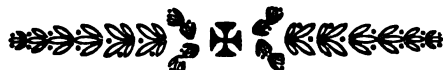
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Life of Christ in 48 pictures.

(16)



PICTORIAL ILLUSTRATION OF THE LIFE OF CHRIST.

The Annunciation.

When the time was come fixed by God from all eternity to shower down His blessings upon mankind by giving them a Redeemer, He sent from heaven the angel Gabriel to Mary, a virgin living in Nazareth. The angel greeted her, saying: Hail, full of grace; the Lord is with thee: blessed art thou amongst women. Then he assured her that, by the ineffable virtue of the Holy Ghost, she should conceive, bear a son, and still remain a virgin. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word. (St. Luke, I.)

The Birth of Christ.

When the night had finished half its course, and the whole creation lay hushed in silence, when the hour was come for the eternal Word to be born in time, the undeiled and ever immaculate Virgin brought forth her first-born son, wrapped him up in swaddling-clothes, and laid him in the manger. There, unknown to the world, shivering with the cold, and destitute of the common solaces of life, Jesus lay in an open stable. He began to dwell amongst us in a state of humility, poverty and sufferings, and by that has shown us what judgment we are to form of the riches and pleasures of the world. (St. Luke, II.)

Presentation of Jesus in the Temple.

At the end of forty days Mary repaired to Jerusalem that she might there satisfy the twofold precept of her own purification and of the child's presentation in the Temple, though they both were exempt from the law. There lived at that time in Jerusalem a good old man called Simeon, who had received a promise that he should not depart out of life before he had seen the Messiah. Inspired to visit the Temple at the time of our Lord's presentation, he took the Divine Infant into his arms, and praised the Lord, saying: "Now dost Thou dismiss Thy servant in peace, since, according to Thy word, mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples." (St. Luke, II.)

Adoration of the Kings.

Led on by a star, the Wise Men of the East came to Bethlehem, after having vainly inquired at Jerusalem for the new-born Saviour. They found the child, with Mary His mother. They fell upon their knees, opened their treasures and presented to Him their offerings of gold, frankincense and myrrh. When they had finished their acts of adoration, God admonished them not to return to Jerusalem, where Herod sought the life of the child, and they returned by another way to their country. If we imitate the Wise Men in seeking the Saviour, we shall surely find Him. (St. Matt., II.)

The Flight into Egypt.

An angel in the night informed Joseph that Herod intended to destroy the child, and admonished him to save both Jesus and His mother by a speedy flight into Egypt. He rose upon the first notice that was given him, took the child and His mother and set out on the perilous journey, uncertain when or whether he should ever return or not. The love he bore to Jesus, the desire he had of serving Him to the extent of his power, softened every hardship, and made him forget the labors of an unexpected banishment. If once assured of the divine will, let us follow it without fear. (Matt., II.)

Rest During the Flight.

Jesus might have rendered Himself invisible, or by a visible exertion of His power might have disarmed Herod; but He chose to fly, for the encouragement of those who were afterwards to suffer banishment for His sake. By His own example He would instruct His followers that in the heat of persecution they may laudably fly to save their lives, in the hope of some future good. We may venture to accept with devout belief the pious and beautiful legends of the miraculous interposition of God in behalf of His beloved pilgrims. "He hath given His angels charge over thee: to keep thee in all thy ways." (Ps. 90, II.)

The Holy Family.

St. Joseph is the head of the Holy Family; he earns a livelihood for Jesus and Mary in the sweat of his brow. Mary is the heart: She kept all these words, pondering them in their heart. (Luke II, 19.) But this meditation does not impede her in the discharge of her household duties, for Jesus occupies both her heart and her hands. Three times a year the Jews were obliged to visit the Temple at Jerusalem. The parents of Jesus willingly complied with this requirement of the law. Jesus did not accompany them on these pilgrimages till He was twelve years old, and then the journey brought them great sorrow.

Jesus Amidst the Doctors.

"His parents went every year to Jerusalem, at the solemn day of the pasch. And when He was twelve years old, they going up into Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned the Child Jesus remained in Jerusalem, and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him among their kinsfolk and acquaintance. And not finding Him, they returned into Jerusalem, seeking Him. And it came to pass that after three days they found Him in the Temple, sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard Him were astonished at His wisdom and at His answers." (St. Luke, II.)

Jesus Assists St. Joseph at Work.

"And seeing Him, they wondered. And His mother said to Him: Son, why hast Thou done so to us? Behold Thy father and I have sought Thee sorrowing. And he said to them: How is it that you sought me? Did you not know that I must be about my Father's business? And they understood not the word that He spoke unto them. And He went down with them, and came to Nazareth, and was subject to them." (Luke II, 48-51.)

From His twelfth to His thirtieth year Jesus dwelt with Mary and Joseph in their humble home at Nazareth, advancing "in wisdom and age, and grace with God and men," helping St. Joseph at his work. "Is not this the carpenter's son?" (Matt., XIII, 55.)

Baptism of Jesus.

"Then cometh Jesus from Galilee to the Jordan unto John, to be baptized by him. But John stayed Him, saying: I ought to be baptized by Thee, and Thou comest to me? And Jesus answering, said to him: Suffer it to be so now: for it becometh us to fulfill all justice. Then he suffered Him. And Jesus being baptized, forthwith came out of the water; and lo, the heavens were opened to Him; and He saw the Spirit of God descending as a dove, and coming upon Him. And behold a voice from heaven, saying: This is my beloved Son, in whom I am well pleased." By His baptism in the Jordan Jesus consecrated and sanctified the baptism of the New Law. (St. Matthew, III.)

The Miracle at Cana.

After His baptism, Jesus began to preach and chose His disciples. Though He had not yet wrought any public miracle in testimony of His divine mission, His name was much talked of in the country. Being at Cana, a town in Galilee, He and His disciples were invited to a marriage feast. Mary, His mother, was also there. During the entertainment the wine failed, which, being observed by the Blessed Virgin, she mentioned it to Jesus, whose power, she knew, was equal to His charity. The answer she received might be construed into a refusal by any one less acquainted than Mary was with the designs of her divine Son: she told the waiters to do what Jesus would direct them; which having been done it appeared that Jesus, at the instance of His mother, had changed water into wine. This was the first miracle by which Jesus manifested His glory. (St. John, II.)

Jesus Purges the Temple.

"After this He went down to Capernaum, He and His mother, and His brethren and His disciples; and they remained there not many days. And the Pasch of the Jews was at hand, and Jesus went up to Jerusalem; and He found in the Temple them that sold oxen and sheep and doves, and the changers of money sitting. And when He had made as it were a scourge of little cords, He drove them all out of the Temple, the sheep also and the oxen; and the money of the changers He poured out, and the tables He overthrew. And to them that sold doves He said: Take these things hence, and make not the house of my Father a house of traffic. And His disciples remembered that it was written: The zeal of Thy house hath eaten me up." (St. John, II.)

Jesus and the Samaritan Woman.

On His way from Judea into Galilee, Jesus passed through Samaria. Near the town of Sichar he was resting at a well, when a woman came, whom he asked to let Him drink. At this the woman was surprised, for the Jews had no communication with the Samaritans. Jesus explained to her His mission, saying: The water I shall give shall become a living fountain of life everlasting. He mentioned some past actions of her life, and to her question which temple, that in Jerusalem or that on Mount Garizin, was the true place of divine worship, He answered that the time was at hand when both were to be abolished, and the true adorers would adore the Father in spirit and in truth. Then the woman hastened into the town to inform the people of the wonderful prophet she had found. (St. John, IV.)

Jesus Heals the Sick.

"He hath done all things well: He hath made both the deaf to hear, and the dumb to speak." (Mark VII, 37.) What motive had Jesus in performing the astounding miracles related in the Gospels? They manifested His glory, and showed Him to be the Son of God. Because Jesus did these miracles before His disciples, "they believed in Him." Here we have the utility of miracles, namely to confirm in our hearts the belief in Christ. How can any unprejudiced and reasonable mind call in question the miracles of our blessed Lord? If their falsity could have been proven, the enemies of Jesus would have hastened to do so. Well may we be proud as Christians, that the doctrine of our divine Master is attested by countless undeniable miracles.

The Miraculous Draught of Fishes.

"And sitting, He taught the multitudes out of the ship. Now when He had ceased to speak, He said to Simon: Launch out into the deep, and let down your nets for a draught. And Simon answering, said to Him: Master, we have labored all the night, and have taken nothing; but at Thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus' feet, saying: Depart from me, for I am a sinful man, O Lord. And Jesus saith to Simon: Fear not; from henceforth thou shalt catch men." (St. Luke, V.)

The Sermon on the Mountain.

Jesus, in His discourse upon the mountain, specifies the virtues which He expects to see in His faithful followers: purity of intention, a desire of pleasing God in all things, fraternal love, meekness, pardon of injuries, diligence in prayer, a serious endeavor at salvation, a perfect observance of His commandments, and a cleanness of heart free not only from grievous sins, but also, as much as may be, from those lesser transgressions which tarnish the beauty of the soul, and lead by degrees to perdition. For whoever is unfaithful in little things will be likewise unfaithful in greater things. Jesus closes His summary of Christian duties with the injunction: Judge not, that you may not be judged, and with the parable of the firmity of His Church.

(St. Matt., IV.)



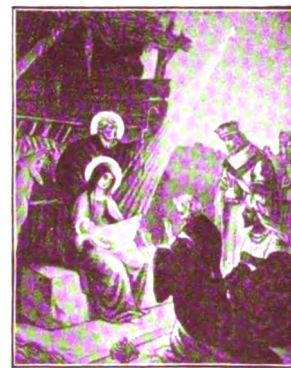
The Annunciation.



The Birth of Christ.



Presentation of Jesus in the Temple.



Adoration of the Kings.



The Flight into Egypt.



Rest During the Flight.



The Holy Family.



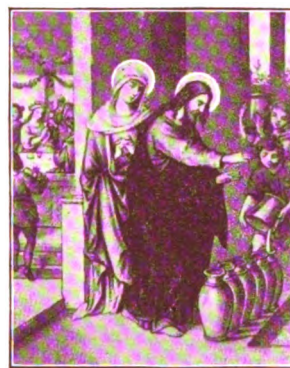
Jesus Amidst the Doctors.



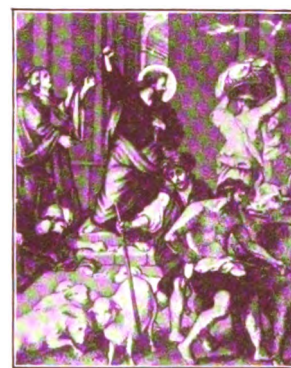
Jesus Assists St. Joseph at Work.



Baptism of Jesus.



The Miracle at Cana.



Jesus Purges the Temple.



Jesus and the Samaritan Woman.



Jesus Heals the Sick.



The Miraculous Draught of Fishes.



The Sermon on the Mount.

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Jesus Raises the Youth of Naim.

"And it came to pass afterward that He went into a city that is called Naim, and there went with Him His disciples and a great multitude. And when He came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother, and she was a widow: and a great multitude of the city was with her. Whom the Lord had seen, being moved with mercy toward her, He said to her: Weep not. And He came near, and touched the bier. (And they that carried it stood still.) And He said: Young man, I say to thee, arise. And he that was dead sat up, and began to speak. And He gave him to his mother. And there came a fear on them: and they glorified God, saying: A great prophet is risen up among us, and God hath visited His people." (St. Luke, VII.)

The Woman Taken in Adultery.

Jealous of the great fame of Jesus, the Pharisees watched every opportunity to destroy His credit and slander His reputation amongst the people. They had surprised a woman in adultery. They led her to Jesus and asked Him what He would have done to her. Their intention was, to accuse him of cruelty if He condemned her, and of violating the law if He acquitted her. For the law of Moses ordained that every woman convicted of adultery should be stoned to death. They insisted on an answer. Jesus said: "Let him who is without sin amongst you cast the first stone on her." The Pharisees sneaked away. Jesus asked the woman if any one had condemned her, and she answered, "No one." "Neither shall I," replied He. "Depart in peace, and beware thou sin no more." (St. John, VIII.)

Jesus Raises Jairus' Daughter.

"Behold a certain ruler came up and adored Him, saying: Lord, my daughter is even now dead: but come, lay Thy hand upon her and she shall live. And Jesus rising up followed Him with His disciples. . . . And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, He said: Give place, for the girl is not dead, but sleepeth. And they laughed Him to scorn. And when the multitude was put forth, He went in, and took her by the hand. And the maid arose. And the fame thereof went abroad into all that country." (St. Matt., IX.)

The Miracle of the Loaves and Fishes.

Jesus having retired to the sea of Tiberias, He crossed it. Coming to the opposite shore, He found a multitude of people who had come to hear His instructions and see His miracles. The day began to decline. The apostles advised their divine Master to dismiss the multitude, for the place was a desert, and the people had brought no provisions with them. "But Jesus said to them: They have no need to go: give you them to eat. They answered Him: We have here but five loaves and two fishes. He said to them: Bring them hither to me. And when He had commanded the multitudes to sit down upon the grass, He took the five loaves and the two fishes, blessed and broke and gave the loaves to His disciples, and the disciples to the multitude. And they did all eat and were filled. And they took up what remained, twelve full baskets of fragments. And the number of them that did eat was five thousand men, besides women and children. (St. Matt., XIV.)

St. Peter Upon the Waters.

The wonderful multiplication of the loaves and fishes filled the people with such gratitude towards Jesus, that they wished to crown him king. But He fled and hid in a neighboring mountain. Meanwhile the apostles had put to sea. A storm arose during the night. Towards morning Jesus advanced towards them walking on the water. The apostles were terrified at the apparition. Jesus spoke to them, saying: "Fear not: it is I." Peter was first to know his Master's voice, and replied: "Lord, if it is you bid me come to you upon the waters." Jesus said, "Come." Peter walked boldly on the water till he came near to our Lord, when he began to lose courage and sink. Terrified, he cried out, "Save me!" and Jesus stretched forth His hand, took hold of him, saying: "Thou man of little faith, why didst thou doubt?" He entered with him into the boat: the wind fell, and they rowed ashore. (St. Matt., XIV.)

Jesus Gives to St. Peter the Keys.

"And Jesus came into the quarters of Caesarea Philippi, and He asked His disciples, saying: Who do men say that the Son of man is? But they said: Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets. Jesus saith to them: But who do you say that I am? Simon Peter answered and said: Thou art Christ the Son of the living God. And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee but my Father who is in heaven. And I say to thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven." (St. Matt., XVI.)

The Good Shepherd.

"And He spoke to them this parable, saying: What man of you that hath an hundred sheep: and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it? And when he hath found it, lay it upon his shoulders rejoicing: and coming home call together his friends and neighbors, saying to them: Rejoice with me, because I have found my sheep that was lost. I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance." (St. Luke, XV.)

Jesus Blesses the Children.

One day, after teaching, Jesus sat down to rest, when the mothers brought their children to Him, that He might bless them. The disciples, anxious to spare Him, rebuked them, and tried to keep them back. But Jesus said to them: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Amen I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it." And embracing them, and laying His hands upon them, He blessed them. (St. Mark, X.)

The Resurrection of Lazarus.

Lazarus was taken dangerously ill in Bethania, and his two sisters, Martha and Mary, notified Jesus, hoping that He would come and heal him. Jesus answered, that this sickness was not to death, but for the manifestation of His and His Father's glory. After some days Jesus went to Bethania. Lazarus had died meanwhile, and had been four days in his grave. He asked the sisters where they had laid him, and went with them to the tomb, which was closed with a stone. This was removed. Jesus lifted His eyes to heaven, and, after a short but fervent prayer, cried with a loud voice: "Lazarus, come forth!" And the dead man came forth, bound as he was "Loose his bands," said Jesus, "and let him go." And Lazarus went home with his sisters. (St. John, XI.)

Jesus Enters Jerusalem.

The time drawing near when Jesus was to begin His sufferings for the redemption of mankind, He went with His apostles toward Jerusalem. At the village of Bethphage he sent two of His disciples for an ass and a colt. They brought them, laid their garments on them, and He sat on the colt. Meanwhile news had reached Jerusalem that Jesus was about to enter the city in triumph, and a great multitude went out to meet Him. They spread their garments on the way, cut branches from the palms and olive trees, strewed them before Him, and cried: "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord Hosanna in the highest!" (St. John, XII.)

The Last Supper.

The promise of Jesus, that He would give us His body to eat and His blood to drink, which He had made after the miraculous multiplication of loaves in the desert, was fulfilled by Him at the Last Supper. Whilst sitting at the table with His apostles, Jesus took of the bread that was before Him, and, holding it in His sacred hands, lifted up His eyes to heaven; then He gave thanks and, blessing the bread, gave it to His apostles, saying, "Take ye and eat: This is my Body, which is given for you." By these words Jesus changed the bread into His adorable body. Taking then the chalice, He said: "Drink ye all of this, for this is my blood of the new testament, which shall be shed for you and for many for the remission of sins. Do this for a commemoration of me." By these words Jesus changed the wine into His blood: and by the words, "Do this in commemoration of me," He ordained the apostles priests, and instituted for all time the adorable Sacrament of the Altar. (St. Matt., XXVI.)

Jesus at Gethsemani.

Poor, and exercised in labors from His youth, Jesus is ready to do and suffer still more, according to the divine decrees. "My Father, if it be possible, let this chalice pass from me: nevertheless not as I will, but as Thou wilt." And His sweat became as drops of blood trickling down upon the ground. And there appeared to Him an angel from heaven, strengthening Him. And being in agony, He prayed the longer." Encouraged by His example, and strengthened by His grace, the zealous Christian humbly submits to hardships and distress, as He has seen his Redeemer do before him. Prayer is his best and only comfort: it is taught him by the example of Jesus in the Garden of Gethsemani. (St. Matt., XXVI.)

Jesus Condemned to Death.

From Gethsemani Jesus, abandoned by His disciples, was led captive, after His betrayal by Judas, to Annas and Caiaphas, and then to the tribunal of Pilate, the Roman governor. Pilate asked what accusation they brought against Jesus! and seeing that the Jews had accused Him out of mere spite and envy, tried to release Him. There was in prison a notorious criminal named Barabbas, and, in the hope of saving Jesus, Pilate asked the Jews whom of the two he should release, as was customary on the feast of the passch. They cried: "Away with Jesus! Give us Barabbas!" In hopes of moving them to compassion, he had Jesus cruelly scourged. Not appeasing thereby the hatred of the Jews, he delivered Jesus unto them to be crucified. (St. Matt., XXVII.)

Jesus Carries His Cross.

The Jews, having at length extorted the sentence which they had so obstinately been bent upon, carried it into immediate execution. They had already prepared a huge cross. This they laid upon the shoulders of our divine Lord, to carry to Calvary, the place of executions. Two thieves were condemned to be crucified at the same time. Jesus, therefore, went forth, bearing His cross, burdened, as the prophet had said, with our iniquities, and carrying all the grief that a sinful world had heaped upon Him. He went forth towards Mount Calvary, amidst the insults of the multitude that crowded round to be spectators of His sufferings. (St. Matt., XXVII.)

Jesus Falls the First Time.

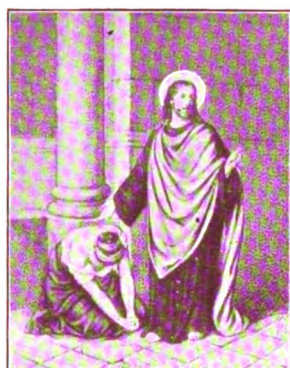
Jesus carrying the cross was so weakened by its heavy weight as to fall exhausted to the ground. The sins and misdeeds of the world were the heavy burden which oppressed Him. The cross was to Him light and sweet, but our sins were so galling and insupportable that he fell under their weight. Jesus thus bearing our burden, should we not, then, bear in union with Him our easy burden of suffering, and the sweet yoke of His commandments?

Jesus Meets His Mother.

How painful and how sad it must have been for Mary, the sorrowful mother, to behold her beloved Son laden with the burden of the cross! What unspeakable pangs her most tender heart experienced! How earnestly did she desire to die in place of Jesus, or at least with Him! Let us participate in the sufferings of Jesus and Mary, to that, afflicted with them on earth, we may enjoy their consolations at the hour of our death and their blissful presence in heaven.



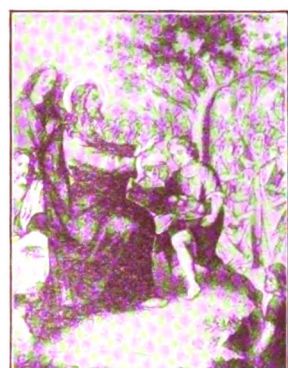
Jesus Raises the Youth of Naim.



The Woman Taken in Adultery.



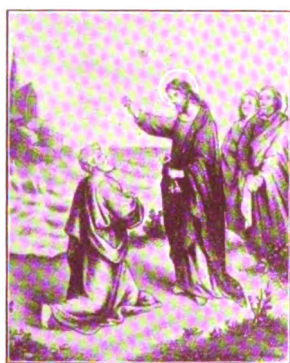
Jesus Raises Jairus' Daughter.



The Miracle of the Loaves and Fishes.



St. Peter Upon the Waters.



Jesus Gives to St. Peter the Keys.



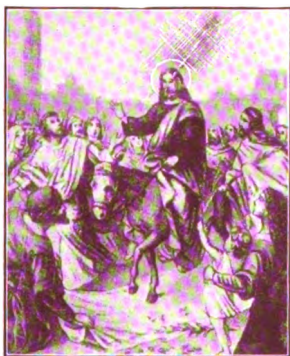
The Good Shepherd.



Jesus Blesses the Children.



The Resurrection of Lazarus.



Jesus Enters Jerusalem.



The Last Supper.



Jesus at Gethsemani.



Jesus Condemned to Death.



Jesus Carries His Cross.



Jesus Falls the First Time.



Jesus Meets His Mother.

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Simon of Cyrene Helps Jesus.

The cruel sufferings of Jesus drained His strength. He was too enfeebled to bear the heavy weight of the cross, and to go on as fast as His executioners would have Him. Therefore, laying hold of Simon of Cyrene, they made him take and carry the cross after Jesus. At first he did it unwillingly, but soon made a virtue of necessity, and thereby changed what was a disgraceful imposition into a source of merit and salvation. Let the example of Simon furnish us with an additional reason for patiently enduring the trials and contradictions of life, thus bearing the cross with our Lord and atoning for our sins.

Veronica Wipes Jesus' Face.

Among the tender-hearted women who followed the crowd to be near Jesus and to offer Him sympathy, was one named Veronica. Seeing Him so weak and suffering, covered with perspiration and blood, she offered Him a handkerchief to wipe His face. Jesus took the cloth, applied it to His face and handed it back to the good woman. On looking at the handkerchief she saw imprinted upon it the likeness of the divine countenance. Thus did our Lord repay the kindness of His servant.

Jesus Falls the Second Time.

Jesus, suffering under the weight of His cross, again falls to the ground; but His cruel executioners do not permit Him to rest a moment. Pushing and striking Him, they urge Him onward. It is the frequent repetition of our sins which oppresses Jesus. Let us, therefore, firmly resolve never again to fall into our former sins. Let us ask our Lord, without whose grace we can do nothing, to strengthen us that we faithfully carry out this resolution.

Jesus Consols the Women.

"And there followed Him a great multitude of people and of women, who bewailed and lamented Him. But Jesus, turning to them, said: 'Daughters of Jerusalem, weep not over me, but weep for yourselves and for your children. For behold the days shall come wherein they will say: Blessed are the barren and the wombs that have not borne. Then they shall begin to say to the mountains: Fall upon us; and to the hills: Cover us. For if in the green wood they do these things, what shall be done in the dry?'—These words teach us that our sorrow must not spring from mere sentiment, but from grief at the cause of our Lord's sufferings. (St. Luke, XXIII.)

Jesus Falls the Third Time.

Jesus, arriving exhausted at the foot of Calvary, falls for the third time to the ground. Fix your eyes well on Him. That spectacle will give you courage to bear your own petty crosses; it will give you strength to follow in the footsteps of our Lord. And should you ever grow weary and be well-nigh fainting under your burden, look at Jesus and persevere. Say to yourself: Can I not bear this light and easy weight for the love of Him who, beneath the crushing weight of the cross, looks at me with weary eyes, and asks me to keep Him company?—Surely, after all that He has suffered for you, you will not refuse Him this little consolation.

Jesus is Stripped of His Garments.

After arriving on Calvary, Jesus was cruelly despoiled of His garments. This inflicted upon Him a twofold torment: one of physical pain, by re-opening once more all the wounds He had received in His cruel scourging; the other of moral torture, by exposing Him to the gaze of the multitude—Jesus is stripped of His garments that He may die possessed of nothing; how happy will I also die, after laying aside all those evil desires and sinful inclinations which adhere to me closer than a garment! I will not spare myself, however painful this should be for me: despoiled of my own will I desire to die, in order to live with Jesus for ever.

Jesus is Nailed to the Cross.

Jesus, being stripped of His garments, was violently thrown upon the cross, and His hands and feet were most cruelly nailed thereto. In such excruciating pains He remained silent, because it pleased His heavenly Father. There He lay, the victim of the world's iniquity, silent and uncomplaining. After a few moments the soldiers came, and, raising the cross aloft, carried it to the hole made in the ground to receive it. There it was finally secured, and the disfigured, scourged, bleeding form of our Lord appeared high above the heads of all, a spectacle unto angels and men.

Jesus on the Cross.

Look at your Lord and Master as He hangs upon the cross, and learn from Him a lesson of patience and resignation. No word of repining, no murmur of complaint will ever break from the lips of him who fixes his eyes upon that torn and bleeding Victim. It matters not how sorely he may be tried, either by anguish of mind or pain of body; his sum of woe cannot even be compared with that ocean of sorrow which deluged the heart of Jesus. "O all ye that pass the way, attend, and see if there be any sorrow like to my sorrow." (Lament, L. 12.)

Jesus Between the Thieves.

"There were crucified with Him two thieves, one on the right hand, and one on the left," as the prophet had foretold: "He was reputed with the wicked, and He hath borne the sins of many" (Is. L. III., 12.) As if He were of all malefactors the most notorious, He hung in the middle, an adorable spectacle to the world, to men and to the angels—Jesus Christ, the Redeemer of mankind, the Mediator of peace between heaven and earth, bleeding and dying for love of man. The people with unfeeling hearts stood looking on, and the rulers with them derided Him in His torments. (St. Matt., XXVII.)

Jesus Dying on the Cross.

Jesus, having faithfully accomplished the work appointed for Him by His Heavenly Father, now gathered up all His remaining strength to utter a last farewell. "And Jesus, crying with a loud voice, said: Father, into Thy hands I commend my spirit. And saying this, He gave up the ghost." Solemn and terrible moment. Since the dawn of creation the world has never witnessed such a scene of horror. The rocks are rent asunder, darkness is spread over the face of the earth, the dead come forth from their graves. But in heaven the scene is different. The choirs of angels, rejoicing at the completion of the work of redemption, burst forth into a chant of praise and thanksgiving. (St. Luke, XXXIII.)

The Precious Blood of Jesus.

Let us look upon Jesus, how willingly He shed His precious blood for us. He has given sight to the blind, hearing to the deaf. He consoled the afflicted, relieved the poor, gave life to the dead. And now behold Him on the cross, a bleeding victim, bleeding, yea, dying for love of man! The last drop of blood left His sacred veins, and in virtue of its infinite efficacy it washed us free from all sin, provided we avail ourselves of the means established by our divine Redeemer for the application of its infinite merits. "Therefore we beseech Thee, come to the assistance of Thy servants, whom Thou hast redeemed by Thy precious blood."

Jesus Taken Down from the Cross.

Since Jesus had now fully accomplished the end for which He came into the world, the hands of His enemies could never be laid on Him again. "Joseph of Arimathea, a noble counselor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that He should be already dead. And when he understood it by the centurion, he gave the body to Joseph" (Mark, XV.) "And Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about an hundred pound weight. They took therefore the body of Jesus, and bound it in linen cloths with the spices, as the manner of the Jews is to bury." (St. John, XIX.)

Jesus in the Arms of His Mother.

What are the thoughts suggested to us by the contemplation of Jesus lying in the arms of His mother, bruised, disfigured, dead? Are they not bitter recollections of the share we had in making Him what He is? Our sinful acts have been unto His flesh as the thongs of the scourge, as the sting of the crown of thorns, as the nails which pierced His hands and feet, as the point of the lance which drank the last drop of His heart's blood. But thou, O sorrowful mother Mary, what were thy sentiments and feelings in that solemn hour? How lovingly didst thou press thy Son's disfigured form to thy breast! O Mary, mother of sorrows, permit me to weep with thee, to love with thee, to adore with thee!

The Burial of Jesus.

"Now there was in the place where He was crucified a garden; and in the garden a new sepulchre, wherein no man had yet been laid. There, therefore, because of the Passover of the Jews, they laid Jesus, because the sepulchre was nigh at hand." Before consigning the body of our Lord to the tomb, Joseph and Nicodemus, assisted by the holy women, Mary and Salome, performed for it all those offices of piety which their faith and love prompted. The lifeless form was wrapped in spices and fine linen, and borne to the grave which Joseph had caused to be hewn out of the rock as a resting-place for himself. And having closed the entrance of the sepulchre with a rock, all withdrew. (St. John, XIX.)

The Resurrection of Jesus.

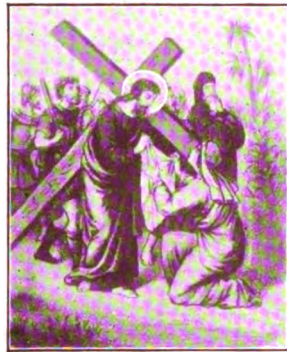
"And when the Sabbath was past, Mary Magdalen, Mary the mother of James, and Salome, bought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day of the week, they came to the sepulchre, the sun being now risen. And they said to one another: Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back. For it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe; and they were astonished. Who saith to them: Be not affrighted; you seek Jesus of Nazareth, who was crucified. He is risen, He is not here. Behold the place where they laid Him. But go, tell His disciples, and Peter, that He goeth before you into Galilee: there you shall see him, as He told you." (St. Mark, XVI.)

Jesus Ascends into Heaven.

After His resurrection our blessed Lord remained forty days here on earth, appearing to His apostles and instructing them in the nature and use of those spiritual powers which He had imparted to them for the good of mankind. On the fortieth day He assembled His apostles. "And he led them out as far as Bethania, and lifting up His hands, He blessed them. And it came to pass, whilst He blessed them, He departed from them, and was carried up to heaven." (John, XXIV.) The ascension of Jesus took place from Mount Olivet. This mountain having been the scene of His agony and humiliation was chosen by Him as the scene of His final glorification. (Acts, I.) "Now to the King of ages, immortal, invisible, the only God, be honor and glory for ever and ever. Amen." (1 Tim. I. 17.)



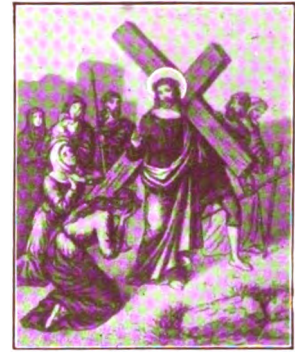
Simon of Cyrene Helps Jesus.



Veronica Wipes Jesus' Face.



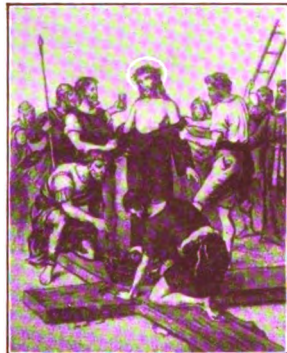
Jesus Falls the Second Time.



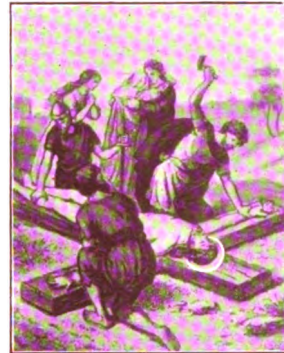
Jesus Consols the Women.



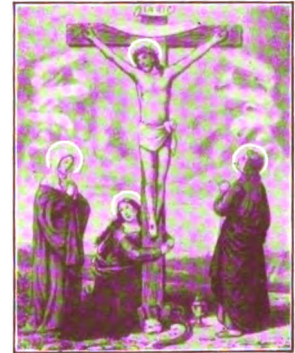
Jesus Falls the Third Time.



Jesus is Stripped of His Garments.



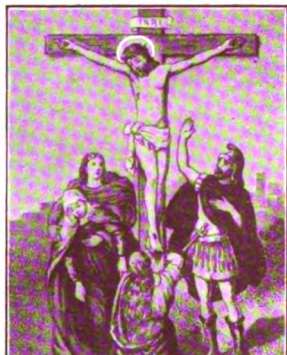
Jesus is Nailed to the Cross.



Jesus on the Cross.



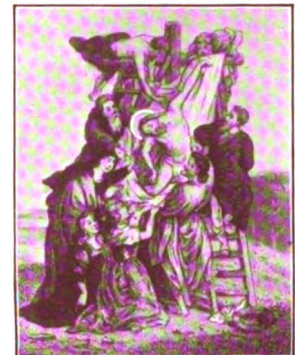
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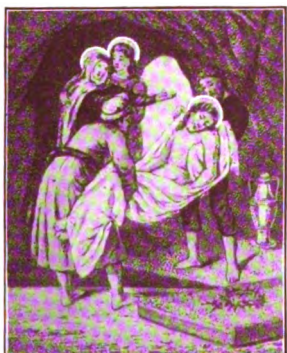
The Precious Blood of Jesus.



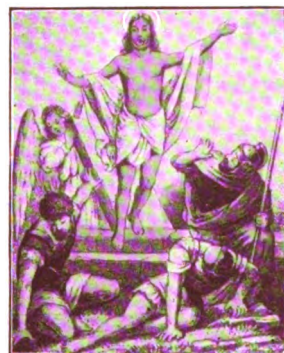
Jesus Taken Down from the Cross.



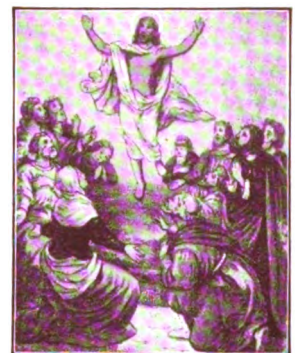
Jesus in the Arms of His Mother.



The Burial of Jesus.

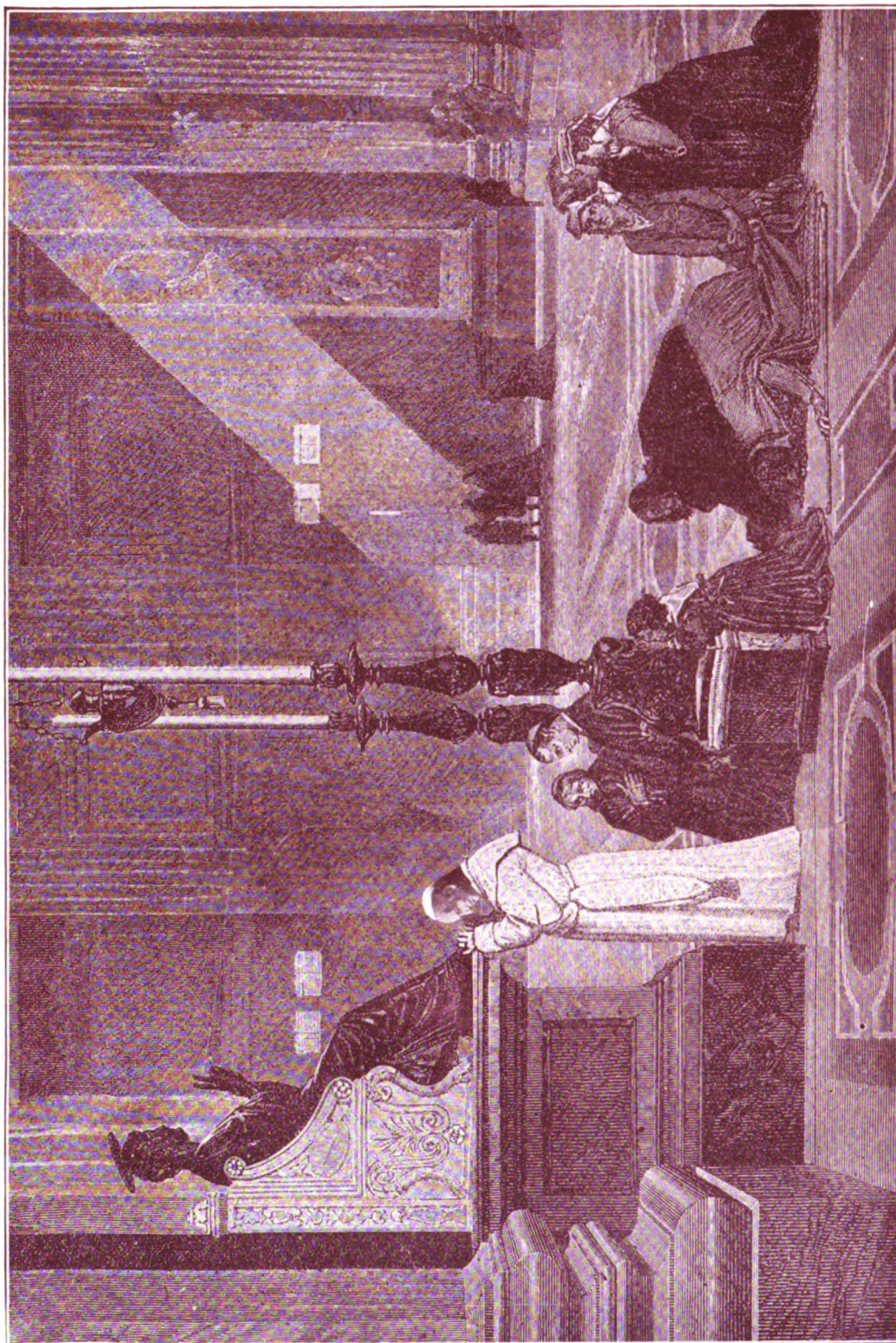


The Resurrection of Jesus.



Jesus Ascends into Heaven.

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Copyrighted, March, 1902, by Century Art Co., Phila. **THE POPE PRAYING AT THE FEET OF ST. PETER.**
(From the famous painting by Julio Lefebvre.)



THE CATHOLIC RELIGION EXPOUNDED.

By Rev. HENRY DODRIDGE.

X

THE CREED DEFINED.

Q. What is the Creed?

A. It is a short collection of articles, and the sum of what Christians ought to believe.

Q. By whom were they drawn up, and to what purpose?

A. By the twelve Apostles, to the end they might be more easily retained by the faithful, and to distinguish them from all societies of unbelievers.

Q. Do they contain the whole, of what a Christian ought to believe?

A. No, only the general heads, yet so, that all other particular articles are deducible from them; especially if we believe the ninth article, viz.: The holy Catholic Church.

Q. How many are these heads, and in what order are they disposed?

A. They are twelve, distributed with respect to the three Persons of the blessed Trinity. The first part has a relation to God the Father, and the creation; the second to God the Son, and man's redemption; the third to God the Holy Ghost, and man's sanctification, and glorification.

Q. Which is the first article?

A. I believe in God the Father Almighty, creator of heaven and earth.

Q. What is God?

A. I conceive him, as a Being eternal, self-existent, independent, from whom all other things are derived, and upon whom all and every thing entirely depends.

Q. What inducement have you to think there is such a Being?

A. Faith, reason, conscience, the testimony of my senses, and the general concurrence of all mankind oblige me to be of that persuasion.

Q. In what manner does Faith convince you of God's existence?

A. Because he has revealed his existence, and confirmed the truth of the revelation, by undeniable proofs, and motives of credibility; fully declared in the Old and New Testament.

Q. How can your reason prove the existence of God, who appears, by your description, to be an incomprehensible Being, above the reach of man's reason?

A. My reason tells me, that he is, but not what he is; my reason informs me of some of His perfections: others I learn by Faith; but as to a comprehensive knowledge of that great Being, he would not be God, could we comprehend the whole that belongs to him.

Q. Let me hear your proofs from reason of God's existence?

A. In the first place, it is demonstrable from

the effects. I see a multitude of things in this visible world, which, not being capable of producing themselves, recourse must be had to some self-existent, and original cause, which gave them being; for without such a necessary and self-existent Being, all things would remain in the state of indifferency, and nothing could receive a being. Again, I have within me a silent monitor, which is that fear I am seized with, as often as I commit a wicked action, which can proceed from nothing else, but an apprehension of being called to an account, and punished by some power I ought to have obeyed.

Q. What do your senses declare in proof of a Deity?

A. Those surprising great bodies, the earth, the sea, and air; with the sun, moon, and stars, as they could not be produced by any mortal hand, make me conclude, they are the effect of some great and omnipotent power; to which, if we add the beautiful variety of trees, fruits, herbs, and flowers, which cover the earth, the rich mines which are lodged within its bowels, the several species of beasts, and insects, which range and creep upon it, with the various kinds of fish, which swim in the waters; and birds that fly in the air, they all inform me of some wise and omnipotent power, which gave them being, which I am still further convinced of, when I consider the admirable structure of their bodies, the regularity of their motions, their specific propagation, their wise economy, and how dextrously they labor, to obtain their respective ends.

Q. Do all mankind join in a belief of this supreme Being?

A. No nation was ever so ignorant or barbarous, as not to acknowledge some sort of Deity, though they were involved in many errors, as to the qualities belonging to him.

Q. You seem, then, not to allow there were ever any atheists. What do you say to the objections which those sort of people are said to make, against your proofs of a Deity? Why might not the visible world be produced by

chance? We may conceive things producing one another, by an infinite succession of causes and effects, without arriving at a necessary and self-existent Being. Is not this as conceivable, as a self-existent and eternal Being? Again, atheists will tell you, that there is no real distinction between good and evil, but what is learned from education, especially by human policy and priestcraft.

A. I cannot be persuaded there was ever any such person as a real atheist; who denied a supreme Being, interiorly, to whom he owed obedience. I own, some have attempted to bring arguments for that purpose, but it was rather to show their pretended wit, or from the corruption of their morals, which prompted them to wish there was no God to punish them for their sins; which the royal prophet alludes to when he says, the fool said in his heart there is no God. Ps. xiii. 1.

Q. What answer do you make to the objections of those pretended atheists?

A. To say that the world was produced by chance, is a manifest contradiction to the common reason of all mankind. What happens by chance, has nothing of regularity, either as to time, place, or disposition of parts: whereas the world is a regular subordination of causes and effects. Can chance produce a book by shuffling together the letters of the alphabet? When we behold a watch, a house, or ship, we conclude they were the effects of some intelligent and skillful operator, who joined their parts together; and by consequence, the parts of this visible world are so artfully united, that they are a convincing proof of some wise and powerful operator, who brought them under that regularity. As to what is alleged, concerning things making one another, that can have no reference to several parts of the universe, viz.: The earth, sea, sun, moon, stars, and many other bodies, which receive not a *being by generation*, but are *single*, and incapable of multiplication. As for other creatures, viz.: The fruits of the earth, birds, beasts, fishes, and the rest, which seem to produce one another, they cannot be conceived

to act as *principal*, but only as *instrumental* causes ; because, as some are void of sense, and others of reason, they cannot be conceived as *principal* authors of those artificial parts, and wonderful properties, which are produced ; but, on the contrary, they manifestly point out, a wise and all-powerful author, who acts as *principal*. The like inconvenience and contradiction appears, in an infinite succession of causes and effects, without arriving at some necessary and self-existent being ; for no effect we know of, is producible originally, without a wise and omnipotent power : and though we cannot have a comprehensive idea, that there is such a power as to all its perfections, yet without having recourse to that necessary being, we cannot account for the existence of the world, and the parts which compose it. Whereas an infinite succession is not only inconceivable in itself, but leaves us in the dark, how the parts of the universe were capable of being produced with so great beauty and variety.

Q. What is God's will, how are we to conceive it, and in what manner is it fulfilled ?

A. God has only one will, though according to our way of conceiving it, we distinguish several kinds ; for example, first, we conceive that nothing happens contrary to his absolute will : now, his will is made known to us by certain outward tokens, viz. : By precepts, prohibition, permission, advice, etc. Hence, a good life consists in obeying the will of God ; his absolute will is always fulfilled, but his conditional will is not, as in the reprobate whom he permits to follow their own free will ; though he has a real will that they should be saved ; as a merchant when he casts his goods overboard, has a will to save them, but permits the mariners to destroy them.

Q. What is love and hatred, and how is God capable of such affections ?

A. Love is a desire of good, either in itself or to ourselves or others. There are several kinds : a love of complacency, that is, when we love a thing for itself ; a love of concupiscence, when we desire it for our own sakes ;

a love of benevolence, when we desire it for the sake of others ; a love of beneficence, when we actually confer the good we desire ; a love of friendship, is a reciprocal love of benevolence. God's love for man, is of complacency, benevolence, beneficence, and, in the just, of friendship. Hatred is an aversion to evil, either grounded in the thing or personal ; one is called abomination, which God has against sin ; the other of enmity, which God is incapable of because he cannot wish evil to man.

Q. What is providence, and after what manner does God govern the world ?

A. It is a direction of all things to their proper end, by suitable means : all things I say, both great and small, natural and supernatural ; so that he concurs immediately both to necessary agents and free agents. Hence, predestination and reprobation belong to God's providence.

Q. What is predestination, and in what manner are we to speak of it ?

A. Predestination is an eternal purpose of saving some persons : reprobation is an eternal purpose of permitting some persons to be damned : they both are inclusive of merits and demerits ; yet, with this difference, a foresight of sin, or the ill use of grace, is the motive of reprobation ; but whether persons are predestinated upon a foresight of merit, or good use of grace, is not determined by the church ; 'tis more conformable to the Scriptures to say, predestination is gratuitous ; and as predestination includes the preparation of means, especially the first grace, it is a point of faith that is gratuitous.

Q. What errors are condemned by the church concerning predestination and reprobation ?

A. First, that of Origen, who affirmed that men's souls were created before the world, and were predestinated upon account of the good works they had performed before they were united to bodies. Secondly, the Pelagians, who taught, that good works without grace, by nature alone, might be a motive of predestination. Thirdly, the Semipelagians, who though

they owned salvation could not be obtained without grace (wherein they differed from the Pelagians) yet they affirmed, God predestinated mankind, upon a foresight of some natural endeavors, toward obtaining grace. Fourthly, the Calvinists, who think themselves infallibly certain of their predestination. Fifthly, Calvinists, Lutherans, Jansenists, and others, who say God has not a will, or gives not sufficient grace to all persons to be saved. Sixthly, Calvinists, etc., who affirm that God has an absolute will to damn some persons, without any foresight of their sins.

Q. Which are the principal effects of predestination?

A. 1. An efficacious call. 2. Justification and perseverance. 3. Glorification.

Q. What difference do you make in believing a God, believing God, and believing in God?*

A. To believe a God, is to believe there is such a being. To believe God, is to believe all to be true that he has revealed. To believe in God, is to love him, and to put our trust in him, as our last end.

Q. Having explained what belong to the divine attributes, we are to proceed to some other matters; and first, why do you call God Father?

A. A Father is he who begets children, and gives them a being: in which sense God is the Father of all mankind, whom he produced by creation, preserves their being, and provides them with all necessities and conveniences, which is the character of a kind father, but in a more particular manner, he is the father of all good Christians, whom he has adopted and made heirs of his kingdom.

Q. What further instructions can you draw from the word father?

A. Several very useful, in order to pay a grateful acknowledgment to the Divine Majesty for all the benefits we are made partakers of. Creation, in the first place, is so surprising a meditation, that words cannot express, what we are indebted to him on that account. There is

* 1. *Credo Deum.* 2. *Credo Deo.* 3. *Credo in Deum.*

nothing that happens between man and man, in the way of being obliged to one another, that can have any resemblance to it; it is so extraordinary a subject of humility, that it strikes us dumb, and in a manner thoughtless with confusion; preservation has in a manner the same influence upon us, for as we were created out of nothing, so we should in an instant be reduced to nothing, unless the same hand which created us continued to support us: this reflection obliges us to have recourse to him upon all occasions. I might descend to many more particulars, as his providential care in supplying us with all things we want, our redemption, vocation, justification, perseverance, and everlasting happiness, which are the effects of his being our Father.

Q. You have given rather the moral and metaphorical sense of the word father: what is the literal meaning of the word as it stands in the creed?

A. Literally the word father points out the mystery of the Trinity, and namely the first person, who is called father, upon account of his begetting the second person, by an eternal generation.

Q. A father is prior to his son; how does this agree with the son's eternal existence?

A. We are not to conceive any priority among the divine persons, as to time, or dignity, but only as to origin, so that the Father is called the first person, because he is unbegotten and proceeds from no other person; whereas the second person is begotten by the Father, and the third person proceeds from the Father and the Son.

Q. Pray explain in a few words, what we are obliged to believe concerning the Trinity, and how the learned explain their thoughts upon this high subject?

A. The mystery of the Trinity is one God, in three persons; or, more distinctly, three persons, that have the same nature, essence, or substance; which are equivalent terms, according to the use that is made of those words upon the present occasion.

Q. Are there no more, nor less, than three persons in God, and how are they distinguished from one another, and from the divine essence?

A. It was an error against faith, of the Sabellians and others, that in God, as there was only one essence, or nature, so there was only one person, and that the three names given to God in the Scriptures, did not import different persons, but took their appellations from different operations of the same person. Other heretics, among which were the Arians, held that as there were three persons in God, so there were three natures, not substantial. Now the doctrine of the Catholic church is, that the three persons, though really distinct in themselves, are not distinct as to the same nature wherewith they are identified.

Wherein the error of Gilbert of Poiree, bishop of Poitiers, is condemned, in the council of Paris in the year 1147; as likewise in the council of Rheims in the following year, who was of opinion, that the three persons were really distinct from the divine essence, whereby he seems obliged to assert a quaternity of persons.

Q. What do divines mean by processions?

A. By procession they understand the emanation or flowing of one thing from another. Hence, they distinguish in God two processions, one whereby the Son proceeds from the Father, the other whereby the Holy Ghost proceeds from the Father and the Son. And it is an article of faith that there are neither more nor less.

Q. Why is God's omnipotency inserted in this article, rather than any other of the divine attributes?

A. Chiefly for two reasons. First, because, mention is there made of the world's creation, which requires an omnipotent power. Secondly, because the first person is the origin of all power.

Q. Are not the second and third persons likewise omnipotent?

A. Yes, equally, they all having the same essential and absolute perfections. Yet works

of power, are commonly attributed to the first person, upon account of his being the origin of power; works of wisdom to the second person, on account of the wisdom he showed in our redemption: works of goodness to the third, on account of our sanctification and divine assistance; though at the same time all the three persons are equally concerned in all outward works of power, wisdom, and goodness.

Q. In the next place you call God the Father Creator, may not each person be called Creator?

A. Yes, but creation is there attributed to the first person, for the reasons above recited.

Q. What is Creation?

A. It is the production of a thing out of nothing.

Q. What errors have men fallen into concerning the world's creation?

A. Aristotle, and several other of the heathen philosophers had no notion of creation: and hence, they established the principle* *nothing is made out of nothing*. And further, those who believed God was an eternal Being, conceived the material world to be also eternal; and as it were an essential property belonging to God. But we have a more perfect account of the Deity from the Scriptures, which gives the particulars of the world's creation, and reason tells us that no material thing can belong to God essentially, only originally as a first cause. Gen. i.

Q. What do you understand by heaven and earth, which you say was created?

A. By heaven I understand every thing in heaven; by earth every thing on earth.

Q. What are angels, and what properties belong to them?

A. Angel is a word according to its etymology which signifies a messenger: as the word apostle signifies a public messenger; so that they imply not a nature but a power or office. If an angel be considered as to its nature, it is a spiritual substance created by God without a body.

Q. Is it an article of faith that the angels have no bodies?

* Ex nihilo nihil fit.

A. I cannot say it is; but it is approaching that way, and generally held by the church.

Q. Are they not commonly painted with bodies and wings?

A. Yes, not that they really have bodies, but because they assume them, when they appear to men. They are represented with wings, to signify that their motions are as quick as thought.

Q. What other properties belong to them?

A. They have a clear knowledge of nature, both as to causes and effects: they have also great power proportioned to their vast knowledge, and were created in grace with free will, which some made a good use of, but others abused it.

Q. Who are they who abuse it?

A. The wicked angels, we call devils.

Q. Have these also still great knowledge and power?

A. They lost not their natural perfections by their rebellion against God, but only such as were supernatural; so that their knowledge still extends to all the secrets of nature; and God permits them to exercise great power over men, so as to tempt them to sin, possess their bodies, but not force their will; which is always free, and out of their power.

Q. Divines tell us, there are several orders, and degrees, among those spiritual beings; pray give an account of them, and the grounds you have to make a distinction among them?

A. Divines gather this distinction of spiritual beings from the Scriptures, especially from the prophets, Isaiah, and Ezekiel, which are particularly described by St. Gregory the Great in his 34th Homily upon the Gospels, where he tells us the Scriptures make mention of nine orders, or degrees of those blessed spirits, viz.: Seraphims, cherubims, thrones, dominions, principalities, powers, virtues, archangels, and angels. Isaiah, vi. 1. Gen. iii. 24. Heb. ix. 5. Ephes. i. 21. Colos. i. 16. Thessal. iv. 15.

Q. Has every man an angel-guardian allotted him?

A. Yes, all mankind, but especially Christians,

who, after baptism, has a particular care of, and protects them from the devil's power and stratagems. As also our angel-guardian is appointed to hinder us from falling into temporal calamities, or any misfortune. This doctrine of having an angel-guardian appointed for every one, is a certain truth, universally held by the church against Calvin and others; who contradict it.

Q. Can you produce any proof from the Scriptures and fathers, that every one has an angel-guardian appointed him?

A. Yes, I can from the 18th chapter of St. Matt. ver. 10. Where Christ saith, "*See that you despise not one of these little ones: for I say unto you, their angels in heaven always see the face of my Father who is in heaven.*" Again, out of the 12th chapter of the Acts, ver. 15, "*And they said it is his angel.*" Also, out of the 33d and 90th Psalm, ver. 8. ver. 11. Now as to the fathers, nothing can be more clear and fully expressed, than what St. Basil, St. Ambrose, and St. Chrysostom write in confirmation of this doctrine.*

Q. What account have we in the Scriptures concerning man's creation? When was he created? What does his nature consist of? What conditions or state was he in, upon and after his creation?

A. Adam and Eve, were made on the sixth day, his body formed from clay, and hers from one of Adam's ribs: man in the whole consists of a body and soul united together, in such a manner, that the body was in subjection to the soul. As to the condition, and state man was in, it was far different at his creation, from what he found himself in afterwards.

Q. What condition was man placed in at his creation?

A. It was in his power not to die, had he made use of the means: his soul was created in grace, accompanied with other supernatural gifts: his body was entirely submissive to his soul, free from concupiscence, or any irregular appetites; and no creature whatever, was capable

* Vide St. Bas. Serm. 3. Adver. Eunomium. St. Ambr. expo. in Psal. 118. H. 9. St. Chrys. Hom. 60. cap. 18. Mat.

of giving him any pain or affliction. Again, his soul was an immortal being, created according to God's likeness, with a will, memory, and understanding, and entirely free in his actions, which are prerogatives, that other creatures could not pretend to, who were either inanimate, or animal beings.

Q. Do men still claim all these perfections, or only some of them, or if they lost any of them, how, and what are they?

A. Man lost God's grace, and all supernatural gifts, by his disobedience; and as an effect of this was made liable to death, concupiscence, pain, trouble, and all those vexations which are incident to human life. Whereby the Pelagian heresy is condemned, which consists in this, that man was not created in grace, that he was not to be immortal, though he had not sinned, and that death, concupiscence, and the miseries of human life, were not the consequence of Adam's sin, but circumstances belonging to the state wherein he was first placed; and from hence they inferred, as the Calvinists do, that there was no other sin transferred by Adam to posterity, besides concupiscence, which they maintain to be that original sin, so often mentioned in the Scriptures. However, though man lost these advantages, he still retained free will. But the Lutherans and Calvinists pretend, we only enjoy free will in regard of

evil, not in regard of good. Indeed, free will is much impaired by the misfortune of original sin, but not destroyed.

Q. What particulars have we concerning the creation of other things in the world?

A. The first chapter of Genesis gives a description how it was performed, viz.: In six days, and all things contained in it, viz.: The first day, God created an undigested heap of matter, out of which all bodies were afterwards formed; and the same day he made the heavens, and a luminous body. The second day, he divided the earth and the waters. The third day, he separated the earth from the waters, so as to allot them their proper channels; and the same day he gave the earth a prolific quality, so that it produced all sorts of fruits, minerals, etc., and at the same time he planted the terrestrial paradise. The fourth day, he made the sun, moon and stars. The fifth day, he made the birds, and fishes, etc. On the sixth day, he made beasts and reptiles; and on the same day he made Adam and Eve, and placed them in the terrestrial paradise afterwards.

Q. Why did God form things by degrees, who might have done all things at one instant?

A. It was his divine pleasure, and to show that nature and grace, by degrees make things perfect; and to give us a more distinct idea that all things were created by him.

THE SECOND ARTICLE OF THE CREED.

Q. Which is the second article of the creed?

A. And in Jesus Christ his only Son our Lord.

Q. What is chiefly contained in this article?

A. A belief or faith, in the second person of the blessed Trinity, his incarnation or assuming human nature.

Q. Why is he called Jesus, and who gave him that name?

A. The name was given by God's appointment, when the angel Gabriel saluted the blessed Virgin Mary, and it imports as much

as a Saviour; to signify that he was to be the Redeemer of mankind; as well as to comply with the custom among the Jews, whereby the names they gave to things, was explanatory of the office, or use, they were to be put to. Mat. i. 21. Hence, Josue, the leader of God's people, was called Jesus, because he overcame their enemies, and introduced them into the land of Promise.

Q. In what manner did he become a Saviour, or Redeemer of mankind?

A. By being a mediator between God and man, which he was capable of effecting, not precisely as he was God, nor precisely as man; but as he was both God and man: his divine person rendered his actions infinitely satisfactory and redemptive; his human nature rendered him capable of suffering, and being a mediator.

Q. You say that Jesus Christ is both God and man, pray can you produce any proofs from Scripture that he is both God and man?

A. Yes I can, out of St. John's Gospel, C. i., v. 1 and 14. "*In the beginning was the word, and the word was with God, and the word was God—and the word was made flesh, and dwelt among us.*" Again, out of the epistle of St. Paul to the Philippians. C. ii., v. 6, 7. Where he says, that "*Christ, when he was in the form of God, thought it not robbery to be equal with God; but he hath debased himself, taking the form of a servant; made unto the likeness of men, and found in habit as a man.*"

Q. Is not Christ, as God, a mediator?

A. No, because as God, he is equal to the Father, and cannot be conceived to make any supplication to him.

Q. In what sense are the saints in heaven, mediators between God and man?

A. In the same manner, as all upon earth are mediators for one another; by praying for one another; that is, they are mediators, by way of intercession, not by way of redemption.

Q. Why do Catholics show a particular respect, and bow at the name of Jesus, rather than at any other name of Christ or God?

A. All God's names are equally worthy of respect; but the custom of bowing at the name of Jesus is observed on account of its being particularly given to signify the work of man's redemption; and therefore St. Paul says, that every knee is to bow when it is mentioned. Phil. ii. 10.

Q. What signification has the word Christ, and in what manner is it attributed to the second person, in the mystery of the incarnation?

A. Christ, in the Greek language, signifies

anointed. Hence, the Messiah, by the ancient prophets, is called the Christ, or the anointed.

Q. Why was the Messiah called the anointed?

A. From the threefold character he bore, viz.: As being a king, prophet and a priest, who were all, according to the ceremonies of the old law, usually anointed with oil, at their consecration, and installation.

Q. Was our blessed Redeemer visibly anointed with oil?

A. No, he was anointed invisibly by grace, emblemed by oil. First, by having his human nature united to the divine person, the fountain of grace. Secondly, by having his soul replenished with all sorts of supernatural gifts and graces.

Q. What particular meaning is there, in the ceremony of unction, that it was made use of upon the aforementioned occasions?

A. The meaning is mystical, and very instructive. Oil has three excellent qualities; it heals wounds, strengthens the limbs, and preserves metal from rust: and upon these accounts, is well adapted, to signify those spiritual gifts, which ought to distinguish persons in authority, who are obliged to direct, strengthen, and heal all those who are subject to them.

Q. How is Christ a king, had he any regal power?

A. He had a claim to regal power, being God and King of the whole universe. Again, as man, being the redeemer of all mankind, who were subjects of his spiritual kingdom. A temporal king he was not, his kingdom not being of this world. However, he was of the royal stock of David. Luke i. 32, 33.

Q. How was Christ a prophet?

A. So he is styled by the inspired writers of the old law, and fully answered the character by foretelling many things which happened to the Jewish nation, and to himself, viz.: His passion and sufferings, his resurrection, the destroying of Jerusalem, and conversion of heathenish kingdoms. Deut. xviii. 15.

Q. In what does Christ's priesthood consist?

A. He was not a priest according to the old law, which office was propagated by descent in blood, and executed by offering up beasts, etc. But he was a priest according to the new law, offering himself up as a sacrifice upon the cross; as also a priest, according to the order of Melchizedeck, in offering himself at the last supper, under the appearances of bread and wine. Ps. cix. 5.

Q. Are there no priests in the new law, besides Christ? Has he none to succeed him in his priesthood?

A. A God, a religion, a priesthood, and a sacrifice, are correlatives, and depend upon one another. They are frequently mentioned and asserted in the new law. The manner is this, as to priesthood. Christ was the only priest that offered himself up, as a bloody sacrifice upon the cross, for the redemption of mankind: as to this character, he has no successors. But then as he was a priest, according to the order of Melchizedeck, in offering up himself, under the forms of bread and wine, in this, he has as many successors as there are priests in the new law, who offer him up in the same manner. But even here, Christ is still the chief high priest, and though others are really priests, they are only ministerially so, both jointly at the same time offering up the same sacrifice; so the sacrifice of the cross, and the sacrifice of the mass, are the same sacrifice as to substance, though after a different manner, one being bloody, the other unbloody; and the latter a commemorative sacrifice of the former, as to the manner.

Q. In what manner did Christ complete this great work he came about?

A. First, by appearing as a Redeemer, and paying the full ransom required, according to the strictest demands of justice, merit and satisfaction. Secondly, as a master, by delivering lessons proper for all stations and circumstances. Thirdly, as a pattern, by practicing himself, what he taught others.

Q. Why is the second person's assuming human nature, called the incarnation, and in

what manner do you explain this wonderful union?

A. It is called incarnation, from the Latin word *caro*, flesh, not that the union is only with man's flesh, but partly because flesh is a word commonly used in the Scriptures for the whole man; and partly to show God's goodness and humility, who was pleased to join himself to the more ignoble part of man's nature.

Q. Was the second person united both to man's soul and body?

A. Yes; and that in such a manner as to be liable both to grief and trouble of mind, with the defects of the body, as hunger, thirst, cold, pain, etc., nay, even to death; and, in general, all inconveniences, excepting ignorance, and sin, with other moral defects, which the divine person was incapable of.

Q. According to the description you give of this mystery, Christ consists of one divine person having two natures, one divine, and the other human and no human person to be admitted. Now this is altogether unintelligible.

A. It is entirely a mystery, and above human understanding, as all other mysteries of faith are wherein we are to captivate our understanding in obedience to faith, and divine revelation.

Q. Which are the effects produced in mankind, by means of the redemption?

A. In general, these three: grace, justification, and merit.

Q. What is grace?

A. In general, it is a gift bestowed on a person, without any inducement from the party on whom it is bestowed; and this includes all gifts whatsoever, both natural and supernatural.

Q. What is the difference between natural and supernatural gifts?

A. Natural gifts or graces, are such as are given by God, for man's well-being in this life, viz.: Man's body, soul, free-will, with all sorts of temporal conveniences. Supernatural gifts are such as immediately conduce toward procuring man's eternal happiness; whereof some are outward; for instance, instruction in the true faith, and practical duties of religion, good example,

miracles, etc. Others are internal, as good thoughts, and pious affections, whereby the understanding is enlightened, and the will moved, and excited to perform such actions, as lead us on to future happiness.

Q. What is properly the grace of Christ, or the grace obtained by redemption?

A. It is every inward, or outward means which immediately tends to make man eternally happy, and which are produced only through the merits of Christ.

Q. Is there any difference in the grace which is purchased by our redemption?

A. Yes, some of the differences I have hinted at already, others there are, observable from the following divisions of those supernatural gifts. For instance, there is grace given on account of our neighbor, and grace given on our own account only. The first is called, *grace gratis given*;* the other, *grace that makes us acceptable to God*.† There is actual grace, and habitual grace; there is sufficient grace and efficacious grace.

Q. What do you mean by grace given, on account of our neighbor? Why is it called *gratis given*, for is not all grace *gratis given*?

A. St. Paul, in his first epistle to the Corinthians, reckons above nine of the first kind, viz.: Working of miracles, speaking of languages, curing diseases, prophesying, etc., which were bestowed upon the apostles, and others, afterward, in order to facilitate the world's conversion. Now these are called *gratis giving*, because they are sometimes given to such as want sanctifying grace, which renders them acceptable to God.

Q. What is actual grace, and how distinguished from habitual grace?

A. Actual grace is a passing motion given by God, disposing the soul for good actions, whereby she may become happy, and working its effect, by enlightening the understanding, and producing pious affections in the will. Habitual grace is an established state of the soul, whereby she

is entirely placed in God's favor, and made capable of advancing herself more and more, by subsequent actual grace.

Q. What difference is there between sufficient and efficacious grace, and why so called?

A. We call it sufficient grace, when God does bestow all requisites to enable us to perform good actions and produce supernatural effects, though something intervenes to hinder the said effects. Grace is said to be efficacious, when it infallibly produces its effects, in concurrence with man's free-will; which is no ways lessened nor taken away by efficacious grace, but still enjoys the liberty of assenting, or dissenting, as the church has defined against Calvin.

Q. Give me the true system of actual grace, as it is maintained in the Catholic church.

A. It requires chiefly these particulars, viz.: To make our good actions meritorious, and capable of obtaining salvation, besides the natural efforts of the soul, and outward helps; as instructions, example, etc. It is required, that the mind be illustrated, and the will excited, by certain inward motions of grace. The contrary opinion is condemned by the church, against the Pelagians, who asserted the sufficiency of nature without grace. That the said grace is necessary, not only for carrying on meritorious works, but even to begin them; as the church has defined against the Semipelagians. That this actual or exciting grace is purely gratuitous, without any consideration of the creature's merits, is decreed against the aforesaid heretics.

Q. Can nature, of herself, without the grace aforesaid, arrive at the knowledge of truth, either natural or supernatural? Can nature alone perform any good action, overcome temptations, love God, and keep all his commandments, avoid venial sins, and persevere in goodness to the end?

A. The doctrine of the Catholic church is this; certain natural truths may be known by man, by the light of reason alone, without the special assistance of grace; but grace is required to know supernatural or revealed truths, both

* *Gratia gratis data.*

† *Gratia gratum faciens.*

speculative and practical, for faith is a special gift of God. As for good works, it is the general opinion of divines, that nature without grace can perform several works that are morally good, but not profitable towards obtaining future happiness; because several circumstances are wanting, to make them serviceable in that way. Hence, those who presume to teach, that infidels, etc., are incapable of performing any action that is morally good, are in danger of incurring the censure of that condemned proposition, every action of a sinner is sinful; which is prescribed in Huss, Michael Bains, and Calvin. As to temptations, slight ones may be overcome without grace, but not great and frequent ones; and neither small nor great, without grace, can be overcome, so as to dispose persons thereby for a supernatural reward: much less, morally speaking, can God be loved above all things, and the commandments kept by nature only, without the special assistance of God's grace; neither can a person without the said special grace, avoid all venial sin, or persevere to the end.

Q. What are the properties of habitual grace?

A. It is inherent in the soul, and an habitual state, whereby a person lives in God's favor, even when he ceases to act, as it appears in infants after they are baptized, though incapable of acting by exciting grace; yet it is not so permanent a state, but it may be lost by subsequent offences, the just often falling both from faith and grace. Hence, habitual grace, being inherent in the soul, a person becomes by it intrinsically just, and not only by the imputation of God's extrinsical justice, so that God does not only pardon his sin, by not imputing it, but inwardly purifies his soul from sin, by inherent grace. In the next place, habitual grace puts a person in a condition of meriting properly; that is deserving both more grace, and an eternal reward;* for by the works proceeding from it, he applies Christ's merits, which works, are the immediate effects of God's grace. These are the chief articles of our faith

* De Condigno.

concerning habitual grace, defined in the council of Trent.

Q. What is justification, and how performed?

A. In general it is an infusion, and reception of habitual grace; which is common to angels, to our first parents in the state of innocence, and to the blessed Virgin Mary, who were just without remission of sin. But as it regards sinners, it is a translation of a person from the state of sin, to the state of grace; so that it includes infusion of grace, and remission of sin.

Q. What dispositions are required for a person to be justified before God?

A. These six following, according to the doctrine delivered in the council of Trent, viz.: First, faith. Secondly, fear. Thirdly, hope. Fourthly, the love of God. Fifthly, a detestation of sin. Sixthly, a purpose of offending no more, and keeping God's commandments.

Q. Why is faith required? Why do the Scriptures ascribe justification to faith? Does faith always justify?

A. St. Paul assures us, that it is impossible to please God without faith. Heb. xi. 6. The Scripture ascribes justification, first to faith, because it is the foundation on which justification is built. And again, because faith, in the language of the Scripture, often includes all the speculative, and practical duties of the gospel, which concur to man's justification. But faith alone, which is only the assent we give to revealed truths, cannot justify, as St. James assures us; because the greatest sinners, are capable of such a faith. St. James ii. 24.

Q. But is there not another kind of faith, viz.: A belief, and confidence that our sins are forgiven us, by the merits of Christ, and that thereby we are of the number of the elect?

A. This cannot be called faith, but a vain presumption, if we pretend to be infallibly certain of our justification in particular; or that we are of the number of the elect: and in case we had such a faith, it could not justify us, as St. Paul and St. James declare, without the concurrence of charity and good works. 1. Cor. xiii. 2, 3. St. James ii. 24.

Q. What sort of fear is required in justification? Methinks fear, is rather an obstacle than a disposition, fear being opposite to love.

A. The fear of God and his punishments, is everywhere recommended in the holy Scriptures, and proceeds from an impulse of actual grace; and moreover, it is a disposition towards coming into God's favor, and the beginning of love. Hence, arises the other dispositions, viz.: Hope of salvation through Christ's merits; the love of God, as the fountain of justice; the detestation of sin, and purpose of amendment. Yet these dispositions are not required in infants, who are justified otherwise, by the infusion of grace, and incapable of preparing themselves by acts.

Q. What is merit?

A. Merit in general, is a work that one way or other deserves a reward, either rigorously, according to its intrinsic value; or by virtue of a promise, or out of a kind of decency. Christ merited our redemption in the first manner: good works of just men produced by actual grace, merit heaven in the second manner: and the good works of sinners, without habitual grace, but with the assistance of actual grace, may be said to merit some spiritual reward, in the third manner. The first two are called merit properly;* the last is called merit improperly.† Yet, all our merit proceeding from Christ's merits, being God's pure gift, and only applying his merits, the whole body of our good actions, are ascribed to him. From hence, commonly five things are required in merit properly.‡ First, that it be good in itself and all its circumstances. Secondly, that a person be in the state of habitual grace. Thirdly, he is to be put upon earth, because there can be neither merit nor demerit, either in heaven, hell, or purgatory; the work of salvation and damnation being entirely completed. Fourthly, that it be free. Fifthly, that there be a promise of reward from Almighty God for such works.

* De Condigno.

† De Condigno.

‡ De Congruo.

Q. What conditions are required to merit improperly?*

A. Neither the state of grace, nor any compact, or promise of reward; all that is required, is, that the action be good, and proceed from actual grace; for it is congruous, and seems agreeable to the infinite goodness of God, that such works, even of a sinner, should one way or other be considered, in order to dispose him towards happiness.

Q. It remains now that you say something of the following words of the second article, viz.: His only Son our Lord. In what sense is Christ the Son of God, and how his only Son?

A. Christ is the natural Son of God, by virtue of his eternal generation. And again, he is the only Son of God, upon the same account: however, God has more sons than one, by adoption, viz.: All men that are in the state of grace, whom he makes choice of, as heirs to his kingdom.

Q. What errors are prescribed by this article?

A. Several, the chief whereof are: first that of the Arians, who affirmed, that the second person of the blessed Trinity, was not equal to the Father; had not the same nature or essence; that there was a time when he was not; that he was created, etc. Secondly, the Eutychians are condemned, who affirmed Christ had not two distinct natures: they were condemned in the general council of Chalcedon, in the year 451. Thirdly, the Nestorians are condemned, who affirm the union of the two natures in Christ, was not really physical and hypostatical in the same person, but only moral and denominative, and by consequence that in Christ there were really two persons; divine and human; and that the Virgin Mary was not really the mother of God. They were condemned in the general council of Ephesus, in the year 431. Fourthly, another error of the Arians (which was condemned in the council of Sardica, in the year 347) was, that

* De Congruo.

Christ was only the adopted, and not the natural Son of God; which followed from their capital error, that he was only a creature. Now, adoption, is assuming a foreign person, to a right of inheritance; which cannot be ascribed to Christ, whose person was divine. By the same rule, Felix and Elipandus, are convicted of an error; they maintained that Christ as man was the adopted Son of God; which must not be allowed, because adoption falls upon the person. From the whole it appears, that two nativities or generations, are

to be conceived in Christ; one eternal, whereby he proceeds from the father; the other temporal, whereby he was born of the mother; and by this means he is God's only Son, and she the mother, both of God and man.

Q. Now give us the sense of the last words of this article, our Lord.

A. He is our Lord, first, by the title of his divine person and nature; and again, he is our Lord, as man; because he is our redeemer, and purchased us with the price of his most precious blood.

THE THIRD ARTICLE OF THE CREED.

Q. Which is the third article?

A. Who was conceived by the Holy Ghost, born of the Virgin Mary.

Q. In what manner did the blessed Virgin Mary conceive?

A. Not by the help of man, but by the operation of the Holy Ghost, who formed Christ's body out of hers, and furnished it with a human soul.

Q. How was this article opposed by the heretics of the primitive ages?

A. By the Manicheans, who contended that Christ's body was not real; but had only the appearance of human flesh; contrary to the 1st chapter of St. John, verse 14, where he says the Word was made flesh; by the Apollinarists, who contended, that Christ's flesh was created from eternity; contrary to St. Paul in his epistle to the Galatians, where it was said he was made from a woman in the plenitude of time, chapter iv. verse 4; by Valentine and Apelles, who attributed to him a body from heaven, and an ærial body, which passed through the blessed Virgin, as it were through a channel; contrary to the epistles of St. Paul to the Hebrews, and Romans, where Christ is said to be from the seed of Abraham and David. Heb. ii. 16. Rom.

i. 3. By the Monothelites, who maintained that Christ had only one will; contrary to the 22d chapter of St. Luke, verse 42; where he says, not my will, but thine be done.

Q. Why is the conception attributed particularly to the Holy Ghost; did not all three persons of the blessed Trinity concur?

A. Yes, they all concurred in that wonderful work, as they do in all other outward performances. But the conception is particularly attributed to the Holy Ghost, for several reasons. First, because it was a work of goodness, and love; and the Holy Ghost, proceeding from the mutual love of the Father and the Son; so works of that kind are ascribed to him. Secondly, because it was a work of grace, without any merits of man; and the Holy Ghost being styled the fountain of grace, therefore this extraordinary work of grace is attributed to him. I omit several other congruities.

Q. What particularities are there in Christ's conception, to distinguish it from that of the rest of mankind?

A. Several very remarkable and miraculous, viz.: First, the conception was without the help of man. Secondly, the body was formed, and perfected in an instant, and immediately inspired

with a soul. Thirdly, at the same instant, the divine person was united both to the body and soul. Fourthly, from the same instant, the soul was endowed with a perfect use of reason. Fifthly, at the same instant, the soul was made happy by the beatifical vision. Sixthly, the soul was replenished with all perfections, natural and supernatural, that were not inconsistent with the qualifications above recited, viz.: He was without servile fear, but not without reverential fear: he could not be said to have either faith or hope; and though his body was by right impassable, yet it was capable of suffering, by a miraculous suspension of the rays of beatitude.

Q. If Christ's body was formed by the operation of the Holy Ghost, why is not Christ called his son?

A. Because a son is only produced by generation, which has nothing like it in the incarnation.

Q. How can the Virgin Mary be styled the mother of God, as being only the mother of Christ? The second person has a father, but not a mother.

A. She is so styled by St. Elizabeth, as we read in the 1st chapter of St. Luke, verse 43. Whence is this to me, that the mother of my Lord should come to me. Again, she is the mother of God, as being the mother of Christ, who is truly God. And Nestorius was condemned in the council of Ephesus, for denying she was the mother of God.

Q. Was the Virgin Mary always a virgin?

A. Yes, both before, at, and after she had conceived and brought forth the Son of God.

Q. How before?

A. So it was foretold by the prophets in several places. Isa. vii. 14. Matt. i. 23.

Q. How at her conception?

A. Because, according to St. Luke she did not conceive by the help of man, but by the operation of the Holy Ghost. Luke i. 31, 35.

Q. How after her conception, was not St. Joseph her husband? Besides, the gospel makes mention of the brethren of Christ.

A. By a constant tradition, the doctrine of all the fathers, and the decency of the thing itself, she never knew man, either before or after. Hence, Helvidius and Jovinian, were condemned by the church, for saying, she had children, afterward, by St. Joseph; indeed she was married to St. Joseph, but this was to screen her from the law, which stoned an adulteress, of which St. Joseph might have justly suspected her, and even prosecuted her, as being conscious he had not known her, had he not been informed of the mystery. Hence, St. Jerome is of opinion, that she had made a vow of virginity, with the consent of her husband. As to those who are called Christ's brethren, they were only kinsmen, called brethren according to the Jewish custom.

Q. For what end did God take human flesh; could the world be redeemed by no other means?

A. The second person of the blessed Trinity, became man, for the abolishing of sin, both original and actual. And, though this method was not absolutely necessary, yet it was necessary to comply with the demands of strict justice, where the satisfaction ought to be equal to the offence; which was done superabundantly in this mystery, where the actions of Christ were infinitely meritorious and satisfactory, and the offence only respectively infinite, as being against an infinite goodness.

THE FOURTH ARTICLE OF THE CREED.

Q. Which is the fourth article?

A. Suffered under Pontius Pilate, was crucified, dead and buried.

Q. How was Christ capable of suffering? As

God, it was impossible; again, his union with the divine person, as also the state of beatitude he enjoyed from the beginning, excluded suffering.

A. As the union of the divine and human nature was a miraculous work, so it was attended with many other supernatural circumstances; among which, one was, the suspension of the properties of a glorified body, whilst Christ was upon earth. By this means he was in a capacity of suffering, both in body and soul, and obnoxious to all the infirmities of human nature; excepting sin and ignorance, viz.: Grief, fear, heat, cold, hunger, thirst, and even death; which last circumstance is the most inconsistent with a glorified body, had not a miracle interposed.

Q. Why is the name of Pontius Pilate inserted in the creed?

A. Though it may seem not to be a material circumstance, yet he is taken notice of, chiefly upon two accounts. First, by fixing the date of Christ's suffering, the truth of the history was confirmed, and might be compared with the public records of the Roman empire, under which, Pontius Pilate then governed Judea. Secondly, to signify that the predictions were fulfilled, whereby it had been frequently foretold, that Christ should suffer, both from Jews and Gentiles.

Q. Why is particular mention made of the manner of Christ's death by crucifixion?

A. This was specified to show that the prophecies were fulfilled by his dying that death, which was not only foretold, but the several instruments, etc., were mentioned, which were employed on that occasion. Again, to put us in mind of Christ's great humility, and love for mankind, in suffering a death which was ignominious, both among the Jews and Gentiles, and inflicted upon none but notorious malefactors: such a death was a folly to the Gentiles and a scandal to the Jews.

Q. What occasion is there to specify Christ's death, after his crucifixion, or that he was buried? We may reasonably suppose that he died, and was buried, from his being crucified. Again, how could he die, and what difference is there between his death and the rest of mankind?

A. It was requisite to specify he was dead against those, who held his crucifixion was only in appearance, and by consequence, that Christ did not really die, which was an error of some primitive heretics; and afterwards of the Manicheans, contrary to all the four evangelists, who agree that he gave up the ghost. Mat. xxvii. 50. Mark xv. 37. Luke xxiii. 46. John xix. 30. As to his burial, that was also a circumstance proper to be inserted, to be a proof of his resurrection, which might have been contested with more show of truth, had not his body been laid in the grave. Now, how Christ could die being God; it must be observed that death did not affect his divinity, but only his humanity. For what is death? It is a separation of the soul from the body, and in this manner Christ was subject to death as he was to the other infirmities of man's nature; yet at the same time, Christ was immortal, by the hypostatical union, and it was a miraculous condescension, which made him capable of dying and of being subject to the other infirmities. The difference on his side, was, his death was miraculous and voluntary, though in obedience to his father's will and precept. John x. 17, 18. And, again, his body was not liable to corruption, as other bodies are; according to that of the Psalmist, "thou wilt not suffer thy holy one to see corruption." Psalm xv. 10.

Q. Was the divine person during the three days of the body and soul's separation, still united to them both?

A. Yes, though the soul descended into the lower parts of the earth, the body still remaining in the grave.

Q. Which are the principal benefits derived from Christ's death?

A. He died for all mankind, and not only for the predestinate, as Calvin erroneously taught, and the Jansenists assert, who esteem it Semi-pelagianism, to say that Christ died for all mankind. 2 Cor. v. 15. Whereas, St. Paul says, that "Christ died for all," and in another place, he says that "Christ gave himself a redemption for all." 1 Tim. ii. 5. At the same time, though

Christ died, merited and satisfied for the sins of all mankind, all are not partakers of those favors, unless they apply them by faith, the sacraments and good works, which are the channels through which they are conveyed. Again, every action of Christ, from the beginning, was infinitely meritorious, but the whole

work of man's redemption was consummated by his death. Lastly, it was by his death, and upon the view of his merits, that all in the law of nature and law of Moses were justified, and that the gates of heaven were first opened to them.

THE FIFTH ARTICLE OF THE CREED.

Q. Which is the fifth article?

A. He descended into hell, the third day he rose again from the dead.

Q. What signification has the word hell in the holy Scriptures?

A. The word in the original Hebrew, is Sheol, that is, a place below. The Latin word is *infernus*.

Q. Does the Scripture use the word only for one particular place, or are there several places, or states, distinguished by that appellation?

A. There are several places, or states, distinguished by it. First, the place or state of the damned, sometimes called Gehenna the abyss, and properly hell, as being the lowest, and remotest place from heaven. Secondly, death, or the state of man's soul, after it is separated from the body. Thirdly, the state of those persons, who died in God's favor, in the law of nature, and law of Moses; before Christ appeared to release them and introduce them into heaven: this place is distinguished by the name of Abraham's Bosom, or Limbus Patrum. St. Luke xvi. 22. Fourthly, a state of purgation, where the souls of those are detained, who have died in the guilt of lesser or venial offenses, or not sufficiently satisfied for former mortal sins, for which they are punished in that state, which is therefore called purgatory.

Q. Now you are to tell me the meaning of the word hell, as it stands in the Creed: and which of the aforesaid places Christ descended into, whether into all or only some?

A. In the first place, by hell, cannot be understood the place of the damned, the souls there being out of the reach of redemption, which was the design of Christ's descending; much less did Christ suffer the pains of the damned, as Calvin impiously maintains. Again, hell cannot signify the grave or state of death; because his soul did not remain in the grave; neither can it be understood of the state of death, which is expressed in the former article, where it is said he was dead and buried. The true meaning of the word hell, therefore is, that Christ descended into that place, where the souls of the just were preserved until he released them, called Limbus Patrum or Abraham's Bosom. And in this exposition all the fathers agree, and prove it from the Scriptures; particularly from the prophecy of Zachary, where he says, "by the blood of the Testament, thou hast sent forth thy prisoners out of the pit." Chapter ix. 11. From the epistle of St. Paul to the Ephesians, chap. iv. 8, 9. Where he says Christ ascended on high, hath led captivity captive; he gave gifts to men; and that he ascended: what is it but because he descended first into the lower parts of the earth? See also, Col. ii. 15.

Q. Did Christ descend into purgatory, and release the souls there from their punishment?

A. There is nothing clearly expressed, either in the Scriptures or fathers, as to this point, so as to make it an article of faith; but that he did descend thither and release either all



ST. CHARLES BORROMEO.

We behold this Saint of God administering the last rites of the Church to the sick. During the great plague he refused to leave Milan, and was ever seen attending to the spiritual wants of the dying, and even sold his bed for their support.



ST. ANTHONY OF PADUA.

When St. Anthony first went to Padua, in Italy, there was no Franciscan convent in that city, and the nearest was in Arcella, a mile from Padua. With the permission of his superiors, he took up his abode at the house of Count Tisco, a man of great piety and devoted to our Saint. One day, when the Count happened to be near the room, he was surprised to see streams of light issuing from it, and looking in he beheld St. Anthony, with a lovely child in his arms, rays of Divine light surrounding the child's head, and while he gazed in awe and wonder the vision disappeared.

or some, is very probable from the first of St. Peter iii. 19, 20. Where we read, that Christ being dead, came in spirit, and preached to them also that were in prison, who had been incredulous in the days of Noah, when the ark was building. And, again, out of the Acts of the Apostles. Chap. ii. 24. where it is said, God raised him up loosing the sorrows of hell. Besides it is conformable to the goodness of God, and the great design of man's redemption; and several strong conjectures favor this opinion.

Q. You say Christ descended; but how is this to be understood, did he descend as to his divinity, as to his body, or as to his soul?

A. Christ as God, can neither be said properly to ascend, nor descend; because he is actually every where at all times: his body remained in the sepulchre till the third day, and by consequence, that did not descend with him: what descended therefore was, his soul in conjunction with the divine person, from which it was inseparable.

Q. Why did our Saviour rise again? In what manner, and how upon the third day, and what proofs are there that his followers have not imposed upon the world by that article?

A. Christ's resurrection was the re-uniting of his body and soul, and showing himself again. Now, there were several reasons why this should be. First, to fulfill the predictions, whereby both the ancient prophets, and he himself had declared that he would rise again, specifying three days' time; which is not to be understood of three complete days, but only the parts of three days; for dying on Friday, he rose again on Sunday. Mar. xiv. 58. Secondly, had he not risen, and appeared again, the Jews might have taken an occasion from thence, to have questioned both his power and doctrine, and looked upon the whole business of his life as artifice and contrivance. Hence, St. Paul tells us, his resurrection confirmed all he had said and done, and ought to be regarded as the main and fundamental point of the Christian religion. Thirdly, he rose again, to con-

firm the doctrine of the general resurrection, which was a truth denied by the sect of Jews called Sadducees, who also denied the immortality of the soul. To these we may add, that raising himself from the dead, was a proof of his divinity; for though others have been raised from the dead, yet he alone raised himself.

Q. But now as to the truth of the fact, what proofs can you produce, that his disciples did not impose upon the world? The Jews suspected some such fraud, and therefore they placed guards at his sepulchre, lest they should steal his body, and so spread about a report that he was risen again.

A. No fact could be better attested. Ten apparitions are mentioned in the Scriptures, when sometimes more, sometimes less, were present, and at one apparition, about five hundred persons were present; and we may very well suppose, that during the forty days between his resurrection and ascension, he frequently conversed with his disciples; and the Scripture tells us positively he did.

Q. The Jews look upon these proofs as insufficient. They allege, that the guards might be asleep, or bribed, while his body was conveyed away. Besides (say our modern unbelievers), the witnesses of these apparitions were all party men. Why did he not appear to the chiefs of the synagogue, and show himself publicly in the temple?

A. The Jews, neither then, nor ever since, could produce any arguments, either that the guards were asleep, or corrupted by bribery to conceal the fact. They were reproached by the apostles, for forging this report, without any reply. Besides, it is not improbable but that several great persons, not of the party, might be present at some of these apparitions; as several thousands were immediately after converted, upon the truth of the fact being asserted: nor could the Jews have any grounds to suspect forgery, when they saw the apostles work so many miracles, expressly in proof of his resurrection. As to the queries, why did

he not appear to the chief of the synagogue, and publicly in the temple? Such arguments would have prevailed very little with a people hardened in wickedness, and who would not be convinced by so many undeniable miracles, which he had wrought for three years together among them, and were so obstinate, that when they could not deny the fact, they attributed the miracles he wrought, to his corresponding with the devil. What likelihood was there, that those who would not believe their own

senses, upon so many other occasions, would be convinced by apparitions which might be subject to the same cavilling? And if we may judge of the true reason why the chiefs of the synagogue were not favored with such apparitions; it was because they did not deserve the favor, and had it been granted, they were so exasperated, blind and obstinate, that it would have been of no use to them, only to have aggravated their crimes.

THE SIXTH ARTICLE OF THE CREED.

Q. Which is the sixth article?

A. He ascended into heaven, sits at the right hand of God the Father Almighty.

Q. When did he ascend into heaven?

A. Forty days after his resurrection.

Q. How was he employed during those forty days?

A. He instructed his apostles and his disciples, in several matters belonging to the church he had established; particularly by frequent apparitions, he confirmed the truth of his resurrection. He explained to them the nature of the sacraments, with the ceremonies to be used, as also what was required in the government of his church, relating to power and church discipline.

Q. What grounds have you to believe such matters were the subject of his conversation?

A. Very good grounds. The Scripture tells us in the Acts of the Apostles, that he was speaking of the kingdom of God; chapter i. verse 3. It was the part of a law-maker, to speak of such matters. Hence, the fathers generally agree, that several customs and practices observed in the church, were ordered by him at that time, whereof they mention several particulars, only known by tradition, and nowhere expressed in the Scriptures.

Q. Explain the manner of his ascension: did he ascend as to his divinity, or only as to his soul and body; and why did he ascend?

A. As to his divinity, God being a pure spirit, and present every where by his immensity, he was incapable of local motion, and by consequence, could neither properly ascend or descend. What is meant therefore, is, that his body and soul ascended visibly in the sight of the apostles to heaven, though they were both before in a state to bliss, but imperceptible to human eyes; Acts i. 9. Again it is said he ascended, that is, by virtue of his own power, and was not carried to heaven as Elias was, by outward help, which was a proof of his being God. He ascended into heaven, not only to open the gates for himself, but for his followers; not only to take possession of his own inheritance, but also to make us joint heirs with him; not for his own happiness alone, but that we may for ever (if we please) be happy with him. He went to take care of our eternal interest; and so he told his apostles, "I go to prepare a place for you, that where I am, there you may be also;" Jo. xiv. 2, 3. He ascended in order to draw our hearts after him, and that our thoughts, our wishes and desires, may be always aiming higher than this miserable world, and so aspiring toward him in heaven. Thus.

says St. Paul, "our conversation is in heaven;" Phil. iii. 20.

Q. Why is he said to sit, and why at the right hand? Why are the words of Father and Almighty made use of on this occasion?

A. Sitting is a posture signifying ease, honor, and the stability of the state of supreme glory and sovereign power he was placed in; so that we do not understand that Christ is always in a sitting posture. The right hand, though only metaphorically applied to God (for we do

not imagine that God has any hands or feet, he being a pure spirit, without any body at all), denotes preference and power, and that Christ as man, excelled all created beings, and was a powerful intercessor. Lastly, the word Father, and Almighty, insinuate, that those who apply themselves to him, might expect to be treated in the same manner, as a tender parent treats his child, and have the comfort of being succored by a power which could not be withstood.

THE SEVENTH ARTICLE OF THE CREED.

Q. Which is the seventh article?

A. From thence he shall come to judge the quick and the dead.

Q. What difference do you observe between the first and this latter coming of our Saviour?

A. At his first coming, he appeared in quality of a redeemer, showing to mankind continual instances of mercy, and in his behavior conformed himself, as if he had been only a common person, deprived of all those advantages, which otherwise were due to his character. At his second coming, he will appear as a judge, pronouncing sentence to the utmost rigor of justice, and clothed with all the outward marks of authority and majesty.

Q. Are not all mankind judged at their death; what occasion is there for a second and general judgment?

A. Yes they are, but a second and general judgment is requisite upon several accounts. First, to justify before the whole world, the conduct of divine providence, in regard to the different treatment of the just, and the wicked, the one being permitted to live under tribulation, whilst the other flourished and enjoyed their ease; for then it will be made appear by the difference of their fate, that the just were not deserted by Almighty God, seeing that they are considered with an eternal reward for

their past sufferings. A second reason why a general judgment is appointed, is, to do public justice to the injured part of mankind, who suffered in their reputation, or otherwise, for then all fraudulent dealings, rash censures, sinister intentions, and other insincere practices, will be laid open, and every man appear in his true colors, to the comfort of the injured; and confusion of the oppressor. A third reason, for this general judgment, is, that whereas, at a person's decease, sentence was only pronounced upon the soul, at the general judgment, the soul and body being reunited, it will pass upon the whole man; that as they had mutually concurred in good and bad actions, they may receive a sentence suitable to their behavior in both respects.

Q. What is meant by the quick and the dead, are those that are living at the approach of the general judgment, to appear alive before the judge?

A. By the quick and the dead, we understand all mankind, that ever inhabited the earth, from the creation down, of all nations and states, both infidels, Jews, Turks, heretics, and true believers, all who live under the law of nature, the old law, and law of grace. And as for those persons who are alive upon the approach of the last day, Ps. xcvi. 3, it is the

most probable opinion they will be all consumed by fire, when the world shall perish, by a general conflagration, and immediately make their appearance before the judgment seat.

Q. But then, as to the time, when this general judgment will happen, and the place where it will be executed, how shall we come to know these matters?

A. The time when, is a secret locked up in the breast of the Almighty; Mat. xxiv. 36. And for the same reason, that we are not made acquainted with the time of our death, viz.: That being always prepared, we may not be surprised, and called to an account, when we are unprovided to give it; which appears to be a rational way of proceeding; seeing that if the time was revealed, persons would be apt to defer their repentance, until that hour approached, as they now commonly do, though uncertain that they shall be allowed a moment; and would be much more inclined to defer it, in case they had any certainty of the time when death would happen. However, as sickness and age, give persons notice of approaching death, so there will be certain visible tokens, forerunners of the general judgment; besides universal wars, plagues, and famines; antichrist will make his appearance, who by persecution and false miracles, will for three years exercise a tyrannical power over the world, and draw unto his party a great part of mankind; but, at last will be baffled by Enoch and Elias, who are still reserved to return again upon the earth, for that purpose. As the day of judgment approaches nearer, there will be visible tokens in the heavens, earth, and seas, which will strike a terror into all mankind, and make them wither and pine away with fear.

Q. Methinks these visible admonitions will be capable of working men up to repentance, and make them prepare themselves against that great day?

A. Much to the contrary: our blessed Saviour tells us, they will be in a state of insensibility, as mankind was when Noah foretold the destruc-

tion of the world at the general deluge; for though he frequently admonished them of it, for a hundred years together, they still continued in their wickedness until the judgment fell upon them.

Q. Can you give me any information as to the place, or any other circumstance? Will the trial be general or particular and what have sinners to apprehend upon the occasion?

A. We are informed in the Scriptures, that the place will be the valley of Josaphat, near Jerusalem, in the sight of Mount Calvary; Joel iii. 2. So that the Son of God will exercise the severity of his justice, where he showed such tokens of his mercy; a sad remembrance to the Jews, who put him to death, and to wicked Christians, who crucified him by their scandalous lives.—Whether the trial will be general or particular, with such like circumstances, is only known to God. Thus much we may be certain of, that though it may be general, and pass over in an instant, yet it will affect every one in particular, as much as if he were the only person that was called to the bar. Lastly, as to the apprehensions sinners will lie under upon the occasion, there are three circumstances which will throw them into the utmost confusion, viz.: The qualities of the judge, who cannot be imposed upon by bribes, nor inclined through partiality to favor: the nature of the evidence, which will be a man's own conscience, with the corroborating proofs of the devil, and all those he has injured, will appear against him: the severity of the scrutiny, which will take in all our thoughts, desires, wishes, affections, words and works, though never so secret; the intention, motive, and circumstances of them; the use of our will, memory, and understanding; all the faculties of both body and soul; the use of God's holy graces; the neglect of doing good, and misspent time; and not only all our own sins, but others which we have any ways occasioned: for our Saviour assures us, "That nothing is hid that shall not be revealed, nor secret that shall not be known." Mat. x. 26.

Q. Are there any more circumstances to be considered in this general judgment? Will Christ sit to judge as God or as man? What kind of punishment will the wicked be condemned to? Will their punishment be everlasting, or have an end, or at least be subject to a mitigation? Will the fire spoken of in Scripture really affect the soul, or is it only a metaphorical expression, to signify the sharpness of pain?

A. All the three divine persons will sit in judgment, which is attributed to the Son, because it is a work of wisdom; at the same time, Christ as man, will hear and give sentence, according to St. John; chapter v. 27.—“The Father hath given him power to execute judgment, because he is the Son of man.” As to the punishment, fire is commonly expressed, which we are to understand literally and properly; but in what manner it will affect the soul, is not declared. This punishment will have no end, no intermission, as Origen erroneously taught.

Q. How shall the just and reprobate be placed, and what shall be the sentence of the just, and that of the wicked?

A. The just shall be placed on the right,

and the reprobate on the left hand of the judge. The judge will say to the just, “come ye blessed of my Father, and receive the kingdom which is prepared for you; for I was hungry, and you gave me to eat, I was thirsty, and you gave me to drink,” etc. Mat. xxv. 34, 35. How joyful this sentence will be to them, all the tongues of men and angels are not able to express: nor is it easier to describe the envy, malice, and despairing rage of those on the left hand; when having heard this sentence, they begin to hear the thunder of their own. “Go ye cursed into eternal fire, which hath been prepared for the devil and his angels; for I was hungry, and you gave me not to eat, I was thirsty, and you gave me not to drink,” etc. Mat. xxv. 41, 42. To depart from God, by losing him and all that is good; never to see God’s face, nor ever to enjoy his favor; this is that hell of hells, which the divines call pain of loss. But then not only to lose all good, but also to be sunk for ever into the abyss of everlasting evils, without any hope of comfort, is that pain of sense, which even the worst of sinners cannot firmly believe without trembling.

THE EIGHTH ARTICLE OF THE CREED.

Q. Which is the eighth article?

A. I believe in the Holy Ghost.

Q. What do you profess in this article?

A. As the former articles contained, what we are to believe, concerning the two first persons of the blessed Trinity, this regards the third person, which in sum is, that the Holy Ghost is consubstantial to the Father and the Son, and therefore true God; that he proceeds from them both, and is equal in all things to them: this is proved first from the Creed itself, where the form of belief is expressed in the same way, I believe in the Holy Ghost, as well as in the

Father, and in the Son. Secondly, from St. Peter’s words to Ananias; Acts v. 3, 4. “Why did Satan tempt thy heart to lie to the Holy Ghost? Thou hast not lied unto men but unto God.” Here you see the Holy Ghost is called God. Thirdly, from St. John, in his first epistle, chapter v. verse 7, where he says, “there are three that bear testimony in heaven, the Father, the Word, and the Holy Ghost; and these three are one.” Fourthly, from the form of baptism, where the Holy Ghost is equally mentioned with the Father and the Son, which ought not to be, if he was not God. Again, from St. Paul, 2

Cor. xiii. 13. Where he thus concludes his epistle; "The grace of our Lord Jesus Christ, and the love of God, and the communication of the Holy Ghost, be with you all." From hence we prove the Holy Ghost to have the same divine nature with the Father and the Son; as also to be a different person from them both: so that we ought to glorify, and worship him equally with the Father and the Son, as the last end and object of all our affections. Hence, the Macedonian heresy condemned by the church, which denied the divinity of the Holy Ghost. Anno. 381.

Q. The Scriptures, it is true, tell us that the Holy Ghost proceeds from the Father, but makes no mention of his proceeding from the Son.

A. Though one is not so expressly mentioned in the Scriptures, as the other, yet it is sufficiently asserted; particularly where Christ says, in the 15th chapter of St. John, verse 26; "The paraclete whom I shall send from the Father;" chapter xxvi. "He shall receive of mine."

Q. What is the proper signification of the word Ghost?

A. In our ancient language it is the same as Spirit.

Q. What names are commonly given to the Holy Ghost in the Scriptures?

A. He is called the paraclete, that is, the Comforter, the Advocate, the Finger of God, Goodness, the Gift, etc. Which appellations, signify the offices, and effects that are ascribed to him.

Q. What are the gifts proceeding from the Holy Ghost?

A. These seven, enumerated in the eleventh chapter of the prophet Isaiah; verse 2. First, wisdom, which teaches us to direct our lives and actions to God's honor, and the salvation of our souls. Second, understanding, which makes our faith lively, enabling us to penetrate the highest mysteries. Third, counsel, which discovers the snares of the devil. Fourth, fortitude, which overcomes the difficulty of tempta-

tions, and enables us to undergo all dangers for God's sake. Fifth, knowledge, by which we know, and understand the will of God. Sixth, piety, by which we are zealous in doing his will. Seventh, the fear of God, which curbs us from sin, and makes us obedient to his law.

Q. Which do you call the fruits of the Holy Ghost?

A. St. Paul reckons these twelve. First, charity, which fills us with the love of God and our neighbor. Second, joy, which enables us to serve God with cheerfulness. Third, peace, which keeps us unmoved in our minds, amidst the storms and tempests of the world. Fourth, patience, which enables us to suffer all adversities for the love of God. Fifth, longanimity, which is an untired confidence of mind, in expecting the good things of the life to come. Sixth, goodness, which makes us hurt no man, and do good to all. Seventh, benignity, which causes a certain sweetness in our conversation and manners, so as to profit and advance others in virtue thereby. Eighth, mildness, which allays in us all the motions of passion and anger. Ninth, fidelity, which makes us punctual observers of our covenants and promises. Tenth, modesty, which observes a fitting mean in all our outward actions. Eleventh, continency, which makes us not only temperate in meat and drink, but in all other sensible delights. Twelfth, chastity, which keeps a pure soul in a pure body.

Q. In what manner is the Holy Ghost given?

A. Two ways, visibly and invisibly. He was both ways given to the apostles; invisibly, when, after the resurrection, Christ breathed upon them and said, receive ye the Holy Ghost; Jo. xx. 22. Visibly, ten days after his ascension, when he sent them to preach, and the Holy Ghost appeared over them in fiery tongues. And in, he is given invisibly in man's justification, when grace is bestowed; and in the sacrament of confirmation.

Q. Under what appearances has the Holy Ghost shown himself to mankind?

A. Chiefly two, in the shape of a dove, when

our Saviour was baptized, by St. John the Baptist; and in fiery tongues, at his descending on the apostles at Pentecost.

Q. What was meant by his appearing under these representations?

A. By the dove, was signified innocence, and purity. The fiery tongues had several significations; the tongues imported the gift of languages; the fire signified zeal; and they appeared split, that they might represent the variety of gifts that were betowed, viz.: Working miracles, prophesying, etc.

Q. Did these visible marks always attend the giving of the Holy Ghost?

A. In the first age, and during the apostles' time, they continued, as requisite to the first establishment of the gospel, but ceased by degrees.

Q. You say the Holy Ghost appeared in the figure of a dove; and, I suppose this is the reason why he is still represented by pictures and images under that form. Can a pure spirit and immortal being, be truly expressed by such like representations?

A. You judge right, as to the ground and rise of that custom, but seem not to understand the true meaning of it. We pretend not to express the true likeness of a spirit much less of an infinite spiritual substance. The design is only to assist the memory, preserve the remembrance of the mystery, and receive instruction, from what is signified by such outward tokens.

Q. If this be all you mean, I see no reason why the Father and the Son, and even the whole Trinity, may not either separately, or conjunctively, be represented in the same manner, either by painting or carving; though, indeed, the custom is more authorized, by representing the second person under the figure of a man, because he took human flesh upon him; whereas the other persons did not?

A. You still talk coherently, there being as much for the one as for the other; neither is the circumstance you mention of the second person, only, being united to a human body, any objection against representing the other persons by visible tokens. For as we do not pretend to express Christ's divinity by pictures, or images, but only his body; so neither do we intend to represent the divinity of the other persons, by any figure or image, but only the outward shape of the thing, under which they made their appearance.

Q. This argument may hold good as to the persons separately considered. The first person may be represented as an old man, as he appeared to Daniel: the second, as a man whose nature he assumed; and the Holy Ghost as a dove, for the same reason. But you pretend besides to make pictures and images representing the Trinity, which was never represented by an outward appearance.

A. This difficulty is easily removed, by the same rule. And in the first place, it is far from truth that we have no representation of the Trinity: it is frequently represented both by facts and words in the holy Scriptures: I shall only mention the three men who appeared to Abraham, whom he addressed as if they were but one; and these words in the first epistle of St. John, chapter v. verse 7. "These three are one." Is not this a sufficient ground to form an image, representing one and three? What are words, but images representing to the ear, what pictures do to the eye; and if it be lawful to make use of words, to signify the mystery of the Trinity, why may not a picture be drawn to the same purpose? Words and pictures can neither express the nature of the thing, but still they are serviceable to put us in mind, and keep up the memory of the mystery.

THE NINTH ARTICLE OF THE CREED.

Q. Which is the ninth article?

A. The holy Catholic church, the communion of saints.

Q. What is the signification of the word church?

A. According to its etymology in the Greek, it is a congregation, or assembly of people, called together, upon any account whatever, and is sometimes taken from the place where they meet.

Q. It is not our present purpose, to take notice of what signification it bears among secular and profane authors, but what sense it carries in the Scriptures and ecclesiastical writers.

A. In the Scriptures, it has sometimes a limited, other times a more extensive signification: one, while it signifies the society of saints and angels: another, while a society of the faithful on earth: sometimes the congregation of the wicked; and again, for that of the elect, or predestinated only. Hence, divines have distinguished the church into triumphant in heaven, and militant upon earth; to which they add the suffering church in purgatory.

Q. I easily conceive, that the name of church, may be given to all these congregations, as the general signification of the word imports. But did not Christ establish a particular congregation on earth; pray, what do you call that?

A. The church Christ established on earth, was a congregation of people baptized, and united together by believing and professing the same faith he had taught; and governed by lawful pastors and bishops, subordinate to his vicar upon earth, as he had appointed.

Q. It is suitable to the divine wisdom, that in establishing a community of such, a regulation should be observed to prevent the inconveniences of errors in belief, and disobedience in practical duties; yet we find in the

Scriptures, mention made of several churches, even of true believers; as the churches of Jerusalem, Smyrna, Athens, Ephesus, Corinth, Rome, etc. Is the church founded by Christ, divided into several bodies?

A. These different appellations are not designed to signify different societies, either as to faith or government, but only the different districts, where the faithful assembled, under the same universal church; and were so distinguished, in the apostolic letters, accordingly as there was occasion of being instructed in their respective duties; a different address being requisite, to make a proper application, of what they were to be informed of.

Q. I observe some difference in wording this article, and the former: in the former you say, I believe in God the Father, in Jesus Christ, and in the Holy Ghost.—Here, in this article, you only say, I believe the holy Catholic church, not, I believe in the holy Catholic church.

A. The difference you observe is not accidental, but premeditated and designed. To believe in God, is to place our last end in him: now, the church being only the means and not the end, what, therefore, we profess, in her regard, is, that there is a church, whose voice we ought to hear and obey, in order to obtain our last end.

Q. But here another difficulty may be started: objects of faith are obscure, and lie not within the cognizance of our senses: now, the church, being a visible society, how can it be known by faith?

A. I own, the church, as to its visible being, is not an object of faith, but only known by the senses and reason, and by the undeniable marks it carries, explained in the Scripture, the apostles' creed, and answerable to all the requisites that prudence can suggest, to submit to its authority. What is the object of faith in the church? Is the divine authority

conferred upon it, in being directed by the Holy Ghost, having a power of binding and loosing, and producing grace, and all sorts of supernatural effects, by means of the sacraments? These are invisible, and the objects of faith only; and of this we have a parallel case in our blessed Saviour, whilst he was upon earth. His humanity was the object of sense and reason, but his divinity was the object of faith.

Q. By the definition you give of the particular church of Christ, which was his kingdom on earth, it is requisite that three things concur, to become a member of it, viz.: First, that the persons be baptized, either actually or in desire. Secondly, that they believe the doctrines Christ delivered; and thirdly, that they be obedient to the authority he placed them under. Now we find there are a great many, who pretend to be members of Christ's church, who are divided in their faith, teaching doctrines directly contrary to one another, and by separating themselves into different congregations, do not all pay subjection to the same authority, but either to none, or to those of their own choosing. Did Christ give this liberty to any distinct body of men, to believe and pay obedience to whom they pleased? This does not seem consistent with the wisdom of so wise a legislator. If every civil community is provided with rules against divisions, certainly the God of peace and unity, would not establish a church to be exposed to all the inconveniences of errors and disobedience, but prescribe some certain method how to obviate them.

A. The three things required, to become a member of Christ's church, and requisite, as you properly observe; so that, notwithstanding there are a great many congregations, who pretend to belong to God's church, and lay claim to it, by making a profession of Christianity, yet, not believing what Christ taught, and disobeying the authority appointed by him, when the matter is strictly inquired into, they are not members of his church.

Q. Pray let me understand who those

persons are, with the reasons in particular, why you cannot allow them to be members of Christ's church?

A. The congregations I mean, are heathens, Turks, Jews, and heretics of all denominations; to whom we may join schismatics, and persons excommunicated.

Q. Why are not schismatics members of the church?

A. Because they are separated from it, by disobeying the governors appointed by Christ, and are branches cut off from the tree of life.

Q. Why are not persons excommunicated, to be esteemed members of the church?

A. They are cut off from the body, for obstinately violating the church's order, and therefore enjoy not the privileges.

Q. Are sinners (that is to say, such as are in mortal sin,) members of the church?

A. Yes, but rotten members. Hence the Scriptures compare the church to Noah's ark, which contained animals, clean and unclean; to a sheepfold, where goats are mixed with sheep; to a granary, that contains straw, chaff and corn; to a great house, with vessels of gold, silver and wood. Thus argued St. Austin, against the Donatists, who excluded sinners. Thus, it is defined against Calvin, who makes the church consist only of the elect. Sinners that are reprobates, are members as to the present state, but not as to the future state of the church.

Q. I easily conceive why heathens, Turks, and Jews, ought not to be esteemed members of Christ's church: because they either deny God or Christ the Redeemer. But, as for the rest, the case is not so plain: they acknowledge one only true God; they acknowledge Christ to be their Redeemer; they believe the holy Scripture, which is the rule of instruction, both as to what Christ taught, and what is to be practiced; and by this compliance, seem to have a right to be esteemed members of Christ's church. I do not see anything else that can be required of them.

A. You have mentioned requisites, but not

all. To believe a God, and that Christ is our Redeemer, are a good foundation ; but unless we believe all that Christ taught, and obey those whom he ordered to be obeyed, we fail in the two essential parts of a Christian's duty ; for our Saviour assures us, Mat. xvi. 16, "that he who believes not shall be condemned ;" and again, that "he who will not hear the church, let him be to thee as a heathen and a publican." Mat. xviii. 17. The Scriptures, it is true, are good rules ; but then we are at a loss, unless we are rightly instructed in the sense of them ; neither can the Scriptures alone satisfy us which books are to be allowed as Scripture, and which to be rejected. — Many have perverted the sense of Scriptures, to their own damnation ; who, at the same time, pretended to be members of Christ's church, but were not.

Q. Has not every one, who enjoys the use of his reason, a capacity to understand as much of the Scriptures, as is necessary to inform him of, and comply with, any Christian duty ? What occasion has he to descend to every particular point ; or what power has any congregation to draw up forms of belief, and oblige others to subscribe to them ?

A. Were men's reasoning faculty free from mistakes, passion and prejudice, much might be said in its favor ; but as it is exposed to those inconveniences, it must be set to rights by proper means. Woful experience has demonstrated the insufficiency of reason, as it is under the direction of private persons. All affairs whatever, have been thrown into confusion, under a pretence of reason, both public and private, civil and religious. Servants have their pretended reasons not to obey their masters, and subjects have theirs not to obey their prince ; and it is no wonder, if many, who style themselves Christians, should be disobedient to the laws of Christ's church, upon a pretence that their reason sufficiently informs what, and whom they ought to obey. By thus relying upon private reason, dissensions happen in families, rebellion in kingdoms, and heresies in Christ's church : such were the heresies even in the

apostolic and primitive ages ; some denying the resurrection, others Christ's divinity, and the divinity of the Holy Ghost, with many other errors ; all taking their rise from the liberty private reason took to expound the Scriptures, according to their own taste. Now it is plain, from the censures that were always passed upon such persons, that they were never esteemed members of Christ's church ; notwithstanding their belief in a Redeemer, and their allowing the Scriptures to be a rule of belief, and the practical duties of a Christian, their faith was defective and obedience was wanting.

Q. All you alleged only amounts to this ; that those heretics were not members of Christ's visible church, as being separated from that visible society which bore that name. But why might they not be members of Christ's church invisibly, as being invisibly united to Christ their head, and only separated from the visible society through mistake and innocent errors ?

A. This notion is inconsistent with the nature of a visible society, and more especially with that of Christ's establishing, and indeed a contradiction in itself. In visible societies, no regard is had to inward dispositions, but only to outward actions, in point of misbehavior : a general protestation of allegiance to a prince, will not excuse a rebel, who is declared an outlaw, for opposing the administration of justice, upon the idle pretence of expounding the laws in his own sense. On the other hand, how can heretics be united to Christ, their invisible head, who reject the means of that invisible union ; Christians are united invisibly to Christ by faith and obedience ; now, where is their faith, who do not believe every thing Christ teaches ? Where is their obedience, who resist the authority placed over them ? As to what you insinuate concerning mistakes, and the innocent errors of many, who believe wrong, and separate themselves, only on that account, for want of opportunity of being better instructed ; these are out of the case ; we only speak of those who can have no such pretences : however, even those, who have invincible ignorance to excuse them,

for not believing with, and obeying the church, cannot be esteemed visible members of Christ's church, as not being placed in the ordinary road, that he has chalked out for their salvation; yet they are not out of the road of his extraordinary grace, insomuch, that the invincible ignorance they labor under, in regard of the common road appointed by Christ, will not be imputed to them as a crime; but on the contrary, if they are good livers in all other respects, and carefully comply with the law of nature, they may be invisibly united to Christ, and invisible members of his church.

Q. This is a charitable condescension; but then it seems to be contrary to the universal rule and doctrine of your church, which says, that none are saved out of the Catholic communion; which is very uncharitable, if it be understood of a church in one communion only.

A. It never was the universal doctrine of the Catholic church, that none are saved, who die out of the Catholic communion; for they always except invincible necessity, and invincible ignorance. Now, invincible necessity is, that which is not in a man's power to hinder, though he desire it ever so much; or it is a real impossibility under the present circumstances, of obtaining something which we desire; as if a person, for example, who lived out of the Catholic community, is sensible of his error, and desires to be reconciled to the Catholic church, but dies before a priest can be brought to him; such a one has invincible necessity. Invincible ignorance, is that which is not voluntary; so that if persons would gladly embrace the truth, and sincerely use their best endeavors to find it out, and to know the whole compass of their duty, and would both faithfully and immediately comply with the most difficult parts of it when known, how contrary soever they may be to their passions, to their prejudices, to the conveniences of life, to their interest in this world, and to the expectation of their friends; their ignorance is invincible, and may be excused from the sin of heresy. When Catholics, therefore, say,

as they have always said, that none are saved out of the Catholic communion, their meaning is, that no one is saved unless he be in the Catholic communion, either actually or virtually; either in fact or in desire; and that there is no sure and safe way to heaven, out of the Catholic communion. This general rule of the Catholic faith, that none are saved out of the communion of the orthodox and universal church, follows by a plain and necessary consequence from the Scripture, as well as from the apostolical and Nicene creed. For if Christ has only one holy Catholic and apostolical church, which is the communion of saints; if he has only one church which is built upon a rock, and against which, "the gates of hell shall not prevail;" St. Mat. xvi. 18, if he has only one church, "which is the pillar and support of truth," 1 Tim. iii. 15. And with which he promised to continue, "always, even to the end of the world;" St. Mat. xxviii. 20, and which is, therefore, the church of all ages, as well as the church of all nations; if he has only one church to which the Lord added, and adds daily, "such as shall be saved;" Acts ii. 47, then it is, at least, a general rule of divine faith, that none are saved out of the communion of this church. Nay, setting aside invincible necessity and invincible ignorance, the rule is universal and without exception. This doctrine of the Catholic church, is so unquestionable, that many Protestants have taught the same. Calvin says, that out of the bosom of the visible church, no remission of sins, no salvation is to be hoped for; L. iv. inst. chap. i. § 4. Beza, the great disciple of Calvin, says, there is only one true church: and there always was, and always will be, a church, out of which there is no salvation.* Trelactius says, it is a thing of absolute necessity, if we will be saved, to embrace the communion of the Catholic church, out of which, there is no salvation.† The learned bishop Pearson, bishop of Chester, in

* In. Confess. Fidei chap. v. § 2. *ibid.* § 1.

† L. ii. Instit. de Eccles. Part 2. § 10.

his exposition of the Creed, page 349, says, that "the necessity of believing the holy Catholic church, appears first in this, that Christ has appointed it as the only way unto eternal life. We read at the first, says he, that the Lord added to the church, daily, such as should be saved; and what was then daily done, has been done since continually: Christ never appointed two ways to heaven; nor did he build a church to save some, and make another institution for other men's salvation. 'There is no other name under heaven, given among men, whereby we must be saved but the name of Jesus:' Acts iv. 12. And that name is no otherwise given under heaven, than in the church. As none were saved from the deluge, but such as were within the ark of Noah, framed for their reception by the command of God: as none of the first born of Egypt lived, but such as were within those habitations, whose door posts were sprinkled with blood, by the appointment of God for their preservation: as none of the inhabitants of Jericho, could escape the fire and sword, but such as were within the house of Rahab, so none shall ever escape the eternal wrath of God, which belong not to the church of God." The Protestants of Switzerland say in their profession of faith,* "we have so great a value for being in communion with the true church of Christ, that we say, those cannot have life in the sight of God, who are not in communion with the true church of God, but separate themselves from it." The Protestants of Scotland, An. 1568, in their profession of faith, say, "as we believe in one God, the Father, the Son, and the Holy Spirit; so we firmly believe that there was from the beginning, that there now is, and that to the end of the world there will always be, one church, which is the Catholic, that is, the universal church, out of which church there is neither life, nor everlasting happiness."

The French Huguenots, in their catechism on

* *Confess. Helvetica. C. xvii. An. 1556, et in Syntag. Confess. Fidei Genevæ. An. 1654. Page 34.*

the tenth article of the Creed, say, "Why is this article of forgiveness of sins put after that of the church? Answer, Because no one obtains pardon of his sins, unless he be first incorporated with the people of God, and continue in unity and communion with the body of Christ and so be a member of the church: for none of those who withdraw themselves from the communion of the faithful, to make a sect apart, ought to hope for salvation, as long as they continue separated from them." Thus you see that it is not only the Catholic doctrine, that none are saved out of the Catholic communion, but it is also the doctrine of many Protestants.

As to what you say, that this doctrine is uncharitable: I answer it is not, nay, I affirm it to be the reverse: for is it not charity to publish what the word of God, the Creed and tradition of all ages obliges us to think concerning salvation out of the Catholic and undivided communion? Is it not charity to put them in mind that no religion is safe to any one, because he and his friends were bred up in it, because it suits best with his interest, and is the prevailing religion of the place? Was it not charitable in St. Luke to tell us, "that the Lord added daily to the church." Acts ii. 47, in one undivided communion, "such as should be saved?" In like manner, is it not charity in us to declare openly, that people cannot be saved without baptism, nor without keeping the commandments? for in all this we declare nothing from ourselves, but from the word of God. True charity always was, and always will be, unknown practically, to those who want it. Wicked men think it highly uncharitable to have their pleasures disturbed by the unwelcome news of death and hell. Can any thing appear more uncharitable to infidels, or unbelievers, than these words of charity itself: "he who believes not shall be damned?" St. Mark xvi. 16. And will not heretics always think these words of our Saviour Christ uncharitable: "he that will not hear the church, let him be unto thee as a heathen or publican." Mat. xviii. 17. But must not saving truth be told, because we are pretty sure before

hand that it will not be believed? Must charity neglect its duty, because heresy is deaf? True charity flatters not, nor does it invent new ways to heaven, but does all it can to help all thither according to the old way, the only way. On which account it admonishes, proves, and endeavors to convince all people of the mistakes and errors in which they are engaged. And it is plain to the world, that this is what the priests, and preachers of the Catholic church have continually done, even to the loss of thousands and thousands of their lives: so that this very charge of uncharitableness against us, is not groundless and weak, but is itself uncharitable in a high degree.

Q. But does not the Scripture say, that a remnant of all religions shall be saved?

A. No, the Scripture no where says so. But men who are resolved to live and die in error, will never want a text for it. The prophet Isaiah, it is true, says, that a remnant only of the Jews was to return from Babylon. Isa. x. 20, 21, 22. And St. Paul, quoting these words of Isaiah, tells us, "though the number of the children of Israel be as the sand of the sea, a remnant (that is a small part of them) shall be saved." Rom. ix. 27. Which remnant the apostle himself explains of such of the Jewish nation as at that time, by entering into the church, were saved by God's grace. Rom. xi. 5. But what relation has this to the saving of a remnant of all religions, of Christians, Jews, Turks, and Pagans; which even Protestants themselves in the 18th of the 39 articles say, "they are to be had accursed who presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and light of nature," etc. Art. 18.

Q. You satisfied me as to those points, that all who are actually and visibly members of Christ's Church, ought to believe the doctrine that he taught; and also obey the authority he has placed over them: but you say nothing to two other matters, viz.: How any human power can presume to impose creeds, and forms of

belief upon the members of Christ's Church methinks as to this, every one ought to be at liberty in regard of particular articles: is it not sufficient to believe the gospel in general, without troubling one's self about this or that opinion? Besides, the whole body of revealed religion, contains an endless number of articles, which the greatest part of Christ's members are never acquainted with, and by consequence they can give no assent to them. Again, where is there any obligation of submitting to this or that person, who pretends a commission to oversee and govern Christ's Church?

A. We find by daily experience, that a great many take the liberty to expound the gospel truths according to their own meaning, and by this method have denied many of those revealed articles which were delivered by God, and necessary to be believed, to support his veracity, and promote virtue, so that there is scarce one article of the Christian religion, but what has, by some heretic or other, been questioned, and flatly denied. To obviate this inconvenience, it was requisite to prepare an antidote to expel the poison; which was, by giving the true meaning of God's laws, and obliging those that were members of Christ's Church, to make a profession of such articles as were necessary to support the fabric, and preserve the Church from ruin. And whose business was it to speak of this matter, but theirs, who were appointed by Christ to govern his Church? As to what you allege, concerning the vast number of revealed articles, which can neither be known, nor distinctly assented to, by every member, you seem to mistake the case: every one is called upon to give his assent according to his knowledge and capacity, whereby it happens that a more explicit belief and obedience to more articles is found in some than in others, though all are alike disposed to admit of every article, when distinctly known and proposed. And in this the civil and ecclesiastical authority observe the same method, every subject is not acquainted with all the laws of a nation; yet a subject

is supposed to obey them all when it is required of him.

Q. So that you place the authority of the Church, and the civil power upon the same footing as to obedience, and by consequence that Christians are as much obliged to subscribe to forms of belief, as subjects are to a form of human laws.

A. The difference is not very great; only that of the authority of the Church, is more conspicuous, more necessary, and better recommended in the Scriptures; because the Church is an universal establishment, under which the great concern of salvation is carried on, and therefore Christ founded it himself in person, and promised to guard it against all enemies, to which purpose he bestowed several privileges upon the governors.

Q. What are those privileges that Christ's Church enjoys, which cannot be claimed by any civil powers?

A. The first is to be judge in all spiritual causes, viz.: that belong to faith, in expounding the law: according to that of the prophet Malachi, "the priest's lips shall keep knowledge, and they shall seek the law at his mouth." Chap. ii. 7. And our Saviour Christ says, "he that hears you hears me; and he that despises you despises me." Luke x. 16. Again, "he that will not hear the Church, let him be to thee as a heathen or a publican." Matt. xvii. 17. And such are they, who will not believe the teaching or doctrine of the Church. The second is infallibility. The third is perpetuity.

Q. How do you prove the Church of Christ to be infallible?

A. St. Paul assures us, that "she is the pillar and ground of truth." 1 Tim. iii. 15. Now if she be the pillar and ground of truth, she must in her pastors and prelates be, to all Christians, according to the promise of Christ, a sure and infallible guide in deciding controversies of religion. And he assures us, that "the gates of hell shall not prevail against her." Matt. xvi. 18. Again, "I will ask the

Father, and he will give you another paraclete, that he may abide with you for ever, the spirit of truth: he shall teach you all things and suggest all things unto you." Jo. xiv. 16, 26. "He has given us pastors and teachers for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ till we all meet in the unity of faith, that we henceforth be no more children tost to and fro, and carried about with every wind of doctrine by the craftiness of men." Eph. iv. 11, 12, 13. All which, though much more might be added from the holy Scriptures, together with the article of our Creed, "I believe the holy Catholic Church," gives us assurance above all exception, that God's Church cannot err; if she should, the gates of hell would certainly prevail against her; she would not be the pillar and ground of truth, neither would the spirit of truth nor Christ, abide with her pastors for ever; neither would any be obliged to hear and obey her as Christ requires, under pain of damnation. "He that will not hear the Church, let him be to thee as an heathen or a publican." Matt. xviii. 17. Neither would there be any certain means to know truth from falsehood, could she err; whom could we consult or rely on in matters of faith? what assurance can we have of our religion, of all mysteries of our belief, of holy Scriptures and what else concerns our salvation, could she err? and would not Christ's order of treating as heathens and publicans, those who disobey, and the Church's punishments be unjust, could she err? and what can we think of those who teach that the Church may err, and has erred, who persecute severely those, (though they themselves, even according to their own tenet, may be in error) who cannot subscribe to their erroneous doctrine against the belief of all the fathers, councils, creeds, Scripture, and of all the faithful in all ages; believing, professing, and teaching that the Church cannot err?

Q. How do you prove the perpetuity, or perpetual continuance of the Church of Christ?

A. From several plain texts of Scripture, in which it is promised or foretold, that the Church or kingdom established by Christ shall stand to the end of the world. "Behold I am with you to the end of the world," says our Saviour Christ. Matt. xxviii. 20. "They shall fear thee," says the psalmist, "as long as the sun and moon endure throughout all generations." Ps. lxxii. 5. And the prophet Daniel tells us, that the Church of Christ shall never be destroyed, but that it shall stand for ever. Dan. ii. 44. Again, as we believe in the Creed; so every article thereof must be always true, therefore there must always be a holy Catholic Church.

Q. You have satisfied me as to this point, but let me hear what proofs you can bring of the Church of Christ being always visible and known?

A. I can prove it from many texts of Scripture, as from the fifth chapter of St. Matthew, verse 14, where our blessed Saviour compares it to a city placed upon a hill which cannot be hid. Now, it is certain, nothing can be more conspicuous or visible, than a city placed upon a mountain. The prophet Daniel calls it, "a great mountain which fills the whole earth." Dan. ii. 35, 44. The prophet Isaiah calls it a mountain on the top of mountains," and says, that "all nations shall flow unto it." Isa. ii. 2. Besides, how can the universal Church of Christ be invisible or unknown; since she shall always profess her faith, and the terms of her communion, and having ministers preaching, baptizing, and administering the sacraments: these are all outward and sensible actions, which are inconsistent with an invisible society of men. Therefore the Church of Christ must of necessity be always visible, and not invisible as some would have it, upon account of their being convinced that there were none of their religion, or way of thinking, to be seen or heard of in the world about two hundred years ago.

Q. I need not ask what is meant by the Church, the nature of the thing requiring that

it should be understood principally of the superiors who govern. But there may be some difficulty in finding out this Church, since there are so many different congregations who pretend to it. Are there no visible marks whereby it may be known; otherwise the ignorant part of mankind will be at a loss for a director. They are not capable of discussing every point in particular, and even the learned, when they rely upon that method to find out truth, run into a thousand errors and absurdities. It seems requisite therefore, that the Church established by Christ, should be undeniably conspicuous, by certain tokens and marks, which cannot be applied to any other congregation?

A. Providence, and the particular goodness of God, hath taken care of all these matters, to the full conviction and satisfaction of all who will not shut their eyes at noon-day. All visible creatures whatever, have certain outward marks, whereby they are distinguished, and known from one another. A man, a beast, a ship, a house, are known by their outward form, and different structure of their parts. The same is observable in moral beings; and societies of men, kingdoms, corporations, cities, courts of judicature, families, etc., carry many outward marks, by which they are known from one another. It is after the same manner that the Church of Christ is known, which is a visible society of men, upon whom such outward marks are fixed, that none can be ignorant of them, who do not wilfully shut their eyes against them.

Q. Pray give me a general notion of these outward marks, which I expect you will explain in particular.

A. The chief of these outward marks are expressed in the present article of the Creed under our consideration, viz.: The unity, sanctity, universality, and apostolical succession of the Church; the last mark being added by the first general council of Constantinople; to which may be added, several other outward marks, which cannot be applied to any other society of men, namely, miracles, conversion of nations,

morality of doctrine, obedience, patience in suffering, martyrdom, antiquity, etc.

Q. These outward marks make a good appearance, and plead strongly for truth, where they are found: but there are two difficulties that occur to me, before we proceed any further. The first is, how you will account for their behavior, who stand off, and are not convinced by such plain proofs, and cannot see the city that is placed upon a high hill, nor behold the sun that shines upon them, nor find out the way, wherein fools cannot err (for such the Church of God is described to be in the holy Scriptures) and it is inconceivable, that such multitudes of men, of the greatest penetration, learning and zeal, should not discover, and own the Church recommended by such advantageous circumstances. Another difficulty I have is, you take no notice of the inward and more essential marks of Christ's Church, viz.: Adhering to God's word, the true administration of the sacraments, zeal for God's glory, and the performing of good works, and an innocent life. These are the marks whereby Christ's Church is to be known.

A. I own it is a melancholy reflection to consider the blindness and stupidity of judgment which is occasioned in mankind, through pride, interest, and the love of pleasures. Who can be but astonished, at the stupidity of Pharaoh, and the learned Egyptians, who could not, or would not, discover the finger of God in so many miracles that were wrought among them by Moses and Aaron? What a thick veil of darkness was thrown over the Jews, when they would not acknowledge the Messiah: and the undeniable proofs of his miracles made no impression upon them? Could there be a greater stupidity than that of the whole world, when they adored stocks and stones, and acknowledged the vilest creatures to be their Gods? And what wonder is it, if heretics should lie under the same infatuation, and not see the Church, though represented to them with so many outward marks? I say this upon a supposition, that it is an error in the judgment, which obstructs their sight, though

we have reason to think, great numbers, like Pharaoh, are persuaded that the hand of God is with the Church, but other motives carry their affections another way, and the world has too strong a hold of them, to act according to what they think, which is both the case of heretics, as also of many true believers, and true members of God's Church, who, though fully persuaded of the great truths of the Christian religion, yet live directly contrary to what they profess, as to all particular duties of a Christian. And the stupidity and perverseness of the will, is equally as unaccountable as the blindness of the understanding. The other difficulty you take notice of, is a plain evasion. Heretics being destitute of all visible marks of being God's people, have recourse to equivocal tokens, which being invisible, cannot distinguish them from the wicked. Can the adhering to God's word be a true token of truth, if they pervert the sense of it? The true administration of the sacraments is the point in question, and cannot be a mark of truth, where the substance of the ceremony may be destroyed by inward indispositions. As for zeal for God's glory, and a pretended innocence of life, they may be all under a wrong management, and the effects of hypocrisy, and no marks of truth in the regard of men, God alone being able to make the discovery.

Q. You have clearly convinced me that these pretended marks of the true Church, are not the real ones, but vain subterfuges of heretics. It remains now, that you give a particular explanation of the marks mentioned in the Creed; and first, what is meant by the unity in Christ's Church?

A. In the first place, it imports, that Christ established only one Church upon earth, not Churches. And the Church, in the general council of Nice, held in the year 325, made this unity a part of her Creed, I also believe one holy Catholic and apostolic Church. Which is plainly expressed by St. Paul to the Ephesians, where he says, there is one body, and one spirit, as you are called in one hope of your calling, one Lord, one faith, one baptism.

Chapter iv. verses 4, 5. And St. John declares, "there shall be one fold, and one shepherd." John x. 16. Again, as the Church of Christ is a kingdom which shall stand for ever, it must be always one: for every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand, says our Saviour Christ. Matt. xii. 25. It was upon this account, that when the Novatians erected a separate community, St. Cyprian attacked them in his book of the Unity of the Church, "there is," says he, "but one God, one Christ, one Church, and one faith; unity is incapable of division; to leave this original unity, is to forfeit life, being, and the state of salvation." St. Augustine, upon the like occasion, attacked the Donatists, who had also established themselves as a Church distinct from the rest of Christians. "You are with us," says he, "in baptism, in the Creed, and in the other sacraments of God; but in the spirit of unity, and bond of peace; lastly, in the Catholic Church, you are not with us."* For which he gives this reason, "because they do not communicate with the whole, wheresoever it is spread." How then can any one without a manifest delusion, persuade himself that the Catholic Church, which we profess in the Creed, is in more communions than one?

Q. It is plain to me, both from what the Scriptures declare, and from the general design of our Saviour, that his intent was not to form different societies and governments, much less to allow them to be divided in their belief. But pray what was this unity or union chiefly to consist in?

A. Chiefly in these two points, viz.: To agree to the articles of faith, and be governed by the same authority. Hence the faithful in the Acts of the Apostles, are described to be in one heart, and one soul. Chap. iv. 32. St. Paul says they are to mark those who study to make divisions, and do not follow the doctrine delivered to them.

Q. I shall not trouble you with inquiring

* L. de Unst. Eccles. Cap. 4.

how the faithful can all believe the same articles; I know you will tell me, that upon account of their capacities and circumstances, some may have a more explicit belief than others, but that all are equally disposed, in regard of other articles when proposed, and that no one ought to maintain any doctrine, opposite to what the Church teaches. But at the same time, when I consider the different opinions and behavior of those who pretend to be members of the Church, I am not able to reconcile it with that unity you speak of. What is that clashing among the divines, and dividing themselves into Thomists, Molinists, and Scotists; what are all those religious orders ranged like different camps and armies, and commanded by generals who appear to be of different opinions and interests? instead of union, here is nothing but divisions and confusion.

A. We do not carry the union to such a height, as to make the faithful of one and the same mind, in all the controversies of life, but only where the essential points of religion are concerned, and so as not to tear the seamless garment of Christ. The divisions of divines and schoolmen, have no relation to faith, and all their contentions are carried on, with a perfect submission to the authority of the Church. And as for the several societies of religious orders, their particular rules and practices are under the same regulation. All communities, both civil and ecclesiastical, have the liberty of dividing themselves into different bodies, and observing different methods, in private economy, without encroaching upon the rights of the supreme power, to which they owe obedience or any danger of becoming either rebels or heretics; nor is it any breach of unity, to use a different dress, different language, or be of different interests in regard of property, or of different opinions in matters foreign to faith, provided they refuse not communion in the same places of worship, nor maintain any articles inconsistent with the doctrine of the Church.

Q. If these marks are peculiar to any one society of men, such as observe this unity bid

fair for the claim of being Christ's Church ; but why are they not applicable to those societies, which, since the Reformation, are separated from the Church of Rome ?

A. It is evident to any considerate person, that no sect or body of men, separated from the Church of Rome, can ascribe to themselves any such marks of unity. Lutherans, Calvinists, the Church of England, Anabaptists, Quakers, and the other sects, almost without number though they are in a perfect union in their attacks against the Church of Rome, yet they are divided among themselves, not only in indifferent matters, but in the two essential points of faith and obedience. They erect chair against chair, refuse communion, frequent not the same places of worship ; they are under no regulation, as to belief, every one striking out a scheme from the Scriptures, according to his own fancy. They have no method of bringing different civil governments to a unity in faith. Every independent government in civil matters, claiming the like independency in religious matters, so that Babylon and Jerusalem, representing confusion and unity, are the true emblems of the pretended reformed bodies, and the Church of Rome.

Q. I still want to be informed by what method this unity in Christ's Church is effected, for it appears to be a difficult matter to preserve unity of faith where there are so many occasions of contention, and where (as we find by daily experience) worldly considerations are so prevailing as to cause a rupture ?

A. I told you before, that the Divine Goodness had provided against this inconvenience, by appointing governors in his Church, who were to reconcile all differences where faith was concerned.

Q. That indeed you mentioned to me in general, but I want to be informed of more particulars, for I suppose it may be with Christ's Church, as it is with all other regular societies, who have a head to preside over them, and pronounce upon causes when particular mem-

bers misbehave themselves, and lay claim to more than their due.

A. You have touched upon a point, which when duly considered, will fully instruct you by what means Christ does preserve unity in his Church, which cannot be better explained than by comparing the Church with a temporal monarchy, the peace whereof is preserved by appointing a head in whom the executive power is lodged, in order to see the laws of the kingdom observed. This method Christ observed in forming his Church, among the twelve Apostles, who were fellow-laborers in building the Church and propagating the Gospel, one was appointed by Christ himself, as we learn both from St. Matthew, and St. John, viz.: Matt. xvi. 18. St. Peter to be the head of the rest, and to stand as the centre of unity when the Church was threatened with divisions, by disobedience of refractory members. Jo. xxi. 15, 17. Now the Church being established not only for the Apostles' time, or any set number of years ; but for perpetuity, it was requisite, that there should always be one continued, as St. Peter's successor, in order to preserve the same unity : and a person of this authority, has constantly claimed and exercised the said supreme supervisorship, from the Apostles' time down.

Q. By this system, you seem to lodge the whole authority of the Church, with St. Peter's successor. I thought Christ had been the head of his own Church. Do you allow nothing to the rest of the Apostles upon whom the Church was also founded ? Nothing to all the bishops, who were the Apostles' successors ? Nothing to general councils, who represent the Church ? Nothing to a national Church, governed by their own bishops and clergy ? Nothing, in short, to temporal princes, who by divine appointment, claim a natural obedience and superiority over all members, both civil and ecclesiastical ?

A. These reflections you make, when justly applied, confirm what I have said, as to preserving of unity of the Church ; for the headship

I mentioned, allows every power the claim they can pretend to, either by natural or divine right, in their proper district. Christ, who founded the Church, is still the invisible head, and governs it invisibly by his divine assistance, and visibly by his representatives, who take care that his laws are duly complied with. Now, St. Peter and his successors, may be called the visible and ministerial heads of the Church, while Christ is the chief and invisible head. In the same sense, God is the only invisible king, father and master of all mankind, yet, so that there are other visible kings, fathers, masters, who under him govern all visible societies.

Q. But still methinks, the rest of the Apostles might claim a power equal with St. Peter, they were priests and bishops unconfined in their jurisdictions, as being commanded to preach all over the world.

A. That they were priests and bishops, is not denied; but that they had the same power with St. Peter, will not be allowed without a distinction: they had the same power as to the essential parts of the sacerdotal and episcopal character, but not without a subordination to St. Peter, to whom Christ gave the charge of all his sheep; St. John x. 21, 15. And consequently, of the Apostles themselves, and bid him confirm his brethern; St. Luke xxii. 32.

Q. I am satisfied, let us proceed to the second mark of the Church. Why is it called holy?

A. Upon many accounts. First, because it was founded by Christ, and put under the direction of the Holy Ghost, the origin of holiness. Secondly, the doctrine it delivers, all tends towards holiness, viz.: The lessons are such as are agreeable to reason, and serviceable towards making men good, and both good neighbors, good subjects, and good Christians. Thirdly, it has appointed and provided us with instruments and means of becoming holy, viz.: The use of the sacraments, which are the channels of grace. Fourthly, because true holiness is not to be found in any other society. Fifthly,

it abounds with the fruits of holiness, even visible, as to the eye, which are no where so conspicuous.

Q. Some of these reasons are very intelligible, but it does not appear they all answer your purpose, which I presume is to insinuate, that only one Church can lay claim to holiness.

A. You judge right, but pray be pleased to inform me wherein I fail in the application?

Q. I mean the two last points. Are all the members of Christ's Church holy? Are there no good and holy persons to be found, among the several bodies of reformers? Is it not visible to the eye, that great numbers of them, practice all the methods of the gospel, and show plentiful fruits of holiness, by their good works, and innocent lives?

A. I will endeavor to set you right, as to all these particulars. First, by showing you what grounds the Church of Rome has to claim the title, and then demonstrate the unjust pretensions of those who are divided from her. The title of holy, is not given to Christ's Church, to signify that all the members are holy, but that they ought all to be holy, and that numbers in effect are so; as, also, upon account of the reasons above mentioned, and therefore, in the beginning, all the faithful were styled saints, or holy persons, because, they made profession of a religion truly holy. Now, in order to make good the first point, I am to set before you, the marks of holiness, which always were conspicuous in the Church of Rome, and which cannot be more effectually performed than by showing the conformity it has, with what the gospel requires to make men holy. Are not fasting, prayer, and alms, the three great duties of a Christian, recommended in the gospel, as the means of becoming holy, and outward tokens of a mind well disposed towards God; and where are these practices more duly performed, than in the Church of Rome? When two days every week, the ember days, rogation days, the eves of every feast, with the forty days of lent, are deputed for

fasting, in order to keep corrupt nature from committing excess, and mortify the flesh, that it may not rebel against the spirit? By whom is the great work of prayer, more exactly performed, and the words of the Scripture better fulfilled, of praying at all times, and without intermission, than by those who are constantly employed in it, both night and day, not only privately in their bed chambers, morning and evening; not only on the Sabbath day, but upon a great number of holy days, throughout the whole year; nay, all the night long, thousands of religious persons, deprive themselves of their sleep, and rise at all hours to spend the night in prayer? Where can we behold such monuments of charity to the poor, both public and private, as have been, and still are to be seen within the districts of the Church of Rome? Where that religion flourishes, every city, village and province, can show buildings, erected for the blind, the lame, the sick, the incurable, with not only a fund for their maintenance, but an infinite number of persons employed, for no other business but to take care of them? Nay, the marks of holiness are still more visible: they aim at carrying holiness to the highest pitch, by observing what they are advised to, as well as what is commanded. The gospel exhorts us, to be obedient to every living soul, to deny ourselves, and if we will be perfect, give all we have to the poor. Where are there any instances of this practice, but in the Church of Rome? What are all the religious houses, whereof there are many thousands, but schools established for this purpose? Are not poverty, chastity, and obedience, holy and evangelical practices? Can there be a greater self-denial, than to submit to the will of others? Do not those who oblige themselves, by vowing a single life, find more opportunities of applying themselves to God's service, than if they were entangled in worldly incumbrances? What can it be but an effect of holiness, that makes so many forsake the world, part with their substance, and be content with only food and raiment?

Q. I cannot deny, but these tokens of holiness are apparent in the Church of Rome, but they cannot be accounted a distinguishing mark, if other societies do also lay claim to them.

A. They are obliged to lay claim to what is essential to the true religion. But the right of their claim is disputed.

Q. How can that right be refused them? Do they not fast, pray, and give alms; have they not erected, and still do continue to erect, many hospitals for the poor? And though they do not make vows of poverty, chastity and obedience, they practise the substance of those pious admonitions, and comply with them strictly as far as the law of God obliges?

A. There is a show of holiness, in all societies whatever, both in infidels, Turks, Jews, and heretics; but it is no distinguishing token of truth, upon several accounts. First, in some societies, those holy practices are joined with many abominable sins, against the law of nature, so that their profession is directly destructive to holiness: by other societies they are practised, only as mere ceremonies, not contributing towards inward holiness and by consequence, are only an equivocal mark; but, what is chiefly to be regarded on the present occasion, is, that the instances of holiness, among other Christian societies, are so very few, in comparison of what we observe in the Church of Rome that they are nothing; and the Church of Rome is left in full possession of the distinguishing mark of holiness.

Q. I will not dispute the case, as to those societies, whose practices are directly opposite to the law of nature; it is pretty plain, holiness cannot be found among them: but as for those who make a profession of observing both the law of nature and the law of the gospel what hinders them from the claim to holiness, and in the first place, do not they pray?

A. Yes, they pray, but when, and how? What they do privately is only known to themselves; their public prayers are very rarely performed; midnight prayers, are banished and ridiculed; and the whole duty has lain under

the greatest discouragement, ever since the demolishing of some thousands of religious houses, filled with persons, deputed to serve God by continual prayer.

Q. I own this had no good aspect, neither did it look as if they, who had a hand in such works, were any great friends to prayer, seeing they destroyed the method of carrying on that duty. But you cannot deny, what is visible to the eye, I mean the colleges, hospitals, workhouses for the poor, and other pious foundations, which are a lasting proof of their good dispositions, and an undeniable mark of holiness?

A. What is fact, cannot be denied, nor will I presume to question the good intention of the founders: but, when some circumstances are considered, those pious works will come far short of answering the present purpose, or entitling their religion to the name of holy, or making those foundations a distinguishing mark in the way of holiness. For to omit that the colleges in both our universities, and all the Churches, in a manner, throughout the whole kingdom, were the marks of other peoples' holiness: did they not, by methods contrary to holiness: destroy many hundreds of hospitals, collegiate Churches, and other pious foundations; distribute their lands and revenues, among courtiers and flatterers, and load the nation with innumerable taxes, for maintaining the poor, which formerly were provided for, by those pious foundations? And what are those few establishments, which have since appeared, to demonstrate their holiness? Indeed, while death was laying his hands upon them, some have been willing to part with what they could no longer keep, and by their last will and testament, have ordered some charitable benefactions, but who among them have done any thing considerable in that way, either to deprive themselves of all, or part of their substance, whilst they were in their bloom, and able to enjoy what they had; much less to forsake the world personally, retire from it, and content themselves with mere necessities, the remainder of their days? These are

instances of holiness, they are unacquainted with. It would be too invidious a reflection, to charge the founders of many of their charitable establishments with worldly and politic views; but their workhouses, and the rest, are not out of the reach of such a charge, the manner of their management, affords but too much grounds to make such a reflection.

Q. You have made so nice an inquiry into this mark of their holiness, that I must give up the cause, when their holiness is compared with that of the Church of Rome, which infinitely surpasses it, both in the motives and extent of their charities. But, what observations do you make, as to their fasting, a practice recommended by the Scriptures for promoting holiness, and subduing the flesh to the spirit; this is so conspicuous in other Christian societies, especially in the Church of England, that it is ordered in their canons and liturgies; ember days, lent, and occasional fasts, are publicly exhibited in their calendars and almanacs, and enforced by statutes, proclamations, and other sanctions, both civil and ecclesiastical.

A. I am apt to think, those whose cause you plead, would not be well pleased to hear you insist upon this topic, or to mention fasting as a mark of holiness. The whole duty of fasting is become among them a mere politic contrivance, wherein religion, virtue, and holiness, are not the least concerned; this evidently appears, both from the laws relating to it, and the manner of practising it.

Q. I can scarce believe, that a practice of that kind, which is so frequently recommended, both in the old and new scriptures, and so serviceable of itself, towards the extinguishing of vice, and promoting of virtue, can be so much misrepresented by any who profess Christianity, as not to look upon it as a religious and holy work.

A. And yet, so it is, that fasting is not only misrepresented, but it is neglected, and ridiculed when practised for any such purposes, and as the days appointed for it, are marked down in their calendars, it seems to be a kind of providential management, that their tongues shall not go

together with their hearts, but contradict one another, and make their religion destroy itself. It would be plain dealing, rather to expunge those fasts out of their calendar, than let them stand there, a reproach to their cause. What precedents do they find in the Scriptures, that fasts are ordained for encouraging the breed of cattle, or augmenting the number of sailors, by employing them to catch herrings, etc., as their statutes for fasting specify? * The ancient prophets tell us it was ordained for a sinner's conversion; our Saviour says, for expelling the devil; St. Paul says for subduing the flesh to the spirit. Let reformers view themselves in this glass, and see whether their way of fasting can be a mark of holiness. Now, as to other marks of holiness, poverty, chastity and obedience, they are not only strangers to them in practice, but they scarce know even the meaning of the words. There are many poor, it is true, among them, but it is always against their wills: they never strip themselves of all their substance, upon a religious account, or scarce ever dispose of any part of it, till they can keep it no longer. Chastity lies under the greatest discouragement, when they contradict what our Saviour taught, and decry a spiritual castration, and advise the ministers of the Church to involve themselves in the cares of the flesh, and break their promise made to God, for observing virginity, contrary to St. Paul's doctrine. And, as for obedience, or self-denial, they never could show one instance of it: a general obedience to superiors, placed over us by nature, or God's positive law, does not answer what is expected from us by self-denial, which specifies times, places and persons, when, where, to whom, and how the virtue of obedience may be carried to the greatest height, by a voluntary self-denial.

Q. Two points yet remain, wherein, I am not fully satisfied. Why may not persons be esteemed holy without these voluntary practices? Is it not sufficient to comply with what the law of nature, and God's law, has ordained in such cases? Besides, it does not appear, that those

voluntary practices can be complied with, or that any vow can be binding, whereby persons oblige themselves to practice them.

A. I do not say, but that persons may be holy, by observing the laws mentioned, but there is a greater appearance of holiness, the more zeal persons show, in observing the law. Did not the Apostles and primitive Christians, excel others in perfection? And, when persons oblige themselves by vow, to perform particular religious and holy practices, as those of renouncing the things of this life, by a vow of poverty; denying themselves, by vowing to obey such particular persons, and by renouncing the pleasures of the flesh, by a vow of chastity; then they may justly be said to comply with the will of God in the most perfect manner, and in this we place the marks of holiness. I will not enter into a detail of that controversy, how far such vows are lawful and possible to be kept, etc., only inform you that vows of particular good actions, not commanded either by the law of nature or the law of God, have been made as we read in the Scriptures, where they are ordered to be kept. And, as to the lawfulness and possibility of giving our possessions to others, or obliging ourselves to follow the will of others, does it not every day happen, in all contracts between man and man, confirmed by promise or oath? Nor is there any special difficulty in vowing chastity, unless we deprive God of the power of preserving it by his grace; which he does by prayer, and other helps whereby grace is obtained for avoiding sins of the flesh, as well as other sins. And, I believe, when the behavior of thousands who enter into a matrimonial state, is looked into, it will be found that it is not the only, nor always the most effectual help, to preserve chastity. Now, that the vows of poverty, chastity, and obedience, are practiced in the Church of Rome, is as plain a fact, as that they are religious performances and a mark of holiness.

Q. There is one thing you have not as yet considered, which is this: I own all these performances are outward tokens of holiness, but

* See Act. v. Eliz. Chap. 5.

true holiness consists in the purity of the heart, and such performances may be all show, and proceed from hypocrisy. An invisible thing, as holiness is, cannot be a visible mark of the Church.

A. Here you run again to invisible things, which belong not to the present inquiry, which is all about the visible tokens of that society of men, God has established upon earth. And, as this article of the Creed declares his Church is holy, we are to judge of true holiness, by the outward behavior; which, though it may be an equivocal mark in particular persons, or where there is a remarkable defect in the outward behavior of any society, who neglect and despise the methods of becoming holy, yet when all the outward methods of becoming holy, are professed and practised by a Church, it deservedly claims the title of holiness.

Q. We have dwelt long enough upon this subject. The next mark of the Church, is Catholic, pray tell me what you mean by that word?

A. The word signifies universal, and it may be considered as a true mark of Christ's Church upon two accounts: First, merely attending to the name. Secondly, by attending to the thing signified.

Q. How can the name only distinguish the true Church? It was not called Catholic, but only Christian, in the Apostles' time. Besides, how could it be Catholic before it was universal? Nor could universality be ascribed to it when the Apostles were supposed to make the Creed; hence, the word Catholic is not found in some ancient Creeds, as Rufinus tells us. Again, heretics of old, styled themselves Catholics, and the modern reformers still lay claim to it.

A. The Creed is as ancient as the Apostles, and there is no inconvenience, if the Church had then the appellation of Catholic, upon the account of the ancient prophets foretelling its universality; as also, because, in the Apostles' days, it was preached over several parts of the world. In some Churches, indeed, there was some small difference in the words of the Creed, upon account of heresies, that sprung up in the Apostles' days,

and immediately after, so that it was necessary to add some words in opposition to them; yet, as Rufinus observes, no such alteration in the Creed was made use of at Rome. However, in all the first ages, the true Church was always known by the name Catholic, as it appears by the writings of the ancient fathers. I own the Donatists, and some other ancient heretics, coveted to be esteemed and called Catholic, but St. Austin and the orthodox party, showed the absurdity of their claim. First, because the Donatists made a particular society, were confined to Africa, and by consequence, could not be the Catholic or universal Church. Secondly, because their distinguishing name was taken from those persons who were authors of the defection, as Montanists, Manicheans, Pelagians, Arians, Novatians, Donatists, etc. Thirdly, because those who were indifferent persons, called none Catholics but such as were in communion with the universal Church. Fourthly, those very heretics themselves, were so convinced, that they had no right to that appellation, that they seldom called themselves by that name; and, if they were asked to show a person the Church where Catholics assembled, they durst not point at their schismatical meetings, but sent them to those who communicated with the Churches abroad. These are St. Augustin's reasons,* and may be applied to all the modern reformed societies.

Q. I see plainly, those in communion with the Church of Rome, have the name of the true Church, and that according to St. Augustin's argument, the name alone, as it is circumstantiated, is a mark of the true Church, and I suppose this was the reason, why the very name Catholic, held him in the communion he was of. But then, as to the thing signified, how will you make it appear, that universality belongs to the Church in communion with Rome? What do you mean by universality? If universality be a mark of the true Church, heathens, Turks, Arians, Greeks, nay, the late reformed bodies may pretend to lay claim to it.

* Vide St. Aug. cont. Ep. Fundament. C. 41.

A. Universality is not so strictly to be taken, as to exclude all other things in every kind and respect, but only comparatively to other societies, and chiefly as to time, place, and doctrine; in these three respects, the true Church is universal, and no other. It flourished in many parts of the earth, in every age since it was established, and the very same Creed was always its rule. Heathens are not under our consideration, but only those bodies, who believe in the true God, and were separated from the Church universal; and, though heathens might be called an universal body, as to place, they were not so as to time, or doctrine. It is probable, there were no heathens before the deluge, that is, for above 1500 years, at least, among the sons of Seth; till all flesh had corrupted their ways, some time before the flood. During that time, the Church flourished under the law of nature, though men were depraved in their morals. Again, they were not universal as to doctrine, being divided into numberless sects, and paying worship to different gods; and though they have laid claim to a great universality ever since, as to place, yet soon after the apostolic age, they lost even that claim.

Q. But the Turks, the Arians, and the Greek Church, once were, and still some are, a very spreading body, and might dispute universality.

A. The Turks can dispute no universality as to time or doctrine, their rise was not till six hundred years after our Saviour's time; they are divided in their faith, and many large kingdoms are strangers to their faith and discipline. The Arians never were; nor at present are universal in any respect: when they were most numerous, they came far short of the true believers, and even then counted heads by fraudulent subscriptions. They were divided into many sects. Their rise was not till about three hundred years after our Saviour's time; they continued not many years, and at present are almost reduced to nothing. As for the Greeks, for near a thousand years, they were not divided from the true Church, and under her

might claim universality, as to time, place and doctrine. But upon their schismatical defection, they lost all the three advantages, and are now contemptible to the rest of God's Church, upon each account.

Q. I will leave these, and the rest I mentioned, to make out their universality, which I find they can have no pretensions to, and come nearer to our own times. Are not our modern reformers extended all over Europe, and equal in number to the whole body of those in communion with Rome?

A. It is true, the number of pretended reformers is greatly increased in several northern kingdoms; but it is far from equalling what may be found adhering to the Church of Rome, even in Europe. They reckon the British dominions, Holland, Sweden, Denmark, and some principalities in Germany. Those in communion with Rome, reckon France, Flanders, Spain, and greater part of Germany, Italy, and all the islands in those seas; they reckon also Portugal, with their dominions, in the East and West Indies: the two great kingdoms of Mexico and Peru; where they are all in communion with the Church of Rome, without any mixture of other professions; whereas, in Holland, Ireland, and among the Protestant princes in Germany, there is so great a mixture, that in some of these kingdoms there is a superior number of the inhabitants in communion with the Church of Rome; in some an equal, and in others a number little inferior. If to this we add, that the kingdoms in communion with Rome, do far exceed the reformers in power, riches, universities, episcopal sees, and all the outward advantages and appearances of an universal Church, there is no room for making a comparison as to place. But then, as to the other two requisites: universality of time and doctrine, the reformers cannot have the least pretence to insist upon them. As to time, they appeared but as it were yesterday, they were so far from being universal as to time and place, that for above twelve hundred years they covered not a foot of land, and have been so divided as to

doctrine, that they are of different professions, and different communions; so that their Church in no sense can be called universal.

Q. But pray give me leave to make one observation in their favor, especially with regard to universality of place. Do they not possess several tracts of land, and have they not colonies abroad, in both the Indies?

A. Those are mere rays of a Church, and no part of Christ's seamless garment, when compared with those vast countries, which are united to the Church of Rome, where we meet with so many archbishoprics, bishoprics, parishes, and great numbers of religious communities, who are governed regularly by and under one spiritual pastor, the bishop of Rome. What are a few planters of sugar and tobacco, a strong fort erected on the shore, half a dozen of tippling houses to entertain sailors, and warehouses for their merchandise? What is a consul residing at Aleppo, at Constantinople, Venice, or Lisbon, in order to obtain the name of an established, and universal Church in those parts, especially considering, that they profess a different religion, one from another, and are of different communions? Now the case is quite otherwise with those in communion with Rome, who observe the rule, and carry the mark of universality, mentioned by Vincentius Lyrinensis, viz.: Professing a faith that is the same without any difference in doctrine and government.

Q. Let us now proceed to the fourth mark of the Church, viz.: Apostolic. What is imported by that title?

A. The immediate and express meaning is, that the true Church of Christ, ought to have the Apostles for its founders.

Q. This all must pretend to, because the Apostles were the first builders, employed by Christ: But what follows from hence, in order to fix a distinguishing mark upon the true Church?

A. What I infer from thence is, viz.: That the true Church must be very ancient, viz.: As old as the Apostles. And the next inference is,

that antiquity is a mark of Christ's Church, or that the society of true believers was prior in time to any body of men divided from them. And, thirdly, it follows, that the true Church of Christ must derive its succession from the Apostles.

Q. The two first inferences are plain and undeniable, and that succession is also a mark of the true Church, by what I have sometimes observed in the writings of Tertullian, St. Augustine, and other orthodox fathers, who urged the antiquity of the Church; and in order to prove it, trace the succession of the true pastors to the Apostles: whereas those who were taxed with novelties, could run up no higher than certain persons, who first broached those errors, since the Apostles' days; and to render their proof more plain, and as it were to the eye, they produce a list of the orthodox bishops, but particularly of the bishops of Rome, successors to St. Peter. But what I further desire is, to be convinced that the bishops and pastors, and such as now are in communion with Rome, do succeed the Apostles.

A. This succession appears by the catalogues in every nation, faithfully preserved, of all the kings, popes, archbishops, bishops, etc., who, in all parts of the world, have governed every kingdom, and diocese, and constantly professed what their ancestors taught, and practised. I shall not run abroad into foreign nations, but only observe, how the succession was carried on, in the British Isles, and some neighboring countries; France, Spain, Italy, Germany, Poland, Hungary, Denmark, Swedeland, etc., can produce lists of their kings and bishops, from their first conversion to Christianity, without any interruption, all living in communion with Rome, till some dropped off, upon Luther and Calvin's appearing. As for the British dominions, the reformers themselves own, and Catholic writers have demonstrated from public records, and the histories and writings of every age, that every king, archbishop of Canterbury, and so respectively, that every bishop and learned man lived in communion with Rome,

and made profession of the Romish faith; from Henry the VIII's reign upwards for five hundred years, to the Norman conquest. The same unity of doctrine, and Church government, is owned by the reformers; and proved in the same manner, by Catholic writers: as to the Saxon monarchs, and during the heptarchy, from the conquest, till the Saxons were converted from Paganism, which comprises about five hundred years. So that there is an uncontested succession of the Church, in communion with Rome, for a thousand years without any interruption. As to the British Church, it lay under great oppression after its first establishment, the latter end of the second century, by the Roman governors, the Dioclesian persecution, the Picts invasion, and Saxon usurpation, who being all Pagans, gave a disturbance to the succession; yet as far as their imperfect records are able to inform us, we have an account of several of their princes, bishops, and monks, who lived in communion with Rome, and professed the same faith with the universal Church abroad, and joined with the Saxons upon their conversion.

Q. I cannot see any way reformers can have to refuse this mark of apostolical succession; and therefore they endeavor to evade the force of the argument, by rendering the mark of antiquity insignificant. Hence they distinguish, between a personal and doctrinal succession. The first, they say, is not material, because a personal succession may be continued by intruders, and false teachers; whereas a doctrinal succession is made out, by showing a conformity of doctrine, with the Scriptures, the primitive pure ages, at, and soon after the Apostles' time, as also by adhering to such as had an apostolic spirit, and undertook to reform the Church, this makes it apostolic.

A. This doctrine, between a personal and doctrinal succession, is a mere evasion, and in itself a contradiction: there cannot be a quality, without a subject of adhesion; nor a doctrine conveyed, without hands to convey it; so that what you call a succession of doctrine, supposes

a succession of persons. I own, a personal succession only, is not a sufficient mark of truth, for the reasons you insinuate; but other circumstances are required, to show that the persons are not innovators; but then a succession of doctrine is unintelligible, when conveyances are wanting.

Q. I do not see, that such a succession of doctrine is unintelligible, (though I own it is very improperly called succession, for want of persons to convey it) yet, at the same time, if the doctrine is conformable to the Scriptures, to the faith of the Apostles, and the primitive ages, it may truly be called apostolical in the sense of the article.

A. By this method of appealing to Scriptures, etc., all heretics, whatever, may have a pretence of justifying their innovations; and it was the method they made use of in every age, when they appeared. The Marcionists, Manicheans, Arians, Donatists, etc., constantly appealed to the Scriptures, and had passages ready to allege in defence of every error they maintained. But how did Tertullian, St. Epiphanius, St. Augustine, and the rest of the orthodox fathers, proceed against them? They owned the Scriptures were a good rule, for inquiring into the truth, but could not be a judge in the case; if either any of the books were rejected, or erroneously expounded; and therefore, they urged the authority of the Church, which was commissioned to determine these matters. They produced catalogues of bishops, and ancient fathers, to give testimony of what was the true sense of the Scriptures. They called upon heretics to name the persons who had handed down their errors, from the Apostles; now if ancient heretics, who lived so near the times of the Apostles, were at a loss upon this account; how can modern reformers, make out their succession, after so many ages of interruption, or what pretence can they have of justifying themselves who have no arguments to urge, but what all heretics made use of, viz.: Appealing to Scriptures, expounded according to their own private judgment? As for the noise they make about

the primitive and pure ages, which they pretend to follow; they can have no claim, either to the doctrine or discipline of those times, and therefore, they refuse to stand by any such evidence, but appeal both from fathers and councils to the word of God.

Q. I own the want of personal succession is a great inconvenience; and therefore, some of the reformers have attempted to avoid it, and to this purpose, have offered a list of persons, through whose hands the truth has been conveyed to them, viz.: The Albigenses in France, the Hussites, in Bohemia, and the Wickliffeites in England; who were forerunners of the Reformation, and held out a light for Luther and Calvin, etc.

A. What can this chain of a few broken links, effect to their purpose? Can it reach through so many ages as is required? Or can the reformers with all their skill, join the links together? The defects, which may be observed in this pretended succession, plainly shows the desperateness of the defence: I will only mention some of them. Those pretended successors of the Apostles were heretics, condemned, by the universal Church at that time. They did not immediately succeed one another, there being a gap of some ages between them. They had no communication, but lived in different places, and at different times. They varied in essential points from each other.* They were only a few ignorant, obstinate persons, without government, bishops, or pastors, and a mere mob; and in open rebellion against the lawful powers under whom they lived. In fine, they were all reduced to nothing, long before the Reformation, and innovation of Luther and Calvin; and therefore, could not be their immediate predecessors, as to time, much less as to doctrine; their tenets being directly opposite to the Reformation, in many essential points; and this kind of succession, can be no more prejudicial to the claim of God's Church, than a list of rebels can be prejudicial to the royal succession of kings, if by beginning with Oliver

* See Mons. Bossuet's Hist. of the Variat, L. 11.

Cromwell, a catalogue should be made of all the rebels, that opposed the crown, in every reign since the conquest.

Q. I own these are but scandalous and dirty channels, for conveying the waters of life, and the reformers appear to have dug themselves cisterns, which cannot hold them. But they have still another way of maintaining their succession: they might lurk invisibly in the body of the universal Church, and as they received the Scriptures with all the necessary points of the Christian religion, excepting the additional articles, and superstitious practices of the Church of Rome; they might claim a succession through that channel.

A. The more the reformers struggle, the more they are entangled. Was there ever any system more inconsistent with itself, and more absurd in all its consequences? A system destructive to all government, both civil and ecclesiastical; a system, that opens a gap to rebellion, disobedience, schism, and heresy; and puts it in the power of any body of men, or even single persons, to justify their defection, both in Church and State. And, in the first place, what proofs are there of this invisible state of the Church? Would it not be a madness to pretend, there is now an invisible army of Spaniards, lurking in our kingdom, without any further proof? But, as they cannot be serious upon this point, as it imports a total invisibility, they have recourse to the members of the Church of Rome, as the channels of truth, and chain of their succession. And pray, how was this? Why, during those ages, wherein the reformers were destitute of a regular succession of pastors; this want was supplied by popish pastors, who during all those ages, are to be conceived as monsters, consisting of two opposite natures; half papists, and half reformed clergy: if considered as holding all the points essential to Christ's Church, they were reformers and continued the succession as true pastors. If considered as practising, holding and imposing,

additional articles contrary to the gospel, they were false teachers, and in that respect, had no succession from the Apostles. Now, reformers claim their succession under the first consideration, and allow popish teachers to have been the channel through which passed all the essentials of the true religion; but now, observe the circumstances of this whimsical succession. Is not the true faith, as much destroyed by additional articles, as by subtracting from them? If the popish pastors, during several ages, imposed additional articles, inconsistent with the true faith, they could not be orthodox teachers. No man can act lawfully without a commission, and what commission can false teachers give, who are themselves without commission? But, the absurdity of this plea, will appear further, when the late reformers fly to the Church of Rome, for their consecration, episcopal, and sacerdotal; such as sufficiently qualifies them to preach and govern the Church. For in the first place, few of them ever pretended to this consecration, being neither bishops, nor priests; others cannot make out their consecration, and scarce any of them esteem that consecration to be necessary. But of what advantage is consecration, in case they could be favored with it? The ancient heretics, viz.: Arians, Donatists, Pelagians, etc., received the orders of episcopacy, and presbytery, from orthodox pastors, but this gave them no authority, to teach heretical doctrine: and though both they, and the late reformers, receive the Scriptures from the orthodox party, they are not well qualified thereby, to expound it in their own sense. Those who laid hands upon them, gave them no such commission, but, on the contrary, obliged them to submit to the powers that ordained them, both as to jurisdiction, or doctrine.

Q. After all, I do not see why pastors, sufficiently qualified by ordination, parts, learning, and zeal, may not have a right of reforming the church, when those who consecrated them, neglect their duty, which was the pretended case of the reformers, in these latter times. No com-

mission is required to perform good actions; the law and the gospel, gives every man a commission in those circumstances; so that all the noise about succession, is little to the purpose.

A. You now touch the heart of the cause, and the plea has a plausible appearance, but it lays open the nakedness of the pretended reformation, in all its parts. The thing signified by reformation, is making things better. Now the character, parts, and zeal, are very useful qualifications; yet they are not sufficient, without other ingredients. We are to inquire into their power, what it is that wants reformation? Their motive, the effects, etc. It is an easy matter to cry out reformation, reformation: but, in the first place, who were to be reformed? In what were they to be reformed? Who undertook to reform? What motive had they? What was their method? Did they actually reform the faith of the Church? This I will inquire into, through each particular; they pretend to reform those to whom Christ had given a special commission to govern and reform others, and to whom he had given frequent promises of his assistance, that they should always teach the truth; so that there could be no occasion for the reformation, unless Christ broke his promise. They pretend to reform the Church, in matters of faith, and points of discipline. As to the first, there could be no occasion for it since Christ has promised in the 16th chapter of St. John, the 28th chapter of St. Matthew, that he, and his holy spirit will abide with his Church, and teach her all truth to the end of the world, and that the gates of hell shall never prevail against her; by which it is evident, that she could not err in matters of faith. As to her manners, if there was any occasion, it was to have been done, and was continually done in every age, by councils, general, national and provincial, as it appears by the canons, still extant for that purpose. Nor would our late reformers have done amiss, had they proceeded no further, and observed the usual methods of reforming, and shown due respect to superiors in the undertaking. Those who pretended to reform, were

persons of scandalous lives, and such instruments as God never would make use of to carry on a good work. As to their motives, they were avaricious, ambitious, sacrilegious, carnal, and rebellious; opening a gap to any private person, to reform the established laws, both of Church and State; upon a pretence of errors committed by the supreme powers. Now, whether they actually did reform the Church or no, appears by the consequences. The doctrines they advanced tended to liberty, and vice; they destroyed all Church authority, and gave it to the laity, contrary to the doctrine of the gospel. The denying of free will, merit of good works, confession, fasting, and decrying of voluntary poverty, chastity, and obedience, were manifest oppositions to a good life; destroying pious foundations, designed for the poor, and God's service; seizing their lands, and throwing them away among debauched court favorites, were the very reverse of a reformation.

Q. In the next place, you are to satisfy me as to the two other marks of the Church, viz.: Miracles, and the conversion of heathenish nations. And as to the first what is it you call a miracle?

A. It is a surprising work, above the reach of art or nature, and which speaks an almighty power.

Q. A work of that kind cannot be mentioned as a mark of truth, upon several accounts. First, because jugglers are often known to impose upon men by tricks, which appear to be above either art or nature. Secondly, the devil, and wicked persons by combination with him, do often perform surprising things, which fall not under the power either of art or nature, that we can discover. Thirdly, to make wonderful performances a certain mark of truth, or that the divine power is employed in them; we must be capable of discerning how far art and nature can extend in their productions. Again, heathens can work miracles.

A. As to the first, what jugglers perform are easily discovered by the inquisitive and learned, as we find by experience. As to the second, the

devil, it is true, has a great insight into both art and nature, and is capable of performing wonderful things, which we cannot account for; but there being many things he cannot effect, and even what wonders he does perform, are always detected, and proved not to be the works of divine power. As to the third, though we cannot dive into all the secrets of art and nature, so as to discover every particular effect, and form a judgment, that it proceeds not from a divine power; yet, there are several performances, which we are sure can have only God for their author, as, namely, raising the dead to life, prophesying, or foretelling future contingencies, and curing distempers, naturally incurable, without any applications either from art or nature. As for miracles being performed by heathens, and heretics, they were commonly detected to be impostures, and not miracles: and though God should have made use of such instruments, to perform miracles; yet we never find he did it in confirmation of their doctrine.

Q. What construction then do you put upon the wonders, performed by Pharaoh's magicians, by Simon Magus, by Appolonius Tyaneus, and those that antichrist will perform? These are to be performed to confirm the doctrine he will teach.

A. Great numbers will be carried away by them, not merely by the force of those proofs, but by blindness, and obstinacy, in punishment of sin: for God never permits false prophets and magicians, but he raises up the workers of miracles to oppose them, and detect their forgery. Moses and Aaron detected Pharaoh's magicians; St. Peter detected Simon Magus, and Enoch and Elias will confront antichrist. So that as God's power is employed in working true miracles, his goodness and justice interpose to detect false ones.

Q. When miracles are true, and done by the power of God, all the world must confess, Protestants as well as Catholics, Jews and heathens themselves; that those who work miracles to confirm their doctrine, are true Apostles, and that the faith they teach is true: for miracles

are certainly a divine attestation of truth, and as such are urged in the Scriptures both old and new, appealed to by Christ himself, as a testimony greater than that of St. John, to prove himself the Messiah. St. John v. 33, 36. And by St. Paul, as the signs and seal of his Apostleship. 2 Cor. xii. 12. And if it were once clearly proved, that you have had any of these extraordinary persons in the Church of Rome, professing the faith of that Church, who have been workers of miracles, like Christ and the Apostles, in curing the sick, the lame, the blind, and raising the dead to life; we should be worse than infidels, if we did not own the Church of Rome to be the true Church, and the Roman faith the true faith. Have you any authority that may be depended upon, that such miracles have been done by the saints of your communion?

A. We have as good authority for the truth of many surprising miracles, done by such as believed and preached the Roman faith, as can be had for the truth of any historical fact: for instance, the miracles wrought by St. Augustine, our Apostle, at the conversion of England, in confirmation of the Roman Catholic faith, viz.: The mass, transubstantiation, invocation of saints, prayer for the dead, etc., attested by venerable Bede, and all our Chronicles; Hollingshead, Stow, Goodwin, and others. The miracles done at St. Stephen's relics, related at full length by St. Augustine the Great,* as an eye witness to many of them: and can any one doubt, but St. Stephen himself, as well as St. Augustine, the relater of these miracles, preached the same faith as those persons did, who came to venerate his relics, and implore his intercession, for the cure of their sick, and raising of their dead? The public miracles done by St. Bernard, (before thousands of people), preaching the Roman Catholic faith against the Henricians, and Albigenses, who were a branch of the Manichean's sect; attested by all the histories of those times. The mir-

acles done by St. Dominick, and St. Francis; one the founder of the Dominican, the other of the Franciscan Order, both strongly united to the Church and See of Rome; related by St. Antoninus.* The miracles done by St. Francis Xavierius at the conversion of the Indies: Mr. Pory of Cambridge, in his Geographical Dictionary, page 410, witnessing, that this great saint and Jesuit, and preacher of the Roman Catholic faith, did miraculously cure the deaf, the dumb, the lame, the blind, the sick, and raised the dead to life. In a word, a volume would not suffice to relate the miracles done by the saints of our communion; public, certain, uncontested, and prodigious miracles; the truth whereof is so undoubted, that they are published to the world for truth by Protestants themselves, as may be seen in the Protestant Centuriators of Magdeburg, in the 13th chapter of their history of every century. The truth of these miracles, the learned part of Protestants own, and the most incredulous part, have nothing to object against them, but what might formerly with as good reason, have been objected by the Jews and heathens, against the miracles of Christ and the Apostles: for all they can say against them is, that they are reported by Catholics, and that they will not believe Catholics: and may not Jews and heathens say, that the miracles of Christ and his Apostles, were reported by Christians, and that they will not believe Christians: whereas miracles being facts, can have no other proof but the credit of historians, to recommend the truth of them: they being the last and highest proof of doctrine, can have no other proof for themselves but the evidence of sense, to those who saw them done, and their testimony and report to others. In the proof of miracles, no one can go higher than to make it appear by the most creditable authors; that such miraculous things were done, at such a time and place, in the sight of whole multitudes of people; by which means we may be as certain of the truth of a miracle,

* L. xx. de Civ. Dei. Chap. 8.

* Hist. Part. ii. L. 23.

as of any other fact we see or hear. Cannot I prudently believe such persons, as St. Antoninus, venerable Bede, St. Augustine the Great, St. Ambrose, etc.? On the other hand, if such men may be reputed forgers, this will overthrow the credit of those men, and writings, which convey all the proofs we have for the miracles of the primitive Christians, and the divine establishment of the Christian religion; either then own our miracles to be true, or if you take the liberty to give the lie to all the world, who attest the truth of them; any one inclined to be an infidel, may with as good reason question all the facts, by which the Christian religion is proved to be divine; or any other facts, under pretence that there is no geometrical or metaphysical certainty for such things. In a word, we have all the evidence that the nature of miracles can admit of; the highest human testimony that can be had for the truth of them, and all the authority that can be had for the truth of any; and he that requires more, is a prejudiced and unreasonable man.

Q. It only remains, concerning the marks of the Church that you add a word or two, of the conversion of infidels, which appears to me an unquestionable proof, if the facts be true. And in the first place, let me understand the nature of this argument; what nations have been converted, and who were the instruments employed by Almighty God in that great work?

A. The propagation of the Christian religion, has always been looked upon as an undeniable effect of divine power, as the circumstances plainly declare. The persons first employed, were unqualified as to any human means. The doctrine they established was directly opposite to the interest and affections of all mankind, and the method they made use of, in all appearance, was destructive to the cause they undertook; the Apostles were persons without power, interest or learning, the doctrine they taught was a denial of all the pleasures of life; and the conquest they gained, was by being overcome, and being put to death by their enemies, so that

nothing but the force of truth, and justice of their cause, could prevail upon mankind, and bring about their conversion. As to the truth of the fact, it depends upon historical credit, which informs us, that there were such persons as Christ and his Apostles, and that by their means such a conversion was made.

Q. All this must be owned by every party that professes itself Christian, but the Apostles not living long enough to complete the work, how was it carried on? The heathenish worship was the prevailing religion, for three hundred years after, in all parts of the world, and in some nations nothing was done, in order to their conversion, till several ages after.

A. What you have insinuated is very much to our present purpose. Christianity was but gradually propagated, during the first three hundred years after Christ; and even after that time, only few nations entirely embraced it. The remaining part of the labor, was undertaken and completed by persons in communion with the See of Rome, who professed the same doctrine, that is now taught by Roman Catholics. The conversion from Paganism to Christianity, is entirely owing to them; they were the instruments employed in converting the French, Spaniards, English, as also Norway, Denmark, Sweden, Poland, Hungary, and all the principalities of Germany; and of late years, persons of the same religion, have brought to the Christian faith infinite numbers of the inhabitants of both the East and West Indies.

Q. These are facts that cannot be called in question, as being supported by the same historical credit, which gives testimony of the propagation of Christianity during the first three hundred years.

A. And if this be so, there cannot be a stronger proof of the truth of a religion, and that they who were employed in the work, were the instruments of heaven. And that on the contrary, all those sects, who are divided from the Church of Rome, not being able to show, or even pretending to lay claim to the

conversion of any one heathenish nation, are entirely destitute of the divine assistance; they cannot complain of want of opportunities, being daily conversant in the way of trade with the infidel nations. They have learned men among them, capable enough to instruct them in Christianity, and of late have made little subscriptions to carry on that work, but without any effect. God will not concur with such instruments, who are more zealous to fill their warehouses, than propagate the gospel.

Q. What is meant by the last words of this article, the communion of saints?

A. By saints are to be understood, all the blessed in heaven, all the faithful on earth, and all the suffering souls in purgatory; between whom there is a communion or correspondence, conformable to their stations. The blessed in heaven pray for the faithful on earth; and the faithful on earth give thanks to God for their

glory, and honor them, and beg their prayers. The faithful on earth pray for one another, by being united under the same invisible head, Christ Jesus, and under the same visible head to avoid schism, in the same faith to avoid heresy, and in the same sacraments and sacrifice, and bonds of love, whereby they partake of each other's merits, and the prayers of the Church.

Q. Does not the communion of saints reach to infidels, heretics, schismatics, etc.?

A. No more than the branches are nourished by the tree from whence they are cut off; they may pretend a communion with Christ, but by not submitting to the superiors he has appointed by rejecting the true faith, by not making use of the sacraments, the communion is broke; all they partake of are prayers for their conversion.

THE TENTH ARTICLE OF THE CREED.

Q. Which is the tenth article?

A. The forgiveness of sins.

Q. How do you explain this matter?

A. We believe that God has given a power to his Church to forgive sin; for though it is God alone that can forgive sin, as the principal agent, yet he may employ others as instruments to confer grace, and by consequence to forgive sin.

Q. Where is this power expressed in the holy Scriptures?

A. First, when original sin is forgiven by the sacrament of baptism. Second, when Christ said, whose sins you shall forgive, they are forgiven. St. John xx. 23. Again, when Christ having cured the lame and sick man of a palsy, and told him, his sins were forgiven him, the Jews were scandalized, saying within themselves, that only God could forgive sin, this man blasphemeth; but our Saviour seeing

their thoughts, said, which is easier to say, thy sins are forgiven thee, or to say, rise up and walk; therefore to let you see, says he, that the son of man has power to forgive sins, Matt. ix. 2, 3, 4, 5, 6, he ordered the sick man to rise and take up his bed and walk. He wrought that miracle to convince them that such a power was conferred upon him as man.

Q. But is not this power an usurpation of the divine authority? It encourages persons to commit sin, seeing that the priest has a power to absolve whom he pleases; nay, further, why may he not give them leave to commit sin?

A. It is rather an acknowledgment of the divine power; because an instrument has no virtue of itself, but derives all its efficacy from the principal agent; whereof there is a plain instance in working miracles where God is



ST. CECILIA.

On the evening of her wedding day, with the music of the marriage-hymn ringing in her ears, Cecilia, a rich, beautiful and noble Roman maiden, renewed the vow by which she had consecrated her virginity to God. "Pure be my heart and undefiled my flesh; for I have a spouse you know not of—an Angel of my Lord." The lictor sent to dispatch her struck the three blows allowed by the law, and fair Cecilia gave back her pure spirit to Christ. A. D. 179.



ST. TERESA.

St. Teresa was born at Avila, in Old Castle, on the twenty-eighth of March, 1515. She was a Carmelite nun and during her life established thirty convents. Our Divine Lord favored her with twenty visions. On one occasion she beholds herself covered with spots, defects and faults; for the smallest are visible in a bright beam of Divine light, darting in upon her; she sees that she is all misery and imperfection, and cries out: "Who shall be justified before Thee?"

honored, and his power illustrated by those who cure distempers and raise the dead; by being the instruments he employs for those purposes. As for priests having a power to forgive whom they please, or to give persons leave to sin; those are ignorant surmises and downright calumnies. The power of absolving from sin, is granted with such restrictions, that no one is capable of receiving any benefit, but only such as bring proper dispositions, and are esteemed worthy of absolution in the sight of God.

Q. Pray what are those dispositions?

A. There are several. First, a sinner must be inwardly and sincerely sorrowful for having offended God. Secondly, he must make a firm resolution not to offend him any more. Thirdly, he must humbly and sincerely declare all his mortal or deadly sins by confession. Fourthly, he must promise to restore the good name, or goods of others, he has unjustly detained. Fifthly, he must promise to avoid the occasions of sinning, etc.

Q. When these things are complied with, the power of absolving seems useless, and the power is only declarative, not executive.

A. When those dispositions are accompanied with a perfect love of God above all things, and with a will to confess, the sin is forgiven before absolution; but when the love of God is only weak and imperfect, absolution completes the work; not unlike to a blast, which recovers a few sparks of fire, which otherwise might disappear and come to nothing. Thus, a sinner who begins to love God, by an humble acknowledgment and confession of his sins, renders himself capable of receiving a further grace, by the power God has left to his Church.

Q. Has the Church a power of absolving

from all sins whatever? This I mention, upon account of some expressions in the Scriptures, which seem to insinuate, as if certain sins could not, or would not be forgiven, even by God himself, much less by the Church.

A. The Scriptures only speak of the greater difficulty there is, in having some sins forgiven, more than others: for instance, habitual sins, blasphemy, impugning the known truth, etc., and where there is a direct opposing of God's grace, upon which forgiveness entirely depends: but even in these cases, the Scriptures assure us, that God's mercy cannot be limited, and mention several particulars where such sins have been forgiven. The only sin that God can be said to be incapable of forgiving, is final impenitence, whereby a sinner renders himself incapable, for want of proper dispositions; not that there is a want of either power, or will, in God, but because forgiveness, in that case, is inconsistent with his divine justice, and nature of the offence. Now as to the power of the Church, it is under no limitations where the offender brings proper dispositions; hence, the Novatians (who affected a strictness of discipline, in order to seduce the people, and make them believe they were more holy than others) were condemned for heretics, pretending that the Church had not power to forgive some sort of sins.

Q. Is this all that is meant by the forgiveness of sins?

A. No, by the power of forgiving sin, we are to understand another power flowing from it, viz.: A power of granting indulgences.

Q. What is an indulgence?

A. This will be specified when we come to explain the sacrament of penance.

THE ELEVENTH ARTICLE OF THE CREED.

Q. Which is the eleventh article?

A. The resurrection of the body.

Q. In what does this mystery consist?

A. We believe, that at the consummation of the world, all mankind shall have their souls and bodies re-united, in order to share equally of their eternal fate.

Q. What necessity is there for this union? And how is it possible to resume the same bodies, which are changed into other substances, especially in case of cannibals, who eat one another, and may be supposed often to have but one body, the substance of one being become the substance of some other, by digestion, etc.

A. There is no absolute necessity, only it is God's pleasure it should be so: though there are some congruous reasons for that re-union. First, man in the state of innocence, was designed not to die; so, for the recovery of that state, the body and soul must be re-united. Secondly, as the body and soul concurred in good and bad, it is proper they should mutually partake of the effects, in a future state; besides, without that re-union, man is not a complete being, but imperfect.

Q. Why was this article inserted in the Creed?

A. To prevent and guard against certain errors of those days. First, against the Sadducees, a sect among the Jews, who denied the resurrection and immortality of man's soul. Secondly, against Hymeneus and Philetus, who, (as St. Paul says), 2 Tim. chap. ii. verses 17, 18, said the resurrection was then over, expounding the doctrine only of a spiritual resurrection from sin to grace.

Q. Why is the resurrection of man, called in the Creed, the resurrection of the body?

A. To show us, that (whereas man doth consist of two parts, viz.: Soul and body), it is only the body which perishes by death, the soul being immortal and consequently incapable of resurrection, for nothing is revived but that which is first dead.

Q. How do you prove the immortality of the soul?

A. Abstracting from faith and divine revelation; I prove it. First, because the soul is a spiritual being, and consequently of a superior nature to the body, entirely distinct from it, and independent of it; and therefore it is not liable to be destroyed by that which destroys the body. Secondly, as the soul is a spirit, it has no parts, no extension, and so of its own nature it is indivisible, and incorruptible, and by consequence immortal: for death consists in a dissolution or separation of one part from another, which dissolution, can have no place in that which has no parts.

Q. How do you prove man's soul to be a spiritual substance or being?

A. Because man's soul is endowed with a vast extent of thought and knowledge; with a memory of innumerable things, with a free will, which nothing controls; with reason and an understanding capable of contemplating the highest truths, and such as are the most abstract from matter, even the most subtle notions of metaphysics, the first principles of sciences, the laws of argumentation, and infinite series of demonstrations, etc., capable of reflecting upon herself, and her own operations, and the manner how she acts; unconfined by time or place as to her ideas, and not to be satisfied in her desires, with any thing less than the one true and sovereign Good. Now, no matter or corporeal substance alone, can be endowed with reason, understanding, and a conscious life; it being repugnant to the common ideas of all mankind, that mere matter should be conceived thinking, understanding, or reasoning: and daily experience teaches us, that this principle of life within us, which we call our soul, is endowed with a capacity of reflecting upon itself, and its own faculties, upon the very power of reflection, and the act thereof, and the manner how it reflects. Therefore, this principle

of life within us, cannot be material; for it is evident that matter can only act upon that which is material, whereas the soul of man conceives and contemplates many things which are entirely abstracted from matter, and have no connection with matter, such as the ideas of universality, spirituality, infinity, eternity, truth, wisdom, etc., all which is entirely abstracted and distinct from matter. Therefore the soul of man must be a spiritual being.

Q How do you prove the general resurrection of the body?

A. From many texts of Scripture. St. Paul says, if there be no resurrection of the dead, your faith is vain: 1 Cor. xv. verses 12, 14. I know, says holy Job, that my Redeemer lives, and in the latter day, I shall rise again from the earth—and in my flesh I shall see God—I myself and not another; chapter xix. verses 25, 26, 27. As in Adam all die, even so in Christ shall all be made alive; 1 Cor. xv. verse 22. This corruptible body, says St. Paul, must put on incorruption, and this mortal body must put on immortality; 1 Cor. xv. verse 53. Again, St. John in the Apocalypse, speaking of the wicked at the general resurrection, says, they shall seek death and shall not find it, they shall eternally desire to die, and death shall ever fly from them. Chap. ix. ver. 6. Besides, the soul being immortal, and only one part of the whole man, it is imperfect without the other; it is not in that state for which it was created, it is therefore in a state of violence unsuitable to its nature, and it is not likely that a separation so unnatural is intended to last for ever; but seems more agreeable to human reason, to believe there is a certain time appointed by Almighty God, in which all separated souls shall resume their bodies. This argument our

Saviour urged against the Sadducees, and proved the resurrection of men's bodies by the immortality of their souls. Matt. xxii.

Q. The manner of the resurrection is not very intelligible. Will the same body rise as to every part? At what age or size? Will the wicked arise as well as the just?

A. Mysteries of faith are not within the reach of man's understanding; however, it is easy to conceive that he who made all things out of nothing, is able to collect the scattered parts of man's body, and replace them. As to cannibals, being nourished so as to claim the same body, it is a false and whimsical conceit; they are not nourished entirely by human flesh: besides, as there is an increase, so there is a continual waste in human bodies, so that at least every one may recover his own. As to the rest that regards this mystery, the Scriptures seem to say, that everybody will be perfect, and as it were at man's estate, no blemish or deformity: the wicked as well as the just, will resume their bodies, but not with the same circumstances; the bodies of the just, will be glorified, free from the clogs we now carry about us, and embellished with many rare qualities.

Q. Can you give me any account of the excellent qualifications, the bodies of the just will be favored with upon their resurrection?

A. The Scriptures tell us, first, in general, that they will be so pure, as in a manner to be spiritualized, that is to say, free from any pain or inconveniences. Secondly, clear as light, that is transparent, every body having a clarity, proportionable to its merits. Thirdly, agility, that is to say, a capacity of moving as quick as thought, from place to place, without any impediment.

THE TWELFTH ARTICLE OF THE CREED.

Q. Which is the twelfth article?

A. Life everlasting.

Q. What is the capital point to be believed by this article?

A. That there is a future state, wherein both the just and wicked shall remain for eternity. The wicked in everlasting punishment, and the just in everlasting pleasures; by enjoying the sight of God himself. Whereby are condemned all Atheistical principles of those who denied the soul's future being and immortality, especially the Epicureans, who placed man's happiness in riches, honors, pleasures, or a pretended content of mind.

Q. This is what I suppose you call true happiness, or beatitude. Pray give me a general description of it?

A. Beatitude, or the final happiness of the just, is a state wherein we are freed from all that is evil, and enjoy all that is good.

Q. Why is beatitude everlasting?

A. Because otherwise it would not be perfect, since the fear of losing it would be a continual torture to the mind.

Q. Can you give me a description of happiness in the next life, as to the particulars following, viz.: What is it to see God? Will the corporal eyes behold him? Did any one ever see God whilst living? What is it the blessed see in God? Have all the just an equal share of happiness? Will the just be happy immediately after their decease, or not till after the general resurrection?

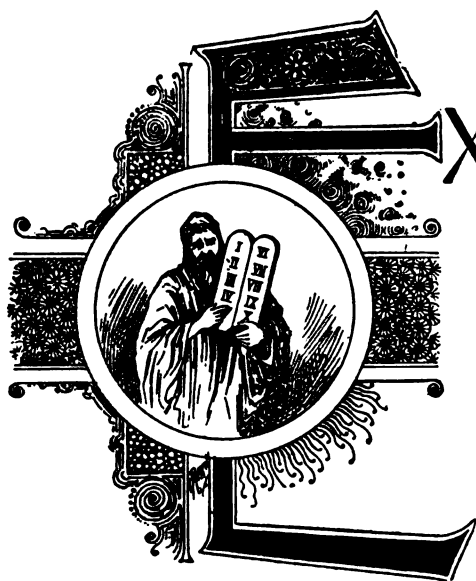
A. As to those particulars, some points we are to believe as articles of faith; in others the learned are divided, and may be free to judge at pleasure. God cannot be seen by the corporal eye, because he is a pure spirit; hence the Anthropomorphites were condemned as heretics, for affirming God had a body essentially belonging to him. The corporal eye can only see God's visible effects. Again,

no man living can see God according to the general law of Providence; for though the Scriptures sometimes seem to say, that the ancient patriarchs and prophets saw God; yet it is to be understood only of angels or some visible thing representing him, not that they saw God in his own substance. I purposely say, according to the general law of Providence; for it is a disputed point among divines, whether Moses, St. Paul, and St. Stephen, were not by a particular privilege, favored with the sight of God, even while they were alive. It is an article of faith, that the soul is not naturally adapted to see God, without some supernatural assistance, which divines call the light of glory. The contrary doctrine being condemned by the general council of Vienna, against those heretics called Begardi and Beguines, Anno 1311. As to what the blessed will see in God, the Scriptures affirm 1 Jo. iii. 2, that they will see him as he is in himself, face to face, 1 Cor. xiii. 12, which imports, that they will see the divine nature, and three persons with his attributes, and what is essential to the deity, Psalm xxxv. 10. As is defined by the council of Florence against the Armenians, Anno 1438. It is also a certain truth, that the saints will one way or other, have the knowledge of several things, especially such as belong to them, particularly the prayers that are directed to them, by the faithful on earth; it being defined in the council of Trent, that it is not a foolish practice to address ourselves to the saints by prayer: and from hence we may infer, that it is a rashness to affirm that they do not hear or know our petitions; after all, we must not pretend that we can have a comprehensive knowledge of God. As to the equality of happiness, all equally share it, as to the primary blessing of seeing God; but there is an inequality in the manner, according to every

one's deserts, this distribution is required by the divine justice which rewards men proportionably. As to the time when the saints shall be admitted to see God, it is an article

of faith, defined in the council of Florence, that with regard to such as have nothing to be purged away, it will happen immediately upon their decease.





EXPLANATION OF THE TEN COMMANDMENTS.



Q. When, by whom, and upon what occasion, were the ten commandments delivered?

A. They were delivered by Almighty God to the people of Israel, through the hands of Moses, soon after they were freed from the bondage of Egypt. The occasion was, that they might have a more distinct knowledge of their duty, by several particulars being specified.

Q. Had they no knowledge of their duty before?

A. Yes, but not sufficient for their direction: not only the Jews, but all other nations were provided by the light of nature, to distinguish between good and evil; but the world was become so corrupted, that it was requisite to explain matters more clearly, and recommend,

under distinct heads, the obligations they lay under, in regard of God and their neighbor.

Q. Do the ten commandments contain the whole of man's duty?

A. They express only some general points, yet so, that all particular duties are reducible to them.

Q. As how?

A. This will appear when we come to explain every commandment in particular; meantime, it is sufficient to observe in general, that the worshiping of God, implies all religious duties, that immediately regard the Supreme Being. Honoring father and mother, speaks obedience to all sorts of superiors. The commandments not to kill, steal, commit adultery, etc., extend to all the duties we owe to our neighbor.

THE FIRST COMMANDMENT.

Q. Which is the first commandment?

A. Thou shalt not have strange God's before me. Thou shalt not make to thyself any graven thing, nor the likeness of any thing that is in heaven above nor in the earth beneath, or in the waters under the earth: thou shalt not adore nor worship them.

Q. What is imported by this commandment?

A. Some things are commanded, other things are forbidden, other things are not forbidden.

Q. What is commanded?

A. Religion.

Q. What is religion?

A. It is a worship due to God.

Q. By what methods do we pay this duty?

A. By honor, by oblation, sacrifice, prayer, vows and oaths, also by erecting altars and Churches.

Q. What do you call honoring, and how is it commonly expressed in our language?

A. Honoring, is giving a testimony or acknowledgment of some excellency or qualification, and is called adoration, worship, respect, reverence, etc.

Q. Which are the excellencies or qualifications to be honored?

A. There are several, some are infinite, belonging only to God; others are the perfections of creatures, whereof some are natural, as wit, beauty, strength, and such like qualifications, either of body or mind: others acquired, as authority, and all arts and sciences; others are supernatural, as grace, virtue, etc.

Q. Is honor equally due to all who are masters of those perfections?

A. No, not equally, but proportionably to the excellency of the object.

Q. How do you explain this inequality of honor?

A. Divine honor is paid only to God. Civil honor, to persons who enjoy natural or acquired perfections; and a religious honor betwixt both, to supernatural qualifications. The holy fathers called divine honor *latría*, and religious honor *dulia*, to which divines add *hyperdulia*, an honor given, on account of some singular excellency, as that given to the Blessed Virgin Mary, as being the mother of God.

Q. I easily grant, that civil honor is due on account of natural and acquired qualifications: and that persons are to be revered and respected on those accounts, and that the same is due to others who possess supernatural perfections. But is it not a harsh expression to say, that creatures are to be adored, or worshiped, or to style that honor religious that is given on that score?

A. Words are to be taken in the sense custom or intention has fixed upon them, I own the word worship or adoration, in the language of the Church of England, is generally taken for divine honor; though the Latin and Greek words (*adoratio* *προσκύνασις*), are frequently

in the Scriptures applied to creatures; sometimes the word worship, or adoration, signifies bowing or respect, in a more general sense. The Latin word *cultus*, has a much larger signification, and has been used even by Protestant divines, to comprehend an inferior honor; see Camierus, Tom. ii. L. 18. chap. i. And Junius against Bellarmine, related by Bishop Montague, in his appeal, page 255. So that speaking in the language of the Church of England, it is the greatest calumny in the world, to say, or suppose, that Catholics worship any created being whatever, with the adoration that belongs to God.

Q. I should be glad to be informed, in what manner these matters may be explained, so as not to deprive God of the honor which is proper to him alone?

A. This may be done by distinguishing worship into several branches, viz.: Relative, absolute, external, internal. Relative honor or worship, is when a thing is honored, not on its own account, but for the thing it represents, as that paid to images. Absolute honor is, when a thing is honored for some excellency inherent in the thing itself, as learning, holiness, etc., though all honor may be said to be relative to God, because all excellencies are derived from him, and have a relation to him. External honor or worship, is paid by visible tokens, as kneeling, prostrating, bowing, uncovering, etc. Internal honor, is an acknowledgment of some excellency in a thing without any outward tokens.

Q. Which of these honors do you call religious, and which civil?

A. The honor we pay to God, angels, saints, to their images, pictures, and relics, may be styled religious. The honor we pay to things on account of civil qualifications, we call civil. The reason why the first is called religious, is because they tend towards the good of religion, either absolutely or relatively; absolutely, when they are placed on God, his angels, and saints, who are qualified for it by divine and supernatural perfections inherit in

them ; or relatively, as to images, pictures, etc., which, though they have no supernatural perfection inherent in them, yet they promote religion, by being a means of suggesting religious thoughts.

Q. Which are the exterior tokens of honor, belonging only to God ?

A. Sacrifice, altars, churches, vows and oaths.

Q. What is sacrifice ?

A. It is the offering of some visible thing to God, by some real change in acknowledgment of God's supreme dominion over all created beings. This action in all ages and by all nations, was appropriated only to God, as also were altars, churches, vows, and oaths.

Q. The practice seems to import more, otherwise, why does the Church of Rome offer sacrifice, erect altars and churches to saints ? Do we not also make vows and promises to men, and swear by creatures ?

A. Churches, altars, etc., are only consecrated to God, though they are distinguished by the names of saints and angels, who are also honored by those foundations : but as for sacrifice, it is directed or offered only to God. Promises indeed, are made to men, but not vows, and if we swear by creatures, such oaths are either an express or implicit invocation of God.

Q. What do you say as to the other outward tokens of honor, viz.: Kneeling, bowing, etc., especially as to burning incense ?

A. Such outward tokens, are indifferent of themselves, to signify supreme or inferior honor, and depend upon the intention of the performer. Heathens made use of these to signify a supreme honor to the false gods : Christians often make use of them, only to signify an inferior relative honor : hence, to bow to princes, kneel to parents, to be uncovered in churches, etc., are actions no ways derogatory to the honor we pay to God. As for burning incense, though formerly it was a token of divine, supreme honor, custom has imposed another signification on it ; it signifies no more now than to represent the prayers of the faithful, mounting up into heaven.

Q. What is prayer, another duty ordered by the first commandment ?

A. It is a raising up of our minds to God, whereby we beg for good things, and to be freed from all evil ; or in general, it is a petition directed to another, in order to obtain something, returning thanks for what is obtained, and celebrating the donor's praises.

Q. To whom may prayers be directed ?

A. First, to God the original author of all gifts. Secondly, to the saints and angels, that they may use their interest with Almighty God for us. Thirdly, to the faithful on earth, who pray for, and desire each other's prayers.

Q. I thought prayer had been an act of religion directed only to God ?

A. All prayers are directed to God, either immediately, or by the mediation of others, and even then they directly implore God, though jointly they regard saints and angels.

Q. What occasion is there for prayer, seeing that God knows our wants, without our informing him, and will grant what we want, if he thinks it convenient ? Again, what occasion is there to pray to saints or angels, since we may, and are ordered to apply ourselves to God himself immediately ?

A. Though God knows our wants, he expects we should be sensible of them, and express them, the subjection we are under requiring that duty, and that we may return thanks and glorify his name. It is true we are ordered to pray to God immediately, which we do by praying to saints, the prayers directed to them, including an express invocation of God. When we desire the prayers of the faithful on earth, it does not exclude the duty of praying to God, for as God orders us to pray for one another, it is expressly complying with the duty of prayer to God.

Q. How many sorts of prayer are there ?

A. Vocal and mental, public and private. Vocal prayer is expressed by words ; mental is conceived only in thoughts, and if it proceeds not to ask any thing, it is called contemplation. Public prayer is pronounced by the

ministers of the Church. Private prayer, by private persons not deputed for that office by character.

Q. Do we only pray with a voice and mind, are there not other ways of praying?

A. The voice is the means whereby we petition and give thanks; but all the ceremonies accompanying prayer, are a part of prayer, viz.: Music with other solemn decorations; for these have a voice and are instruments of God's praise, though not so as to articulate words: hence, ceremonies have the force of prayer when religiously performed.

Q. What dispositions are required in prayer, and what are the things we are to pray for?

A. On the petitioner's part, there is required attention, because prayer is both a rational and a Christian action.

Q. What is attention?

A. It is an application of our thoughts, to what we are employed about; and is two-fold, external and internal; the first regards the pronounciation only, the other the sense of the words, or some other pious object in general.

Q. Can those be said to pray, who make use of a language they do not understand?

A. Yes, provided their mind be always fixed upon God, and good things. God is praised in any voice though inarticulate, as by music, etc. 1 Cor. xiv. 2.

Q. What other dispositions are there to render prayer more perfect.

A. Devotion and fervor. The first is a promptitude of the soul, for that duty; the other is an uncommon activity, exclusive of weariness.

Q. When is the duty of prayer to be performed?

A. The Scripture tells us we are always to pray; which St. Augustine expounds thus: We are not to understand the words literally, but that those are always a praying who are employed in their respective duties; St. Luke, xxiii. 1, and 1 Thess. v. 17.

Q. Which are the prefixed times for prayer?

A. Chiefly these, morning and evening, pub-

lic days assigned for that purpose, time of trouble, sickness and temptation.

Q. What things are we to pray for?

A. Some things absolutely, others conditionally, viz.: Absolutely, we pray for all supernatural gifts, graces, the conversion of sinners, infidels, a happy death, heaven, etc.; conditionally, health, peace, fair weather or rain, yet all with submission to the divine will. As for riches, honors, and the pleasures of life, they are not the proper subject of prayers, because they are commonly prejudicial to the soul.

Q. What is a vow?

A. It is a promise made to God of performing some good action.

Q. Explain it more at large.

A. The promise must be, with an intention to oblige one's self: and the thing promised must be good, possible, and better done than undone.

Q. What is a promise?

A. It is an engaging of one's faith: and a breach of it is a lying to the person to whom it is made.

Q. Are vows made to saints?

A. No, only to God: saints are called upon as witnesses.

Q. How many sorts of vows are there?

A. Several: the chief are absolute, not expressing nor implying a condition. A conditional vow is when a condition is expressed or implied. An express vow is when the thing promised is expressed in words or thoughts. A tacit vow is when the thing promised is acknowledged to have a vow annexed; as in the vows of priests, where chastity, etc., are not expressed, but implied. A simple vow is that which is made without ceremonies appointed by the Church. A solemn vow is that which is made in the profession of religious persons, etc.

Q. In what cases are vows lawful and valid, and when are they neither lawful nor valid?

A. In the first place, a purpose or intention to do a thing, is no vow, unless a person does actually, in words or thoughts oblige himself. If a person actually makes a vow in words, but

declares he has no intention inwardly to comply with it, or oblige himself, the Church will oblige him to stand to his vow; and he sins mortally, at least in matters of consequence. Vows made by persons in sickness, in danger of death, or by young persons, if they have a sufficient presence of mind, are obligatory. A vow to do things which are unlawful or bad, or things out of one's power, or things that are vain, indifferent, and of no consideration, in order to promote goodness, is invalid; and it is an offence to make such vows.—Things that are indifferent of themselves, may become good by circumstances; in which cases, they may be vowed.

Q. Why do vows oblige? When do they oblige? How does the obligation cease? Are persons obliged to perform vows made by others?

A. Vows are obligatory of their own nature; because, not to keep our promise with God, is derogatory to his honor; and we lie to him in fact. Hence, the Scriptures command us to comply with our vows, otherwise we offend God. Num. xxx. 3. Prov. xx. 25. Isa. xix. 21.

Q. Vows destroy freedom.

A. Those who vow, enjoy freedom both before and after. They were at liberty to vow or not vow; and when they had vowed, the obligation they laid upon themselves no more destroyed their freedom; than the commandments of God destroy freedom.

Q. What occasion is there of vows to do good? Are we not all obliged to do good, both by the law of nature and God's positive law?

A. True: the law of nature and divine laws oblige us to do good; but still we may use means, and impose a law upon ourselves, in order to be more punctual in observing those laws, viz.: By submitting to pains and forfeitures, if we disobey God. Again, the law of nature, and law of God, though they command good in general, and several species of doing good, yet they do not particularize matters, as to time, place, persons, or how they are to be complied with. For instance, the law of God commands obedience, charity, etc.; but it does

not specify every particular person whom we are to obey, or to whom we are to bestow charity, or when, or how; these we may impose upon ourselves by vows. I am not obliged to give such a sum, or to such a person, or at such a time, unless I oblige myself by vow.

Q. What do you say as to the time when a vow is to be fulfilled?

A. The rule is given in the 23d chapter of Deuteronomy, v. 21. "When thou hast vowed a vow to our Lord thy God, thou shalt not delay to pay it: because our Lord thy God will require it, and if thou delay, it shall be reputed to thee as a sin." Hence, a vow of immediately doing a thing, is to be done the first opportunity. If no time is mentioned, it is not to be deferred too long, lest a person become incapable.

Q. Is an heir obliged to perform the vow of his parent?

A. A distinction is to be observed between personal and real vows. For instance, an heir is not obliged to visit Rome or Jerusalem, because his father made such a vow: but if his father made a vow to bestow an alms, he is obliged to perform it, if he tied himself to it by promise and consent, or if that incumbrance is expressed in the settlement; because it is a debt of charity and justice.

Q. How does the obligation of performing a vow cease?

A. There are three ways to make a vow not to be any longer binding, viz.: Irritation, commutation, and dispensation. By the first, the vow is declared never to be binding. By the second, it is changed into another vow, of equal or greater good. In the third, the obligation is destroyed upon a just account. But, in all these cases, superiors are to be consulted and followed. Again, the obligation of a vow ceases, when the matter becomes impossible. Secondly, when it cannot be performed without danger of death, or some great detriment to the body, or temporal loss, in which cases a dispensation is to be obtained. Thirdly, when the fulfilling the

vow becomes unlawful; for instance, in subsequent marriage, after a simple vow of chastity, especially if the other party insist upon it. Fourthly, when the matter becomes indifferent. Fifthly, when it hinders a greater good. Sixthly, when superiors have a just reason to grant a dispensation.

Q. What is a vow of religion, and at what age are persons capable of making it?

A. It is a vow of poverty, chastity, and obedience; and is either simple or solemn. A simple vow of religion may be made by men at fourteen, by women at twelve; and if before, it is in the power of parents to render it void, because they are then under tutelage. A solemn vow of religion cannot be made, either by man or woman, before they have completed the sixteenth year of their age. Hence, the Council of Trent has declared all such vows null, which are made before that age.

Q. What is a vow of poverty?

A. It is a voluntary renunciation of property in all worldly goods, confirmed by vow.

Q. What grounds have you for this practice?

A. Very sufficient grounds; because worldly goods withdraw us from God's service. Hence, though we happen to possess them, we are not to set our hearts upon them, but enjoy them with indifference, and make use of them, as St. Paul says, as if we did not make use of them. 1 Cor. vii. 31. Hence our blessed Saviour advises those that would serve him perfectly, to give all they have to the poor. Matt. xix. 21. Conformably to this advice, vows are made to renounce property, and be content with the use of necessities only.

Q. What is a vow of chastity?

A. It is a promise made to God, of entirely renouncing the pleasures and allurements of the flesh, and whereby a person obliges himself never to marry.

Q. What motives can persons have, to lay such an obligation on themselves?

A. Several, very much conducing to the good of religion, especially for such as are designed for spiritual offices for the goods of this life, the

pleasures of the flesh, and the care or providing for children, occasion a continual dissipation, and call men off from attending to their functions, as St. Paul observes; and therefore, in the same chapter, he advises such persons to live single. 1 Cor. vii. ver. 32, 33, et ver. 8.

Q. Is it not unlawful to vow what is not in our power? now, chastity is entirely a gift of God, not in our power.

A. I own chastity is a gift of God; so are all other supernatural gifts: but yet God bestows grace sufficient to obtain them; so they cannot be said to be things out of our power.

Q. Which are the means provided by God, to obtain his supernatural gifts?

A. The sacraments, prayer, corporal mortification, etc., by which means we obtain grace, and overcome vicious habits, and the natural inclination we have to sin. The sacraments are continual channels of grace: by prayer, we may hope to obtain whatsoever we ask for: by mortifying the flesh, we are disposed for chastity, sobriety, etc.

Q. I own these are the usual means God has left in his Church, to avoid several sins; but as for chastity, marriage is the proper remedy appointed by God; and a vow not to marry rejects this remedy. No man ought to place himself in a state, where he is incapable of making use of that remedy.

A. It is true, marriage is one remedy to preserve chastity; and therefore all persons are at liberty to make use of it, unless they oblige themselves by vow to make use of other remedies, which are also assigned for that purpose, and are sufficient, when rightly applied.

Q. It appears that marriage is the only remedy to preserve chastity; and, by consequence, a vow to the contrary is unlawful.

A. If marriage were the only remedy, all would be in a state of damnation, unless they married; because, it is found by experience, that marriage is not always an effectual remedy, seeing that thousands are found to sin against chastity, notwithstanding a married life. As, on the other hand, multitudes live chastely,

though unmarried; which is a proof that other remedies are sufficient, and by consequence a vow of chastity does not put it out of a person's power of living chastely.

Q. Marriage is what God commands, therefore, the forbidding priests and religious to marry, is a wicked doctrine.

A. Is the obliging men to keep their vows, which they freely made, a wicked doctrine? If so, how will you excuse either Solomon, David, Moses, or St. Paul; who teach us to pay that which we have vowed? It is better, says Solomon, that thou shouldst not vow, than that thou shouldst vow and not pay it. Eccl. v. 4, 5. Vow and pay it, says holy David, unto the Lord your God. Psalm lxxvi. 11. When thou hast vowed a vow unto the Lord thy God, says Moses, thou shalt not delay to pay it. Deut. xxiii. 21. St. Paul says, that widows, who marry after they have vowed continency, have damnation, because they have made void their first faith. 1 Tim. v. 12. But because the reformation was built upon many thousands of broken vows, it must therefore be a wicked doctrine in the Church to forbid so horrible a sacrilege.

Q. St. Paul says, if they cannot contain, let them marry. And in another place, the spirit and the flesh are contrary one to the other, so that you cannot do the things you would. Again, St. Paul says, that marriage is honorable in all.

A. The two first mentioned texts are a mere corruption in the Protestant Bible, which wants a reformation much more than the Catholic Church ever did. St. Paul, here speaking of persons who lie not under the restraint of a vow, says thus (according to the Greek text): "If they do not contain, let them marry." 1 Cor. vii. 9. And again, "The spirit and the flesh are contrary one to the other, so that you do not do the things that you would." Gal. v. 17. For which the Protestant Bible put, "If they cannot contain, etc.—so that you cannot do the things that you would." The reason of this gross and scandalous corruption, is to make it patronize the

lewdness and intemperance of the first ecclesiastical reformers. As to the words of St. Paul, where he says, that "marriage is honorable in all," Heb. xiii. 4, we must not imagine from hence, that it is honorable among all sorts of men, as you seem to insinuate; for if so, the marriage of a brother and a sister would be honorable, and that of those who vowed continence, to whom the same Apostle says, "it is damnable." 1 Tim. v. So that the meaning of the Apostle is, that marriage is honorable in all things, that is, in all its parts and circumstances, etc.

Q. What is a vow of obedience?

A. First, we are to consider what obedience is, which is a virtue whereby we comply with the will of a superior: for, as in natural and artificial things, inferiors are moved by superiors, so in human actions the same is to be observed as both the law of nature and the law of God do expressly require, to preserve unity in a community.

Q. What if a superior commands any thing against God's law, or things which no ways conduce to God's honor, but only to try obedience?

A. In the first case, he must not obey unless the case be doubtful. If the thing commanded tends towards preserving the rules of the order, he is to obey. If the thing be manifestly indifferent, and no ways conducing to virtue, as to lift up a stone, or the like; it is the perfection of obedience to comply, but not required by his vow.

Q. What things are forbidden by the first commandment?

A. All superstitious practices.

Q. What is superstition?

A. It is a false worship of God, either by paying supreme honor to any thing but the true God, or by honoring the true God after an undue manner.

Q. Pray, give me examples of both kinds.

A. Of the first kind is idolatry, which pays divine honor to creatures.

Q. In what manner may persons commit idolatry?

A. First, when they regard idols as Gods. Secondly, when they worship a false God, represented by an idol.

Q. Is it not superstition and idolatry, to worship the true God as he is represented by pictures and images?

A. By no means. The whole substance of worship centres in the true God; for what respect is paid to the representative is only relative.

Q. But the Jews were condemned by Almighty God, for worshiping the true God by representations.

A. This is a false gloss put upon their practice. The Jews were condemned on several accounts. First, for esteeming the images themselves to be Gods. Secondly, because they mingled the adoration of idols with that of the true God, pretending thereby to adore him.

Q. In what manner is superstition committed, by paying worship to the true God in an undue manner?

A. In general, whenever religious ceremonies are made use of, which either have a false signification, or are designed to produce effects, which cannot be ascribed to God, or to any natural or artificial cause.

Q. What instances are there of this kind?

A. There are several kinds of superstitious practices. The chief whereof are divination, or foretelling what is to happen, or discovering secrets without proper means, which not being made use of, the devil either tacitly or expressly, must interfere in the matter.

Q. Give me an account of the most vulgar superstitions of ignorant people?

A. To believe dreams, to judge from the motion of the planets and stars, which may serve to pronounce on natural effects, but not on the effects of man's free will. To foretell a person's fortune, by the lines of his hand; to imagine some days are more lucky than others; to pretend to cure distempers, by applying things which have no virtue, capable of effecting the cure, etc.

Q. How do you excuse the sacraments from superstition, seeing that the elements, neither

by art or nature, are capable of producing the effects attributed to them?

A. Because they have that virtue by divine institution.

Q. What else is forbidden by the first commandment?

A. Sacrilege, perjury, and blasphemy.

Q. What is sacrilege?

A. It is abusing things, which are consecrated to the service of God and religion; and it regards persons, things, and places, viz.: Priests, ornaments, images, and churches.

Q. What is perjury?

A. It is a false oath, when a person swears what is not true, or to do what he does not perform, or even intend.

Q. What is blasphemy?

A. It is injurious language against God, his saints, or holy things.

Q. What things are not forbidden by the first commandment?

A. It is not forbidden to make pictures, or images of God, saints, and angels, nor to place them in churches, or give them due respect. It is not forbidden to preserve relics of holy persons, and show them due respects. It is not forbidden to honor and desire the saints to pray for us. It is not forbidden to bless bread, water, candles, or any other creature appropriated to religious uses.

Q. Does not the commandment expressly forbid making the likenesses of any thing in heaven, or in earth? And though it were lawful to make images, they are not to be honored in a religious way, but only used in an historical way?

A. It does not absolutely forbid images, only conditionally, so as not to worship them, nor adore them as Gods. Nay, God himself commanded Moses to make two cherubims of beaten gold, and place them at the two ends of the mercy seat, over the ark of the covenant, in the very sanctuary; Exod. xxv. He also commanded a serpent of brass to be made, for the healing of those who were bit by the fiery serpents: which serpent, according to St. John,

was an emblem of Christ; John iii. 14. Besides, if all images or likenesses were forbid by this commandment, we should be obliged to fling down our sign posts and deface the king's coin. And, because a person by his image is capable of respect, or disrespect, an historical use of them is not sufficient.

Q. How do you prove that there is a relative honor due to the images or pictures of Christ and his saints?

A. From the dictates of common sense and reason; as well as of piety and religion, which teach us to express our love and esteem for persons whom we honor, by setting a value upon all things that belong to them, or have any relation to them: thus, a loyal subject, a dutiful child, a loving friend, value the pictures of their king, father, or friend; and those who make no scruple of abusing the pictures, or images of Christ and his saints, would severely punish the man that should abuse the picture or image of his king. Besides, a relative honor is allowed of and even practiced by Protestants themselves. It is allowed of by Bishop Montague,* a learned Protestant divine, who grants that there is a reverence or veneration; an honor or respect, due to the images or pictures of Christ and his saints. It is practiced by them, in the honor they give to their churches, to the altar, to the Bible, to the symbols of bread and wine in the sacrament, to the name of Jesus, which is an image or remembrance of our blessed Saviour to the ear, as a picture or crucifix is to the eye. Such also was the honor which the Jews gave to the ark, and cherubims; such was the honor which Moses and Joshua gave to the land on which they stood, as being holy ground; Exod. iii. 5, Joshua v. 15, and such is the honor which Catholics give to the images or pictures, before which they kneel or pray; so that they do not give divine honor to them,† no nor even to the highest angel or saint, much less to images or pictures, as some maliciously slander them with,

* Part, 2. Originum. § 145 et in Epistomio. P. 318.

† Con. Trid. Sess. xxv.

and call them idolators upon that account; but I would have our adversaries consider, that misrepresentation, slander, and calumny, is as much forbid by the commandments as idolatry.

Q. What grounds have you for paying a veneration to the relics of saints?

A. Besides the ancient tradition and practice of the first and purest ages, attested by the best monuments of antiquity; we are warranted so to do by many illustrious miracles done at the tombs, and by the relics of the saints, which God, who is truth and sanctity itself, would never have effected, if this honor paid to the precious remains of his servants was not agreeable to him.*

Q. I own there is no harm in preserving relics, but we are not to use them superstitiously, ascribe miracles to them, and impose upon the world false relics?

A. The Church is free from superstition, in the use of relics: they are preserved in memory of the saints, and to proclaim God's glory. And miracles being wrought in all ages by them, makes the practice more authentic. As for false miracles and false relics, all the care imaginable is taken to discountenance such abuses.

Q. You believe, then, that great miracles have been done by relics?

A. A man must have a good share of confidence that can deny it; it is what the devil could never do. And I think, at present, no learned Protestant doubts of it: I refer you particularly to Dr. Cave, and to the translators of Monsieur du Pin,† whose words are these: "It pleased God for the testimony of his doctrine and truth, to work great miracles by the dead bodies of his saints, in witness that they had been his messengers, and instruments of his will."

Q. Have you any instances in Scripture, of miracles done by relics?

A. Yes, we read of a dead man raised to life

* See St. Aug. L. 22 de Civ. Dei. Cap. viii. et St. Ambr. Epist. 85, et Serm. 95.

† Cent. S. page 120.

by the bones of the prophet Elisha; 2 Kings xiii. 21. And that the handkerchiefs and aprons, which had but touched the body of St. Paul, cast out devils, and cured all diseases. Acts xix. 12.

Q. Then as to praying to saints, God only is the author of all spiritual blessings, and by consequence the only object of prayer. Christ is our only mediator. The saints neither know our necessities, nor can hear our prayers. God commands us to apply ourselves immediately to him. We have no precept or example in Scripture, to apply ourselves to saints.

A. These difficulties are easily removed, when the following points are considered. First, that God, by his divine providence, has appointed certain means whereby men are to obtain their ends, both temporal and spiritual. Marriage, to propagate their species; ploughing and sowing, to procure bread and preserve life. For spiritual ends, he has prescribed instruction in religion, prayer, fasting, alms, frequenting the sacraments, and all moral duties, in order to practice virtue, and become happy hereafter. Among other spiritual practices, he prescribes that of praying for one another; and if this be useful while living, why is it not after death, when saints are more capable of being serviceable by their prayers?

Q. Before we proceed any further, pray tell me what you mean by praying to saints?

A. We mean no more, than desiring them to pray to God for us. So that we do not pray or address ourselves to them, as the authors and givers of grace and glory; because, in this sense, we hold it our duty to pray to God alone.

Q. Why are not these prayers to saints an usurpation of God's authority, who is the author of all spiritual blessings?

A. For several reasons. First, because we desire no more of the saints, than that they would pray for us, and with us, to our common Lord, by the merits of him, who is both our and their mediator, that is, Jesus Christ our Saviour; and surely no one will say that prayer

for one another, is derogatory to God's authority, while we are upon earth. Secondly, we acknowledge God, at the same time, to be the origin of all blessings. Thirdly, saints are applied to, only as court favorites, whose interest is prevailing with a prince, and does not lessen his authority. Fourthly, prayers to saints illustrate and extend God's authority, because they are an instance of his esteem for virtuous persons, whose petitions he grants on their account.

Q. How do you prove that it is good and profitable to pray to the saints; and that it is an ancient custom so to do?

A. Because it is good and profitable to desire the prayers of God's servants here upon earth: as St. Paul often does in his epistles; Heb. xiii. 18. Brethren, pray for us; 1 Thess. v. 25. And St. James says, the prayer of a righteous man avails much; James v. 16. Moses by his prayers obtained mercy for the children of Israel; Exod. xxxii. 11 and 14. Samuel by his prayers defeated the Philistines; 1 Sam. vii. 8, 9, 10. And God himself commanded Eliphaz, and his two friends, to go to Job, that Job should pray for them, promising to accept of his prayers; Job iv. 8. Now if it be acceptable to God, and good and profitable to ourselves, to seek the prayers of God's servants here on earth, how much more of the saints and angels in heaven? It has been always the constant custom and practice of the Church, in all ages, to desire the prayers or intercession of the saints: this is acknowledged by Mr. Thorndike, a learned and Protestant author. It is confessed, says he, that the lights, both of the Greek and Latin Church, St. Basil, St. Gregory Nazianzen, St. Gregory Nyssen, St. Ambrose, St. Jerom, St. Augustine, St. Chrysostom, St. Cyril of Jerusalem, and St. Cyril of Alexandria, Theodoret, St. Fulgentius, St. Gregory the Great, St. Leo, more, or rather all after that time, have spoken to the saints, and desired their assistance or prayers.*

Q. But is not this practice of desiring the prayers or intercession of the saints and angels

* In Epil. Par. iii. P. 358.

superfluous, and derogatory to our Saviour Christ, since Christ is our only mediator?

A. No, by no means, no more than to desire the prayers of our brethren here below. Christ is the only mediator of redemption, but this does not exclude others from being mediators of intercession: and this distinction is to be observed in the prayers for one another on earth. In this sense Moses is called the mediator between God and the Israelites. However, those of the Church of England, have no reason to cry out, and exclaim against us, for desiring the prayers and intercession of the saints and angels; since they themselves, according to their own language, worship the angels: we, it is true, desire their prayers, but they their succor and defence; as may be seen in their common prayer book, in the collect for Michaelmas day, the 29th of September.

Q. How can saints and angels hear our prayers at such a distance? Has God any occasion to be informed by them of our wants?

A. Distance of place is no obstruction, because they hear not by ears, but by understanding. The manner whereof is not conceivable, no more is the nature of any spiritual substance. Again, by seeing God, they see all things which belong to complete their happiness, and it is a part of their happiness, to know the state of those for whom they are concerned; and were they not concerned in prayers directed to them, their condition in this, would be worse than when alive; because they would not be able to assist their friends when in distress. Do not the angels rejoice at the conversion of a sinner? St. Luke says they do, Luke xv. 10. If then they know our repentance, and rejoice at it, have we not reason to believe they know our petitions too? Do not the devils, by the light of nature alone, know our actions, and accuse us of our sins? Rev. xii. 10. Again, the saints know we are in want

of assistance, in general at least, and being sensible of it, may pray for us in general, as we on earth pray for one another at a distance, though ignorant of each other's necessities in particular. Lastly, there is no occasion that God should be informed, either by the living, or saints dead, but the nature of prayer requires, that we should mention what we want.

Q. We are ordered to pray to God himself immediately.

A. Why then do we make use of prayers for one another living? Again, all prayers to saints are directed also immediately to God, viz.: through our Lord Jesus Christ. Besides, the order of Divine Providence requires that we should make use of the means he has assigned to obtain our ends, both in a natural and spiritual way; the husbandman applies himself immediately to God by sowing, and the faithful by prayer.

Q. There is no precept or example in the Scriptures of praying to saints and angels.

A. While we are advised to pray for one another, and commanded too, it implies both a precept and example. The Creed supposes as much by the communion of saints. The instance of Dives and Lazarus imports, there was a communication between the living and the dead. Are not the prayers of Abraham, Isaac, Jacob, Moses, etc., mentioned in the Scriptures, and their names invoked after their decease? Do not the twenty-four elders offer to God, the prayers of the faithful? Did not Jacob, when he gave his blessing to the sons of Joseph, desire also the angel to bless them; Gen. xlviii. 16. saying, the angel that delivered me from all evils, bless these children? Besides, what occasion is there of a precept for a voluntary practice? There are many practices, and even precepts, whereof there are no mention in the Scriptures, as observing Sundays, infant's baptism, etc.

THE SECOND COMMANDMENT.

Q. Which is the second commandment?

A. Thou shalt not take the name of the Lord thy God in vain.

Q. What is forbidden by this commandment?

A. It is forbidden to mention the name of God in common conversation, or upon any frivolous occasion; also, cursing, swearing, or common oaths and perjury.

Q. What is an oath?

A. It is calling upon God to witness.

Q. How many sorts of oaths are there?

A. Several, viz.: Assertory, promissory, execratory, solemn, simple, explicit, implicit, an oath by God, or by creatures. An assertory oath, is calling God to witness a thing either is, or is not. A promissory oath, is to call God to witness, that a person purposes either to do, or not to do a thing. An execratory oath, is to call God to witness, that a person wishes some evil to himself or others, and it is called a curse. A solemn oath, is before a court of judicature. A simple oath, is in private conversation. An explicit oath, is expressed by words. An implicit oath, is signified by signs, as holding up the hands, kissing the gospel, etc. An oath by God, is expressed by invoking God, or some of his divine attributes. An oath by creatures, is when they are called upon, as depending upon God's power and influence.

Q. Are oaths lawful?

A. Yes, when duly performed; because they are an act of religion, publishing God's omniscience and veracity, when we call upon him as a witness.

Q. What conditions are requisite to make an oath lawful?

A. Chiefly these three; mentioned in the Scripture. Jer. iv. 2, truth, judgment, or discretion and justice: that is to say, what we swear is to be true; secondly, it is to be upon rational inducements; and thirdly, what we swear, must not be to do evil or indifferent things. Without

the first condition, it is perjury; without the second, it is taking God's name in vain; and there is danger of perjury and scandal, as swearing in common conversation; without the third, it is an addition to the evil we threaten, and accompanied with many bad circumstances.

Q. What is the just cause of an oath?

A. God's honor, our own, our neighbor's lawful good or defence.

Q. Does not the Gospel forbid swearing on any account whatever, since it says, swear not at all? Matt. v. 34.

A. The Gospel only forbids oaths, where the necessary conditions are wanting. Again, Christ only forbids customary swearing, which was frequent among the Jews. Thirdly, he forbids them to swear things that are unlawful of themselves: for it appears by Herod and others, that they thought themselves obliged to fulfill unlawful oaths.

Q. What use can oaths be of, though lawful? A just man will do his duty without an oath, and a wicked man it cannot bind.

A. St. Paul says, oaths are used to confirm truth: Heb. vi. 16. And they are as a support for corrupted nature; and in practice are beneficial to the public: for though wicked men regard not their oath, yet their honor is engaged by it, and they are kept to their duty by temporal punishment, which they are liable to by the breach of their oaths.

Q. In what state are they, who swear often without regard to truth, or falsehood, swearing without necessity, or for trivial matters?

A. In a very dangerous state, "for our Lord, will not hold him guiltless, that shall take his name in vain." Exod. xx. 7. "Swear not, neither by heaven, etc., that you fall not under judgment." James v. 12. "A man that swears much, shall be filled with iniquity, and a plague shall not depart from his house." Eccl. xxiii. 12. And no wonder, seeing such live in a daily profanation of God's holy name, in the

violation of God's commandments, and the contempt of Jesus Christ and his Gospel, consequently in the way of perdition.

Q. What should they do, who would quit this ill custom of swearing?

A. They must, for the love of God, watch carefully over their senses, curb their passions, fly all occasions of anger, choler, company, drinking, or whatever they find occasions them to swear; resolving rather to die than swear deliberately; obliging themselves to some prayers, alms, or penal works, every time they swear, desiring others to mind them

thereof; seriously considering, that, "if of every idle word that men should speak, they shall render an account in the day of judgment." Matt. xii. 36; what account have they to give for profaning the holy name of God, by swearing, cursing, blaspheming, etc.

Q. What are we commanded to do by this commandment?

A. As in the former, we are commanded to honor God with our hearts; so in this we are commanded to honor him with our tongues; as by prayer, edifying discourse, and the like.

THE THIRD COMMANDMENT.

Q. What is the third commandment?

A. Remember thou keep holy the Sabbath day.

Q. When was this day first appointed to be kept holy?

A. God sanctified it, and ordered it should be a day of rest on the seventh day after the creation, and that men might give thanks for the benefit of the creation. Gen. ii. 2. And it is highly probable, the true believers in the law of nature, observed it as a day of rest and devotion.

Q. How came it to be altered to Sunday, the first day of the week, which is the first day after the Sabbath?

A. Because it was only a ceremonial law, obliging the Jews, as to the seventh day, though it was a moral precept in the main, obliging all persons to return thanks to God, for the creation and all other blessings. Now the day was altered by the Apostles, in commemoration of our Blessed Saviour's resurrection, and the descent of the Holy Ghost; which happened the first day after the Sabbath.

Q. What things are forbidden on that day?

A. As the day was ordered to be kept holy by the authority of the Church, so the Church has commanded all persons to abstain from servile works, traffic and courts of judicature.

Q. What things are strictly commanded by this commandment?

A. As the two former commandments contain our duty in heart and words; so by this we are commanded to sanctify the Sabbath or Lord's Day to Almighty God by actual service. Exod. xx. Jer. xvii. 27. In giving him that public worship which the Church prescribes, viz.: To hear mass, and spend the day in prayer, in hearing instructions, reading good books, examining and detesting what we have done amiss, and the like: and therefore those who spend this day in idleness, sports, vanity, idle visits, drinking, gaming, and the like, do not comply fully with the end of this commandment, nor with the Church's desire concerning it.

Q. When is it that persons may be dispensed with, to work upon Sundays?

A. Only in cases of absolute necessity, or when the work is very inconsiderable.

Q. When may persons be excused from being present at mass?

A. In case of sickness, necessary business, or want of opportunity, so that they are at too great a distance.

Q. Let me hear some particular cases, where persons may be excused or are inexcusable in laboring and omitting to hear mass on Sundays.

A. Servile works are such as are usually performed by servants only, as digging, ploughing, mechanical works; but not writing, studying, etc. Apothecaries are excused in making up medicines, and cooks in preparing victuals by necessity: so cattle may be fed, or any great loss hindered, by laboring on that day; as the loss by fire or water: so glass-makers and

laborers in forges, may attend their fires; yet mass, and the rest, is to be attended to. Servants sweeping rooms, etc., are excused, but not washing without absolute necessity. A frequent custom of shaving on Sundays, is not permitted. Journeys ought not to be performed unless in necessity; but in these and all other cases, mass is always to be heard.

THE FOURTH COMMANDMENT.

Q. What is the fourth commandment?

A. Honor thy father and thy mother.

Q. What is the general sense of this commandment?

A. By father and mother, are to be understood, all superiors whatever.

Q. Why are all superiors to be honored and obeyed?

A. Chiefly because they are God's representatives; and again, because they preserve peace and unity in every community; lastly, because they are authors of many favors to inferiors.

Q. Name the persons distinctly, who are concerned in this precept.

A. Subjects, in regard of princes; and all subordinate civil magistrates. All the faithful, in regard of the pope, bishops, and priests. Children, in regard of parents; servants in regard of masters; young persons, in regard of their seniors.

Q. What are the obligations of children, in regard of their parents?

A. Respect, both in words and actions; obedience, love, and assistance, when they are in necessity; and, in consequence of this, they are not to enter into the married state, nor any other station, without consulting and expecting their approbation, unless they are unreasonable. Deut. xxvii. 16. Col. iii. 20. They are also to pay their parents' debts, as far as justice and charity oblige them; and if their parents have wronged any person, either in money or land, children are to restore it, in case they are in

possession of it. Acts v. 29. However, if parents lay any unjust commands, or hinder their children from becoming religious, when they are come to the years of discretion, they are not to be obeyed.

Q. What are the punishments and blessings relating to this precept?

A. Obedient children are blessed with a long life, and temporal felicity: disobedient children, with temporal miseries and a short life.

Q. Is a short life always a punishment?

A. No, it is sometimes a blessing, as the wise man says, in the book of wisdom, "He was taken away, lest malice should change his heart, and lest any evil might deceive his soul." Chap. iv. ver. 11.

Q. What are the obligations of parents toward their children?

A. In general, they are to see that they are provided with all necessities, both temporal and spiritual: viz. To take care that they are instructed, in their youth, in the Christian rudiments; that they observe good hours and regularity; that they correct them with discretion, neither with severity, nor too much indulgence; for "he that spares the rod, hates his son, but he that loves him chastises him betimes." Pro. xiii. 24. To give them good example by a regular life, neither speaking nor acting indecently before them; to exhort them to keep Sundays and holy-days holy, and to frequent the sacraments; to settle them in the world, in some commendable station, and not

to deprive them of their due by spending their substance. Not to threaten them into marriage, nor by ill usage compel them in some manner to enter into a religious state; nor disinherit them, unless there be the highest provocation: not to show any remarkable partiality to one child more than to another, which is often followed with great discontent and ruin of him who is less esteemed.

Q. What are the obligations of servants and laborers to their masters?

A. They are to be obedient, respectful, and exactly faithful in every trust and concern committed to them; punctually and carefully doing what is given them in charge, and belongs to their place; rightly spending their time, labor, and industry, in their master's service, as they know he expects and requires: not letting him lose by their idleness, nor by making advantage to themselves of what belongs to their master: according to that of St. Paul, where he exhorts servants, "to be subject to their masters, in all things pleasing, not contradicting, not defrauding them, but in all things showing good fidelity." Tit. ii. 9. And, in another place, he commands them, saying, "Servants, obey in all things those who are your masters, according to the flesh, not eye servers, as pleasing men, but with simplicity of heart, fearing God." Col. iii. 22. They are likewise under a strict obligation of restitution, of whatever damage the master shall suffer by their fault, idleness, connivance, concurrence, etc. They must also live in peace, love, and charity, with their fellow servants.

Q. What are the obligations of masters to their servants and laborers?

A. The Apostle St. Paul informs us, in these words: "Masters," says he, "give unto your servants that which is just, knowing that you have also a master in heaven" (Col. iv. 1), to whom all masters must be accountable. They are obliged to stand to the promise or agreement they made with their servants; to give them sufficient and wholesome meat and drink, fit lodging, etc. They are not to employ them

in any ill office, work, and the like; nor require more of them than they can do, nor be too harsh or severe with them; nor make them labor on Sundays and holy-days. They are obliged to instruct, admonish, and give them good example, etc. "If any provide not for his own, especially for his domestics, he has denied his faith, and is worse than an infidel," says St. Paul. 1 Tim. v. 8.

Q. What are our obligations towards our spiritual superiors?

A. We must love them, because they are our spiritual parents, who in Christ through the gospel have begot us (1 Cor. iv. 15), that is, are authors of our spiritual life; who are nurses of our souls, and under God are the instrumental causes of our spiritual good. "We beseech you, brethren," says St. Paul, "to know those who labor among you, that you love them the more for their work's sake." 1 Thess. v. 12. We must hear, respect, and obey them as Christ's ambassadors; the hearing or despising them, is the same as the hearing or despising Christ. "He who hears you, hears me," says our Saviour, "and he who despises you, despises me." Luke x. 16. So that we ought to submit to them in all things belonging to faith, and the government of our souls. "Obey your prelates," says St. Paul, "and be subject to them, for they watch, as being to render an account for your souls." Heb. xiii. 17. We must pray for them, that they may discharge their duties for the good of their flock. We must also maintain or assist them with necessaries for this life, since their study, labor and employ, are to afford us necessaries for the life to come. "Let him," says St. Paul, "who is instructed in the word, communicate to him who instructs him in all his goods." Gal. vi. 6. "Even so has our Lord ordained, that they who preach the gospel should live of the gospel." 1 Cor. ix. 14.

Q. What are our obligations toward our sovereign, and such temporal governors as are placed over us?

A. We must love them, honor them, obey

them, and not speak ill of them. "Thou shalt not revile or mis-speak the prince of the people." Acts xxiii. 5. We must duly pay, without fraud, to such, all due taxes, customs, etc. "Render to Cæsar the things that are Cæsar's. Matt. xxii. 25. Again, "render tribute to whom tribute is due, and custom to whom custom," etc. Rom. xiii. 7. We must pay for them, "I exhort you," says St. Paul, "that supplications, prayers, etc., be made for kings, and all who are in authority, that we may lead a quiet and peaceable life, in all holiness and purity." 1 Tim. ii. 1. We must obey them in all lawful things. "Be subject, for God's sake, to every human creature, whether to the king as supreme, or to governors as sent by him, for the punishment of malefactors." 1 Pet. ii. 13.

Q. What are the obligations of superiors both spiritual and temporal?

A. They are many and great, and in all their degrees ought to govern those under their charge, with charity and justice; to procure their good, and defend them from evil; to correct and punish those who obey not their just laws; and to encourage such as duly observe them; wherein if they fail, they are answerable to God; but their failing in their duty will not excuse the failing of subjects on their side.

Q. What is forbidden by this commandment?

A. All disrespect, stubbornness and disobedience to parents, and all lawful superiors. both spiritual and temporal.

THE FIFTH COMMANDMENT.

Q. Which is the fifth commandment?

A. Thou shalt not kill.

Q. Is it always unlawful to kill another?

A. No; only where murder is committed.

Q. What is murder?

A. It is a voluntary taking away a person's life, by private authority.

Q. In what cases is killing no murder?

A. When it is done by public authority, as when malefactors are punished with death by the magistrates, and in time of war.

Q. What other things are forbidden by this precept?

A. Interior thoughts of murder, or the desire of any person's death; anger, and study of revenge; injurious words, that provoke persons; quarreling, striking, and maiming another. Matt. v. 38. To desire one's own death; to procure abortion, etc.

Q. Is it lawful to kill one's self, or to hasten one's own death, by excesses in drinking, etc., or expose one's self to danger of death?

A. Suicide is murder, because God alone is

master of life and death. When excesses manifestly hasten death, or the dangers are manifest, and persons expose themselves to them without just cause, there is a kind of murder.

Q. Do not Catholics hold, that it is lawful for them to kill and murder heretics?

A. Not at all: this is a mere calumny imposed upon them. Matt. v. 44., for we know that we are commanded to love them, Rom. xviii. 20. and help them in their necessities, and to wish them all the good we wish ourselves, even when they would oppress and persecute us. And, as the Church prays for their conversion, so ought we, after the example of our Saviour Christ and all his saints, to have great compassion for them, and pray to God for them, that he may mercifully enlighten and bring them to the knowledge of the true faith, that we may all make one fold under one shepherd. Luke xxiii. 34. 1 Tim. ii. 1.

Q. What do you say as to nursing out children, and overlaying them?

A. The fathers exclaim against putting them out to nurse; and when it is necessary, wholesome, virtuous, and good-natured nurses are to be provided; otherwise the child may be ruined. The same care is required in not overlaying; for many children are smothered.

Q. What say you to ignorant physicians, surgeons, etc.?

A. They are often guilty of murder; although they do not do it on purpose, but by gross and culpable ignorance; for ignorance is esteemed malice, in him who is obliged to know.

Q. You say, that anger, hatred, revenge, injurious words, fighting, quarreling, etc., are forbidden by this commandment: if so, what must a Christian do when he is affronted?

A. St. Peter says "he must not render evil for evil, nor railing for railing." 1 Eph. iii. 9. Our Saviour says, "Bless them that curse you; do good to them that hate you; pray for them that persecute you." Matt. v. 44. He must therefore receive the affront with humility, meekness, and patience.

Q. But must a Christian quietly permit himself to be beaten, wounded, killed, and the like?

A. No: in all these cases, a necessary and moderate defence is lawful; and as long as the assault continues, he may do his utmost to defend himself. But, if once the attack ceases, it is no longer a defence, but an unjust revenge, to use any further violence against an assailant.

Q. You have said enough concerning the murder of a man's body; pray let me hear what you have to say of the murder of a man's soul; and who those are that are guilty of it.

A. You do well to inquire into this point; for alas! there are but few to be found, who duly weigh, and well consider, what a great crime it is, to murder a man's soul. One murdered

body gives alarm to a whole country; all that hear it are concerned, for fear the case may shortly be their own, if it should escape unpunished: and therefore they pursue the murderer, that he may rather die, than do so any more. But though the number of poor murdered souls be much greater, yet there are many so profanely wicked, as to make it their diversion; and few so truly good, as to be struck with horror at the thoughts of it. A man who makes his neighbor drunk, is a downright murderer of his soul; and yet so stupid and wicked, as to laugh at his exploit, and triumph in his iniquity. All those are guilty of this murder, who, either by word, or ill example, incite others to sin, or divert them from doing good; so that a man who thus gives scandal to his neighbor, and draws him into any great sin, "it were better for him, that a mill-stone were hanged about his neck, and that he were cast into the sea." As often as he makes his neighbor guilty of some grievous sin, so often he multiplies the heavy weight, which will one day, sink him into the pit of hell. Such a man not only deserts God, and serves the devil, but as many men as he engages in his wickedness, so many volunteers he raises for the same service; and these raise as many more to fight the cause of hell, against the God of heaven: and thus the murder of men's souls increases and multiplies to the end of the world.

Q. What is commanded by this commandment?

A. To defend our own and innocent neighbor's life, to exercise works of charity, both spiritual and corporal, as our neighbor's need requires; to render good for evil, and to pray for our persecutors, as Christ commands us. Rom. xii. 14.

THE SIXTH COMMANDMENT.

Q. Which is the sixth commandment?

A. Thou shalt not commit adultery.

Q. What is forbidden by this precept?

A. Not only adultery, which is a carnal act, with another's wife or husband, but also fornication, incest, sacrilege, wilful pollution, sin against nature, 1 Thess. iv. and all other exterior acts which proceed from lust.

Q. What are the things forbidden, which tend to adultery, fornication, or lust?

A. All unchaste touching of ourselves, or others, as also unchaste or lewd discourse, lustful kisses, filthy songs and books, immodest pictures, etc.

Q. How do you prove fornication, and voluntary pollution, to be grievous sins?

A. Out of St. Paul, in his epistle to the Colossians, ch. iii. ver. 5. where he says, "mortify your members upon earth; fornication, uncleanness, lust, evil concupiscence, etc., for which the wrath of God comes upon the children of incredulity."

Q. Which are the particular kinds of lust?

A. These will be specified when we come to explain the seven deadly sins.

Q. Why is adultery named in the prohibition of this commandment, rather than any of the other kinds?

A. Because, besides the impurity of the act, and the injustice against our neighbor, and injury to the sacrament of matrimony; it contains also a wrong done against the commonwealth, in regard, that lawful heirs are deprived of their due by bastards: and therefore a married woman who knows for certain she has bastards, who are accounted as her lawful children, is bound by sparing and other means, to endeavor to recompense the loss, that her husband's lawful children, or next heirs, shall receive by her bastards.

Q. Is it lawful for a man to dismiss his wife, upon account of adultery?

A. Yes, if the fact be evident.

Q. Can he who hath so dismissed his wife marry another during her life?

A. No, by no means; "for he that dismisseth his wife," says our Saviour Christ, "and marries another, committeth adultery." Matt. v. 32. And St. Luke says, "he that marries her that is so dismissed, commits adultery." Luke xvi. 18.

Q. Can a wife that is so dismissed from her husband, marry again during her husband's life?

A. No, she cannot.

Q. How do you prove she cannot marry again?

A. From the first epistle of St. Paul to the Corinthians, where he says, "to those who are joined in wedlock, not I only command, but the Lord, that the wife depart not from her husband: but if she shall depart, that she remain unmarried." Chap. 7. ver. 10, 11. And in the same chapter he says, "a woman is bound by the law, so long as her husband lives; but if her husband dies, she is at liberty to marry whom she will."

Q. What is commanded by this commandment?

A. It commands husbands and wives to love and be faithful one to another, which is a mutual and unchangeable right, not transferable to any other during life. Whoever entices a wife to this sin, robs her of her innocence, the husband of the love and faithfulness of his wife, to which he has an incommunicable right, and may bring other irreparable mischiefs.

Q. How is this adominable sin of the flesh, to be avoided?

A. The best means for avoiding it, is to beware of bad company, and the occasions of the sin, to shun intemperance, and especially idleness; to fast and pray, confess often, and communicate with much devotion.

THE SEVENTH COMMANDMENT.

Q. Which is the seventh commandment?

A. Thou shalt not steal.

Q. What is forbidden by this commandment?

A. All unjust taking away or detaining our neighbor's goods, either by stealth or robbery, or any other way: as also all fraudulent ways in buying or selling, exchanging, or in other contracts: all neglect of trust or promise; all unjust gain, all deceit by words, or deeds: finally, all unjust ways whatever, which causes damage to another. 1 Cor. vi. 10. Lev. xix. 35. Prov. xi. 1.

Q. What is theft, and how many ways are there of committing this sin?

A. Theft in general, is a taking away or detaining what belongs to another; if it be done privately, it is called simple theft: if by violence, it is called rapine: if it is a thing consecrated to God, or taken from a Church or any sacred place, it is a sacrilegious theft: if the public is robbed, it is called in the law *peculatus*: if cattle are stolen, it is called *abegatus*, or driving. And it is to be observed, that the sin is so much the greater or less; as the prejudice which is done, is greater or less, and so it is a mortal sin, when the thing that is taken is of a considerable value in itself, or when it is considerable in respect of the person, from whom it is taken; as a penny is a considerable loss to a beggar, and twelve pence to an ordinary man.

Q. How many particular ways are there of stealing or depriving others of their right?

A. They are almost numberless, according to different stations and circumstances; the chief whereof are servants, who give away their master's goods, meat and drink, without their knowledge and consent; or who put more upon their master's account, than they have laid out; or who by their negligence permit their master's goods to be lost. Gamesters, who cheat or take advantage of the ignorance, or incapacity of those they play with. Agents or stewards who take premiums, without leave from those who

employ them. Dealers, who conceal any considerable fault in the goods they dispose of. Tailors, and others, who retain part of the stuff of which they make clothes or other things. All those who, to the loss of their creditors, do defer, and put off paying their debts when they are able; as also those who defer to make restitution. Physicians and surgeons, who prolong their patients' diseases on purpose to gain by them. Usurers and notaries, who make contracts of usury. Judges, who knowingly judge a cause wrongfully. All lawyers and advocates, who prolong processes with design to gain by them. Those who buy of children, or of such as know not the true value of things. Such as buy or receive stolen goods, knowing them to be such. Exaction for service, where the price is not fixed by law or custom. Wives, who dispose of considerable things, without the knowledge of their husbands. Also those who coin false money. All those who do not give alms to the poor, according to their ability; and such as feign themselves to be poor, and receive alms when they have no need, so take that which belongs to others.

Q. When may persons be excused from sin, though they take or detain what belongs to others?

A. A Person in extreme necessity, make take bread or other food, where he finds it. A presumptive leave of the master may excuse a servant, disposing of small matters. In other cases, when the thing is only a trifle, it is but a venial sin.

Q. Is it theft to keep what we find?

A. The rule is this, if it is a hidden treasure of long standing, we are to observe the laws of the country; if it is a thing casually lost or misplaced, public inquiry is to be made after the owner, and when he is found out, it is to be restored; if he cannot be found, it belongs to the poor, according to the custom of the Church, and if he who finds it is poor himself he may keep it with the advice of his confessor.

Q. What is the great obligation all persons lie under who are any ways guilty of theft?

A. They are obliged to make restitution, according to that of St. Paul, "render to all men their due."

Q. What is restitution?

A. It is an act of justice, whereby the thing is restored, to the true owner, and all loss and damage repaired.

Q. Who is the person that is to make restitution?

A. In the first place, he who steals or detains what belongs to another. Secondly, all those who are accomplices and concur with him.

Q. By what means do persons usually become accomplices, so as to be obliged to restore?

A. A servant who is employed by his master. He who commands. He who approves of the injustice. He who protects thieves, and knowingly receives stolen goods. He who by his office is obliged to inform, and hinder persons from committing injustice.

Q. How are these concurrences to be understood?

A. When the concurrence is the occasion of the theft, or of non-restitution, they are obliged to restore the whole, or the part, accordingly as they partake of the things that are stolen; otherwise they lie under no obligation of restitution, though they sin in the injustice.

Q. If a person buys goods, which he certainly knows are stolen, is he obliged to restitution?

A. Yes, or otherwise an equivalent, if the owner is known and requires it.

Q. What are those obliged to, who consume by eating and drinking, the things that are stolen?

A. They are obliged to restore an equivalent to what they have destroyed.

Q. What if a person buys a stolen thing, not suspecting it was stolen?

A. If he buys it at a less price, when he knows the owner, he is obliged to restore the thing, or the full price; being first indemnified as to the change.

Q. When is restitution to be made in cases of damages?

A. Wilful damages are a sin, and require restitution, but damages that happen by accident, and where there is great diligence used to hinder them, are not a fault in the sight of God, and oblige not to restitution, unless by contract, or that the civil law orders it. When there is a neglect, or not a sufficient care, it is more or less a sin, and some kind of restitution is required, both in the court of conscience and law.

Q. Is he who receives money, eatables, or other things, consumable by use, called loan, obliged to restitution?

A. Yes, because in those things the dominion is inseparable from the use, and transferred by the contract, so that the borrower is to make good the loss.

Q. Is he who borrows a thing by the contract, called *accommodatum*, that is, whereby not the dominion, but the use only is conferred, obliged to make good the loss, or damage, as in hiring a horse, or the like?

A. If he does not wilfully abuse it, and takes great care to have it returned safe, he is not obliged to restitution, unless the bargain be otherwise; yet in some cases, he is obliged to make all good, viz.: If he returns it not by a careful and creditable person. If he puts it to any other use, than for what it was lent, as riding a horse out of the way, or keeping it longer than the time: though if it be stolen in the road, for which it was hired, he is not obliged to make it good, unless he borrowed at all events. If a person borrows a thing that is faulty, and does not know the fault by the lender's information, the borrower is not obliged to make good the damage.

Q. Is a person obliged to stand by the loss of a house that is damaged by fire, water, or falling down, etc.?

A. If it happens by the hirer's fault, he is obliged to make restitution; or without his fault, if that be specified in the contract.

Q. What restitution is to be made for the

loss of goods, loss of life, corporal damages, and loss of reputation ?

A. As for goods, the same in specie are to be restored, otherwise an equivalent. If the goods were capable of fructifying, such damages are also to be made good, by a prudent arbitrator's opinion. In the case of killing, restitution is to be made to the family, or heirs, where proper judges are to make an estimate of the loss, considering the person's age, usefulness, gains, etc. The like estimate is to be made, in the case of wounding or occasioning the loss of a leg, an arm, a hand; and what might be the damage, considering the person's age, and occupation or employment. As to the restitution of reputation, three things are to be considered. First, whether a person has really suffered in his reputation. Secondly, whether his reputation was not lost before. Thirdly, whether he has not recovered his reputation. Now, if a person has lost his reputation, or it is lessened, the defamer is obliged to restitution, and make good all the loss he suffers in his vocation, by the defamation.

Q. What method is to be used in restoring a person's reputation ?

A. If a person is defamed, by spreading a calumny, the calumniator is to own the fiction, before those he has spoke it to, and confirm it with an oath, if thought necessary: if what he said was true, but divulged to those who were before ignorant of it, he ought to own he was in the wrong, in speaking evil of him, and to take all opportunities to praise him, and speak well of him, on account of his many good qualities. If he cannot re-establish his reputation by this method, he is to make him satisfaction some other way, by the advice of his confessor, and especially by repairing his loss in a pecuniary way.

Q. What restitution is to be made by such as take game ?

A. Several things are to be considered. All wild creatures, birds, beasts, and fish, are common, and belong to the captor, if taken without trespass to others. Taking of wild creatures

may be prohibited to some, by human laws: but then such as are qualified, are obliged to make damages good, unless something is expressed by contract to the contrary. When wild creatures are enclosed, by persons qualified, it is theft to kill them in the enclosure, or even out of the enclosure, if they are accustomed to return into the enclosure, and there is an obligation of restitution: if they return never into the enclosure, it is not theft to kill them out of it; as birds, hares, etc. The same is to be said of fish; and though the law may forbid such captures under penalties, the captor is not obliged to restitution. Such wild beasts as feed upon the unqualified person's goods, and by the law of nature, being no man's property, belong to him who first takes them. *Binsfield* says, it is not lawful to use art in drawing pigeons to one's dove house.

Q. What restitution is to be made in point of gaming and wagers ?

A. What is won by gaming, from those who have not dominion, as children, drunken persons, or manifestly unskillful, is to be restored; much more what is won by cheating, or any indirect way of drawing in persons. In these cases human laws are to direct. He who certainly knows he shall win a wager, is obliged to restore.

Q. To whom is restitution commonly to be made ?

A. To the person injured, or in case of his death, to his heirs: but if the person injured cannot be found, after diligent inquiry, restitution is to be made to the poor.

Q. What other circumstances are to be observed in restitution ?

A. As to the manner, public injustices are to be recompensed by the person offending, private injustices by proxies, on account of reputation. Things in kind are to be restored first, then an equivalent. As to debts, the laws of the kingdom are to be observed, and commonly, debts by contract, are to be satisfied before those by theft, etc., unless where a greater necessity intervene. When the owner cannot be found, the advice of the confessor is to be followed.

Q. When is restitution to be made?

A. The precept being negative, it obliges always, and at all times; so that restitution is to be made immediately, unless there be a just cause of delay, and without this the sin increases. Hence, a person who either denies to restore, or notably defers it, or will not restore till death, is incapable of absolution: but if he has a leave from his creditors to delay, then he is not obliged to restore immediately.

Q. Can a person be excused from making restitution?

A. Never, only in two cases. First, when the person injured forgives the debt. Secondly,

when the debtor labors under an absolute incapacity.

Q. What rules are there to judge of a persons' incapacity?

A. If he is always in extreme necessity, he is absolutely incapable. No one is obliged to deprive himself of the means of living, in a moderate way; yet he is obliged to cut off all superfluous expenses, and so time after time pay part, and bring himself into a less compass; but if the creditor is under any want or oppression, the debtor is more obliged to want conveniences, than the creditor.

THE EIGHTH COMMANDMENT.

Q. Which is the eighth commandment?

A. Thou shalt not bear false witness against thy neighbor.

Q. What is forbidden by this precept?

A. All injustices against others by words.

Q. Which are the principal matters to be considered on this occasion?

A. All false proceedings by words; both in open court, and public or private conversation, viz.: Of judges, witnesses, informers, pleaders, and by secresy, promises, liars; as also equivocation, mental reservation, hypocrisy, flattery, whispering, rash judgment, detraction, etc.

Q. What is a judge?

A. He who is appointed, by the supreme power, to administer justice according to law.

Q. Which are the qualifications of a judge?

A. Chiefly these three, authority, justice, and knowledge; in defect whereof, his sentence is either null, unjust, or rash.

Q. How upon defect of authority?

A. When he acts without commission. When persons are judged, who belong not to his jurisdiction. When he judges matters, where persons are exempted. When he passes sentence upon hidden matters, viz.: Spiritual matters, in open court.

Q. How upon defect of justice?

A. When he omits to do justice, out of fear of offending some great person. When he is drawn away by gifts and bribes. When he offends in passing sentence, either out of particular affection, or hatred against the person.

Q. How upon a defect of knowledge and prudence?

A. When he is ignorant of the law. When he goes upon conjectures and slight proofs. When he observes not the methods of the law, as to witnesses, and by attending to their character, etc.

Q. In what things is the judge to be directed, in order to act with knowledge and prudence?

A. He is not to follow his own private opinion, but proceed according to the proofs, which appear in court. He is not to pardon crimes, without the license of the supreme power, unless the crimes be contained in his commission: there must likewise be a just cause for the pardon, and it is never to be granted until justice is done to the injured party, both as to body, goods or reputation.

Q. Is a judge obliged to restitution, when he passes sentence without authority, justice, or knowledge?

A. He is to make good the losses the innocent person sustains by such a sentence.

Q. What obligation is there of informing against a criminal?

A. When a crime manifestly tends towards the subversion of the public good, all public officers, in the first place, are obliged to inform, and even all other private persons, when the public is in danger. Some divines extend the obligation to become an informer in the court of judicature: others think a private information satisfies the obligation, without being a prosecutor.

Q. What are the obligations of a witness?

A. First, he is obliged to appear and give in his testimony, when he is called, according to law, by a lawful superior: secondly, when he is called in the aforesaid manner, and refuses to appear, he sins mortally, and is answerable for the damages another suffers, for want of his evidence; thirdly, if the accused has nothing alleged against him, but his crime is a secret, and causes as yet no infamy, a witness, who can speak plain to the fact, is not obliged to appear; fourthly, if a person can free an innocent from death or infamy, by appearing as a witness, he is obliged in conscience to give his testimony, though not required by the law; otherwise, no one, unless commanded, is obliged to become witness against another; fifthly, to take money, to become a witness, is a mortal sin, unless it be what is allowed for the expenses of his journey; lastly, a false witness is obliged to restore what damage is occasioned by his evidence.

Q. What is the obligation of a counsellor, or pleader at the bar?

A. If he undertakes a cause which he knows to be unjust, he sins, and is obliged to restitution. If he undertakes it out of ignorance, he is culpable according to the degree of his ignorance. If he is doubtful of the justice of the cause, he may undertake it, but is obliged to acquaint his client with his doubts; and he must desist, as soon as he finds the cause is unjust. He may take a fee, proportionably to

the cause, labor, and time; but is not to exact what is unreasonable, but be guided in his demands by the laws and customs of the country. He is obliged in charity to undertake the cause of the poor innocent parties, otherwise he sins mortally. He sins, if he contracts with his client to have the half, third, or fourth part of what is contended for; because this administers occasion of using knavery, by so large a compensation.

Q. What is a lawyer, etc., obliged to, who, for want of skill, draws a will, whereby the right heir is deprived of his inheritance he was designed to enjoy?

A. He sins, and is obliged to make good the loss. He is also guilty in the same manner, who conceals and produces not a writing which is requisite to do justice to another.

Q. What is a secret?

A. It is a thing private from the world.

Q. How many secrets are there?

A. Some are strictly so, and only known to a man's self; others in a larger sense, only known to few. Again, some are secrets of their own nature, as thoughts; others may be known by others, as all outward actions.

Q. By how many ways are secrets committed to others?

A. Chiefly three ways, viz.: In sacramental confession; secondly, by an occurrence whereby a person, out of confession, becomes acquainted with a thing, which, if further published, may become detrimental to his neighbor; thirdly, when a thing is communicated to another, with a promise of not publishing it, either in express words, or tacitly, by asking advice, and with such circumstances that the person to whom it is revealed, may easily perceive he is under an obligation not to publish it any further.

Q. In what cases is it lawful to reveal or not reveal secrets?

A. The secrets of sacramental confession are to not be revealed, under a most grievous sin, unless the penitent allow of it. Yet if a person out of confession says, I tell you this is as under confession, he is obliged to conceal it,

by the law of nature, though not under the seal of confession. When a person knows, by any way, the secret sin of another, if he reveals it, so that the person is damaged, either in his goods, body, or reputation, he sins grievously; and Sylvius says, both against charity and justice, so as to be obliged to restitution. When a person promises to keep a secret, he sins grievously if he reveals it even to a superior, unless it is a trivial matter, and then it is only a venial sin. Yet if a secret is committed to a person, which, of its own nature, tends to the public loss, or any great private detriment to another, if he cannot hinder it by fraternal correction, it is lawful, and he is obliged to reveal it to proper persons, and according to law.

Q. Is it allowed to open other's letters, or pry into secret writings?

A. Not without express or presumptive leave, unless a parent or tutor take that liberty; much less is it lawful to have a hand in defamatory libels.

Q. What is a lie?

A. It is speaking contrary to what one believes with a design to deceive.

Q. Is it in no case lawful to lie?

A. No, it is ill in itself, so never lawful. Secondly, it is unlawful, because veracity is necessary to the preservation of human society. Thirdly, it is absolutely forbid by God. "Thou shalt not lie, neither shall any man deceive his neighbor." Lev. xix. 11. "Better a thief, than the continual custom of a lying man; but both shall inherit perdition." Eccl. xx. 27. "Lying lips are abominable to our Lord." Prov. xii. 22. "Lie not one to another," Col. iii. 9, says St. Paul. The terrible examples of Ananias and Saphira, and of Giezi, should terrify liars. Acts v. "Their part shall be in the lake burning with fire and brimstone." 4 Reg. v. Apoc. xxi. 8. As theirs must be, who slander, detract, belie, or deride the Church of God, her faith, worship, sacraments, ministers, etc., which, alas! is too commonly done, to the ruin of many souls.

Q. How many sorts of lies are there?

A. Chiefly three, viz.: Officious, jocose, and pernicious. The first hurts nobody: the second is to divert others: the third is with damage to others. The two first are only venial sins. The third is mortal, when the damage is considerable. Lies are called material lies, when a person says what is false in itself, but judged true by the speaker; otherwise, it is a real and formal lie.

Q. What opinion have you of equivocations, mental reservations, dissimulation, hypocrisy, and flattery?

A. They are also lies, either in words or in fact.

Q. How do you understand them to be unlawful?

A. Equivocation is when words may have a double sense or meaning. If both are usual, it is no lie; if one is extraordinary and unusual, it is a lie. Mental reservation is when a person keeps in his mind a sense, wherein the words are true, but not in the sense as they are usually understood, and as those he spoke to understand them. Some divines allow of mental reservations, when the words are only equivocal, and so as they may be true in either sense, according to common construction, as are all metaphors; as also in particular cases; where life, or great damage and injustice would follow;* though not in common use and conversation. Dissimulation is when outward actions are contrary to a man's mind and opinion, which is a lie in fact. Hypocrisy is a dissimulation of sanctity, and a lie in fact. Flattery is to attribute to another some perfection which he has not, or to praise a person who deserves no praise.

Q. What is whispering?

A. It is speaking evil to some by way of secrecy, to break friendship between others, the worst way of slandering, because such oblige all they speak to, not to give them up for authors, whereby the slandered, for want of knowing what is ill spoke of them, have no possibility of clearing themselves, or detecting the author. "The whisperer and the double

* But some hold that to be very loose doctrine.

tongued is accursed, for he has troubled many that were at peace." Eccl. xxviii. 15. Whisperers are placed among those whom God gives over to a reprobate sense, and are worthy of death; and not only they who do them, but they also who consent to the doers, Rom i. 28, 29, etc., which make the hearers equally guilty, if they do not discourage such, much more those who are inquisitive to hear.

Q. What is rash judgment?

A. It is to judge ill of a person upon light or insufficient grounds, proceeding from mere jealousies, surmises, or hear-says; which our Saviour Christ forbids: "Judge not," says he, "that you may not be judged." Matt. vii. 1. Again, "as you will that men do to you, do you also to them in like manner." Luke vi. 31. Not judging evil of any, as you would no one should judge of you without sufficient grounds. Less grounds may suffice to suspect than judge, and less to doubt than to suspect, or judge positively. But passion, self-interest, malice, hatred, or some evil affection, from which such usually proceed, make things appear quite otherwise than they really are. Prudence, joined with charity, should move us to interpret doubtful things to the best, or at least to suspend our judgment, even when there appears some reason to move otherwise our assent. We may notwithstanding be so circumspect with whom we converse or have business with, as that they shall not deceive us, though they should prove knaves: which caution may be used without rash judgment, suspecting, or doubting of the honesty of our neighbor.

Q. What is detraction?

A. It is a secret straining of another's good name, which may be done directly or indirectly. They do it directly, first, who accuse any of a false crime: secondly, who make it worse than

really it is: thirdly, who discover a secret crime: fourthly, who put an ill construction upon a good action or intention. They do it indirectly, who deny a person's good qualities: secondly, who lessen them: thirdly, who conceal them, when a person wants defence: fourthly, who coldly commends a person, etc., which are sins either from malice, passion, envy, ill-will, or for want of charity; and always contrary to the law of God and nature. "Thou shalt love thy neighbor as thyself." Matt. xxii. 39. "Brethren," says St. James, "detract not one another." James iv. 11. "Refrain your tongue from detraction," says the wise man. Sap. i. 11.

Q. What is a promise, and why ought it to be kept?

A. It is a verbal engagement to another, to do or not to do a thing; and, when not complied with, it is a lie in fact, and unlawful on the same account.

Q. What conditions are required, to make a promise valid or binding, and not binding?

A. The thing promised must be possible and lawful, and a person must have an inward intention of fulfilling it, otherwise he is not obliged before God, yet he is guilty of a lie. Again, it must be made with deliberation. To break a promise in a trifle, is only a venial sin, yet it lessens a man's character. Lastly, if any thing intervenes, before the promise is performed, that would have hindered it, it is a condition making it void; as, for example, to marry one whom he thought chaste, but she fornicates.

Q. What is commanded by this commandment?

A. To speak and witness the truth in all things. "Speak the truth every one to his neighbors." Zach. viii. 16.

THE NINTH COMMANDMENT.

Q. Which is the ninth commandment?

A. Thou shalt not covet thy neighbor's wife.

Q. What is forbidden by this commandment?

A. Concupiscence, or all unlawful desires against chastity; as also all voluntary delight and complacency in impure thoughts.

Q. How do you prove that unchaste thoughts and desires, which are voluntary, are mortal sins?

A. Out of St. Matthew; "It was said of old, thou shalt not commit adultery; but I say unto you, whosoever shall see a woman to lust after her, hath already committed adultery in his heart." Chap. v. 27, 28.

Q. Were not such sins forbidden by the sixth commandment?

A. The sixth commandment forbids all outward actions against chastity: this forbids all inward actions, as thoughts and desires.

Q. Why was a particular prohibition given of inward actions?

A. Because the Jews, even the most learned sort, were apt to think there was no offence, only where the outward action was committed.

Q. What is concupiscence?

A. In general, it is an appetite, desire, or inclination.

Q. When is concupiscence a sin?

A. When we concur voluntarily.

Q. How do we concur?

A. There are three degrees in concurring. The first is an involuntary motion, or bare impression from nature, which is not sinful. The second is voluntary, in dwelling on it with delectation; but this is sinful. The third is a consent to what is unlawful; this is also more sinful. There is also a consent in the delectation; but this is not a consent to the outward action, as in the third degree.

Q. What are we commanded by this commandment?

A. To entertain chaste and modest thoughts and desires.

THE TENTH COMMANDMENT.

Q. Which is the tenth commandment?

A. Thou shalt not covet thy neighbor's goods, etc.

Q. What things are forbidden by this commandment?

A. All unlawful desires, that tend to the prejudice of our neighbor's goods or substance.

Q. Were not these things forbidden by the seventh commandment?

A. The seventh commandment forbids only outward actions against justice; the tenth forbids inward actions, on account of the Jews, who imagined such desires were not sinful. Some join these two last commandments into one, and divide the first into two; but that division is

contrary to St. Augustine's opinion, which is the more common, and generally received in the Church, and agrees with that division of the commandments which I have here set down.

Q. How do you prove covetous desires to be great sins?

A. From the first epistle of St. Paul to Timothy, where he says, "They who would become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men to destruction and perdition." Chap. vi. ver. 9.

Q. In what manner do persons become guilty of this commandment?

A. In the same manner as they offend by carnal concupiscence, viz.: By taking a pleasure

in thinking of, and inwardly consenting to unjust actions.

Q. Give me some particular instances of this kind?

A. It is a sin to wish a scarcity of provisions, upon a view that a person may sell his goods dearer, or to hoard up corn to the prejudice of the poor. It is a sin to envy another for his riches, honors, preferments, praises, or any other external goods, or internal gifts of nature, or grace. In fine, it is a sin to desire what belongs to others, unless it be accompanied with lawful circumstances, etc.

Q. What are we commanded by this commandment?

A. To entertain honest thoughts and desires, and be contented with our own estate and condition.

Q. Is it possible for us to keep all the ten commandments; for are there not some things in the second table of the law, which seem to be impossible? See St. Luke i. 6. Matt. xix. 17. Matt. xi. 29, 30.

A. Yes, it is possible to keep them, and not only possible, but even necessary and easy, by the assistance of God's grace; for there is nothing commanded by them, but what the law of nature, and right reason dictates to us, and

therefore ought to be observed and done, even if it were not commanded us; neither is there any thing commanded in the second table, but what every body expects and desires others should do to him; therefore we must do the same to others, according to that. "All things, whatsoever you will, that men do to you, do you also to them, for this is the law;" Matt. vii. 12. Besides, it would be making God unjust, and a mere tyrant, to command impossibilities under pain of eternal damnation, (as we find in the Scriptures, he does the keeping of his commandments) if it was not in our power to keep them. See Exodus xx. 5. Deut. xxvii. 26. Matt. v. 19. Matt. xx. 17.

Q. Why then do so many Protestant writers, and even Luther himself, pretend and say, that it is impossible to keep all the commandments?

A. Because they are not willing to oblige themselves to the observance of them, but had rather make God the author of sin, by commanding impossibilities (a most high blasphemy) and justify their own iniquities, by saying, they cannot help it, than humbly acknowledge and confess their sins, with purpose to amend by compliance with, and acceptance of the law of God.





ST. DOMINIC.

St. Dominic, during his apostolical labors, instituted the celebrated devotion of the Rosary, consisting of the recital of fifteen "Our Fathers" and one hundred and fifty "Hail Marys," in honor of the fifteen principal mysteries of the life of our blessed Saviour and Holy Mother.



ST. DIONYSIUS, BISHOP OF PARIS.

Of all the Roman missionaries sent into Gaul, St. Dionysius carried the faith the furthest into the country. A glorious martyrdom crowned his labors and that of his companions, who gave up their lives for the salvation of souls and the exaltation of the name of Christ.



Q. Has the church power to make laws binding in conscience?

A. Yes.

Q. For what reason?

A. First, because the Scriptures say, all superiors are to be obeyed; Rom. xiii. 2. Secondly, if the civil magistrate has that power, with more reason the church may pretend to it. Thirdly, because the Scriptures command obedience to the church; Matt. xviii. 17.

Q. It is sufficient to obey the law of nature, and God's law. What need then is there of obeying the laws of the church?

A. Both the law of nature and the law of God demand obedience to all superior powers. Again, human laws, both civil and ecclesiastical, specify obedience, as to particulars of time, place, and persons, which the law of God mentions commonly in general. Besides, if we do not obey the church, we are not entirely obedient to God : for according to the word of God, whosoever despiseth the church, despiseth God himself : Luke x. 16. Therefore we must obey the precept of the church.

Q. Is it a sin to break any of the church precepts?

A. Yes; because God commands us under pain of damnation to obey the church; for our Saviour enjoins us to look on every one, who will not hear and obey the church, as a heathen and a publican. Matt. xviii. 17. And as they

who break the just laws of a kingdom offend God and deserve punishment ; so they who oppose the church's laws, offend God, and deserve punishment. They " who resist power, resist the ordinance of God ; and they who resist, bring damnation to themselves." Rom. xiii. 2.

Q. How many are the precepts of the church?

A. Chiefly six, relating to holy-days, fasting, confession, communion, tythes, and marriage.

Q. Which is the first precept of the church ?

A. It concerns the keeping of holy-days.

Q. What are holy-days?

A. They are days consecrated and set apart for the practice of religious duties.

Q. Has the church authority to ordain the keeping of feasts or holy-days?

A. Yes, she has; for Christ's church is no way inferior to the synagogue, which ordained and kept many, which Christ himself approved, when he kept the dedication of the temple; Deut. xvi. Lev. xxiii. Maca. iv. Job x. 22. She has the example of the church in the apostles' days, which translated the solemnity of the Sabbath to Sunday, and appointed the feasts of Christmas, Easter, and Whitsuntide. St. Clement (who was St. Peter's disciple) records in his eighth book of the apostolical constitutions, that the apostles ordered the celebrating St. Stephen's and other of their fellow apostles' days, after their death; Acts xv. 41. And we read that St. Paul went through Syria, and Cilicia, confirming

the churches; Acts xvi. 4. Commanding them to observe the precepts of the apostles, and of the seniors or ancients. And accordingly we keep the feasts commanded by the church. Protestants themselves command many, but they keep few, and as they please.

Q. For what ends in particular were holy-days appointed?

A. To return thanks to God for some remarkable favor, and to preserve it in our memory. As, namely, Sunday, to return thanks for the creation, preservation, and providing us with all necessities, and conveniences. As also, because Christ rose again and sent down the Holy Ghost on that day.

Q. Why are holy-days appointed for saints?

A. First, to return thanks to God, for the favor he has done to mankind, by making them instruments of his glory, by their doctrine and good example; and therefore we celebrate their nativity, death, and any other remarkable passage of their lives.

Q. What is the principal end of these commemorations?

A. That we may invoke their assistance, and make good resolutions to imitate their example, where we find it applicable to our circumstances; and to fill our souls with holy desires and longings after that blessed state they now enjoy in heaven.

Q. Why have we no command or instance in the Scriptures to celebrate those feasts?

A. We are advised by the Scriptures, to do any thing that tends to God's glory, and our own spiritual profit; nor is there any occasion of a particular precept for that purpose. Besides, the old Scripture mentions holy-days, without any command from God; Exod. xxiii. Numb. xxix. and from the beginning of the new law, Sundays and other days, were appointed by the church, without any express mention in the Scriptures. It is sufficient that we are commanded to hear and obey the church in religious practices.

Q. What is forbidden, and commanded by this precept?

A. The obligations are the same with those of

Sundays, viz.: Hearing mass, abstaining from servile works, and spending the day in religious duties, as reading good books, going to confession and communion, etc. Yet dispensations for laboring are more easily granted; but still mass is to be heard, and the church must judge of the reason for dispensing.

Q. Which is the second precept of the church?

A. Fasting.

Q. What is fasting, and how many sorts of fasting are there?

A. Fasting is abstaining from nourishment. But there are several ways of fasting, viz.: Fasting from sin, which is the end of all fasting. Natural fasting, which is abstaining from all meat and drink, which the church requires from those who go to communion. Ecclesiastical fasting, which is abstaining from all flesh-meats, and eating but one meal in the four and twenty hours, on such days as the church commands.

Q. Is there any precept of the law of nature or divine law for fasting?

A. The law of nature obliges all persons to abstain from all such nourishments, that are prejudicial to the body or soul, by committing excess. There was a precept of fasting when the fruit was forbidden to our first parents; Gen. ii. 17. God gave several precepts of fasting in the law of Moses; both as to distinction of meats, and the time when they were to abstain. The gospel advises fasting, and commands it in general; but the distinction of meats, time, and manner, are only a precept of the church; 2 Par. xx. Joel, i. 2. Jona. iii. Luke ii. 37. Matt. xvii. 20. Matt. vi. 17.

Q. Does not the apostle St. Paul say, that the distinction of meats is the doctrine of devils?

A. Yes, and so do we call it a doctrine of devils, in the sense of the Manichees, and other heretics, who taught that certain meats were created by the devil, and consequently bad in themselves. But the meats we abstain from, we know to be from God, and good in themselves;* we eat them with thanksgiving the

* See *Tillemot.* Tom. ii. p. 231. et 280.

day before, and the day after the fast; we take them to be the most substantial and nourishing food; for which reason we abstain from them in order to subdue the lust of the flesh, or do penance for our sins: and neither this great apostle, nor any one that understands and follows him, ever said, that this laudable and pious distinction is the doctrine of devils; it being manifest that every one can, for the good of his soul or body, lawfully abstain from what meat he pleases; nay, the same apostle says, "wherefore, if meat scandalize my brother, I will never eat flesh, lest I should scandalize my brother." 1 Cor. vii. 13. Besides, if all distinction of meats were unlawful, the great St. John Baptist had been guilty of the doctrine of devils; for he drank neither wine nor strong drink; and his food was locusts and wild honey. Matt. iii. 4. Matt. xi. 18. The prophet Daniel had been guilty, for he says of himself, "flesh and wine entered not into my mouth for three weeks." Dan. x. 3.

Q. But does not our Saviour Christ himself say, that what enters into the mouth does not defile a man?

A. Yes, these indeed are his words, but do not belong to this point; for no one surely will urge this text, which may seem to be against fasting in general, except libertines and impious persons, who give full scope to their evil inclinations, and would fain discredit all restraining and mortification of the flesh; who impose upon ignorant and weak people, and manifestly profane the word of God, in pretending to prove that Christ declared fasting to be an idle and useless action. When even our Saviour commends St. John Baptist's rigorous abstinence and other austerities; and fasted himself forty days and forty nights for our instruction; Matt. xi. Matt. iv. 2, when also he tells us that certain devils, "cannot be overcome but by prayer and fasting;" Mark ix. 28. And that the children or companions of the bridegroom, that is, his own disciples or followers, should fast when he was gone from them; Luke v. 35, which they undoubtedly did:

witness what St. Paul, writing to the Corinthians, says of himself, and the preachers of the gospel, 2 Cor. vi. 5. In a word, the body of the Scripture, the practice of the servants of God, nay, even the liturgy, or common prayer-book of the modern church of England, will rise in judgment against these loose livers, "whose God is their belly, and whose end is perdition," Phil. iii. 19. To explain now the meaning of our Saviour's words, it must be observed that the Scribes and Pharisees, were very careful to wash their hands, their dishes, and cups, before they eat or drank, lest they should be defiled; although they were inwardly full of uncleanness and iniquity: they saw our Saviour's disciples eat bread without washing their hands, and therefore they boldly reproached him for it, upon which he answered them, saying: "what enters into the mouth does not defile a man, but what proceeds out of the mouth, and comes from the heart, defiles a man; for from the heart proceeds evil thoughts," etc. Mat. xv. 11. Now it is plain, that our Saviour says nothing here against fasting; for even after Christ had spoken the aforesaid words, eating of hog's-flesh would have defiled the souls of the apostles, and of the whole Jewish nation; the primitive Christians would have been defiled by eating blood or strangled meat, which was forbid; and though all meats are clean in themselves, yet to eat meat that is forbidden, doth defile the soul, as the apple defiled Adam's, and as taking of drink to excess defiles the drunkard; not that it was the forbidden fruit, but the sin of disobedience that defiled Adam, nor is it the wine or strong liquor, but intemperance or drunkenness that defiles the drunkard.

Q. Now, although I clearly see, that it is both lawful and laudable to fast, yet I do not well see that the church can command us to fast.

A. The Jewish church often ordained fasts. The people of Ninive ordered an universal fast. The church of England do sometimes proclaim and order a general fast; it is therefore manifest that the Catholic church, can more warrantably oblige us to fast, after the example of

the apostles, who commanded the primitive Christians to abstain from blood and strangled meat. 1 Esdr. viii. 21. 2 Chron. xxii. 2. Jer. xxxvi. 9. Jona. iii. 5. Acts xv. 20.

Q. Why is fasting commanded by the church, and what are the benefits?

A. There are several inducements for fasting, viz.: First, out of obedience to God and his church. Secondly, as is a part of religion, hence it is recommended in the Scriptures as a token of humiliation, a bridle to the concupiscence of the flesh, a part of prayer, a means to obtain grace, and the remission of sins, appeasing God's anger, casting out the devil, and in satisfaction for sin.

Q. Is it not a Jewish ceremony, and only a mere outward performance?

A. So it is made by some who fast only out of policy and interest, viz.:* To increase the breed of cattle, to promote the fishing trade, in order to establish a nursery of sailors, and for the manning of the fleet. But it was always practiced in the old law; and since Christianity was established, as a religious duty, and had the same effect as prayer, alms, and other outward practices, when accompanied with due dispositions, as intention, attention, and good motives: for certainly fasting in order to chastise the flesh, and keep it in subjection to the spirit, and promote virtue, is as much a religious performance as prayer, and alms, though when proper dispositions are wanting, both prayer, alms, and all other outward practices are vain, and hypocritical; hence there are three sorts of fasting, viz.: Politic, hypocritical, and religious.

Q. In what manner is fasting commanded by the church?

A. By abstaining from certain meats upon certain days.

Q. What sorts of meats are forbidden on days of fasting?

A. Chiefly flesh, and sometimes eggs, and white-meats, as milk, butter, cheese, etc.

Q. Are not all meats good, and where is

* See an Act of Parliament of the 5th of Q. Eliz. Chap. v.

there any example, or precept in the Scriptures, to make a distinction of meats?

A. All meats are good in themselves, but bad when they are abused, viz.: When they are used with excess, the law of nature forbids them, and when they are made use of, contrary to the law of God or his church (which we ought to obey) they are bad, because they are forbidden. Was not the forbidden fruit good in itself, were not unclean beasts good of themselves, were not blood and strangled meats good though forbidden by the apostles? Hence we have both examples and precepts for distinction of meats. Acts xv. 20.

Q. On which days is fasting chiefly commanded?

A. The forty days of Lent: the vigils or eves of several particular feasts. The ember-days, and Fridays by the custom of England; with abstinence from flesh on the rogation days, and Saturdays: and other times according to the custom of nations or laws of the universal church.

Q. By whom was Lent instituted, and why do you fast those forty days?

A. The fast of Lent is supposed to be of apostolical institution; according to St. Augustine, Tertullian, St. Jerom, and other ancient fathers of the church.* But be this as it will, it is certainly of a very ancient date; for it appears from the fifth canon of the first general council of Nice, that in the fourth century the Lenten fast was well established both in the East and West. We fast the forty days of Lent, that we may in some sort imitate the forty days' fast of our Saviour Christ, and that all may do penance, and obtain pardon of God for their sins: that all may be duly disposed for a worthy celebrating Christ's passion, and receiving the blessed sacrament at Easter; and that thereby we may partake of the merits of Christ's sufferings; and that we may rise from sin, and live united to Christ by his holy grace, obtained by the worthy fruits of penance.

* See St. Aug. Epis. xxxvi. alias lxxxvi. ad Casu. Chap. xi. N. xxv. Tert. L. de jeju. paulo post initi. St. Jer. Eps. liv. ad Marcellus.

Q. Why do you fast on vigils?

A. That mortifying our appetites, and doing penance thereon for our sins, we may better prepare ourselves for a devout celebrating the feasts that follow, and recommend to God, by fasting and prayer, the present necessities of the faithful.

Q. Why are ember-days made fasts, and why so called?

A. They are so called from embers, or ashes, used formerly on days of public penance, to humble and put us in mind, that dust we are, and into dust we must return. There are three of them, at the four seasons of the year viz.: Spring, summer, autumn and winter, being the Wednesday, Friday and Saturday, of the first week in Lent, of Whitsun week, of the third week in September, and of the third week in Advent. They are commanded to be kept in prayer and fasting, according to the example of the apostles. Acts xiii. 2, 3. First, in order to prevail with Almighty God to provide the flock of Christ with able and virtuous pastors, and to beseech him, that he would permit none (who are ordained at those times) to enter into the sacred order of priesthood, but such as are called by him to the ministry of his church. Secondly, to thank and beseech God for the received and expected fruits of the earth, to satisfy him for the abuses of his gifts, and to do penance for the sins committed within these seasons.

Q. Why on Fridays in England?

A. In memory that Christ suffered for us on a Friday: and to move us to do penance for our sins, which was the cause of his sufferings: and this custom, agreeably to our ancient canons, has the force of a law.

Q. Why do you abstain from flesh on the rogation days; which be they, and why so called?

A. The rogation days, are the three days immediately following the fifth Sunday after Easter; and they are so called from the Latin word *rogo*, which signifies to ask or request. These days are solemnized throughout the

whole church with abstinence from flesh, and public prayers for the fruits of the earth, on which also, in Catholic countries, a procession is made, that the whole church, both laity and clergy, may be represented as present to acknowledged God's goodness, and providence over us, and to pray for the continuance thereof.

Q. Why do you abstain from flesh on Saturdays?

A. To prepare ourselves for a devout keeping of the Sunday.

Q. Why is the Litany read, procession, and abstinence made on St. Mark's day?

A. To supplicate and beseech God to preserve us from all pestilential distempers.

Q. In what manner is fasting performed on the aforesaid days?

A. Sometimes by only eating one meal a day, and abstaining from flesh. Other times by abstaining only from flesh, but with liberty of eating more meals than one; and these are called days of abstinence.

Q. Is it allowed to take a collation at night? When is the one meal to be eaten? Is it allowed to drink any time of the day?

A. A moderate collation, viz: A crust of bread, or the like, at night, is allowed, by a general custom of the church. The meal is to be eaten about noon, and not sooner, unless in case of a journey, or some other good reason. As for drinking, it is the more common opinion, that it is no breach of the fast to take a little drink when very dry or thirsty, or for some other real necessity; yet it is not supposed that it is allowed to sit tippling, for the sake of company, or through a love or desire of drink, and the reason is, because strong drink excites and inflames the inordinate desires of the flesh, as much or more than meat; besides, as I have already said, fasting was instituted by the church, in order to subdue our disorderly passions, to do penance, and make satisfaction for our sins.

Q. How is the obligation to be understood of eating but one meal?

A. It is to be understood so, that after once eating or breaking the fast, it is a new sin as often as a person eats.

Q. In what cases are persons excused in eating flesh, and more meals than one on fasting days?

A. The cases are reduced to these three, in general, viz.: Incapacity, necessity, and labor.

Q. What sort of incapacity does excuse, and what necessity?

A. As to one meal a day, young people, till they arrive at the age of one and twenty, are excused; though, as they advance in years, they are advised to accustom themselves to the usage of the church more or less. Also old persons, who are very weak or feeble, are excused: but it is to be observed, that no persons, how old soever, are exempt, unless a considerable weakness does accompany their age; for, by all that I can find, the notion of people being exempt from fasting when arrived at the age of sixty-three, is groundless; as may be seen in a book entitled a *Treatise of Tasting*, by R. P. Thomas, Cong. Orat. Part the 1st, Cap. xvii.* Also infirm persons, breeding women, and those who give suck, are excused; as likewise common beggars, and such as are not in a capacity to make one full meal, by reason of their poverty.

Q. What sort of labor will excuse to eat more than one meal?

A. When the labor is hard, and impairs their strength, for instance, laboring men and tradesmen, as smiths, carpenters, and all such as are forced to gain their living by the sweat of their bodies; as also all such as are upon tedious and necessary journeys.

Q. Are persons in the aforesaid cases permitted to eat flesh?

A. No, they are not, unless their case requires it, and then they are in all cases to observe the rules of the church, in order to obtain a dispensation.

Q. What are the methods, in order to obtain a dispensation?

A. They are to advise with, and have the consent both of their physician and spiritual director,

* Et ex St. Basil. Hom. ii. de jeju.

and observe their orders, both as to the substance and manner.

Q. What if the case be evident or doubtful, and access cannot be had either to the physician or director?

A. If the case is evident, and access cannot be had to the persons aforesaid, in that case a person is to follow his own conscience, with the advice of some knowing religious person. If doubtful, he must wait till he can consult his physician or director, and not incline to favor himself.

Q. Is a person dispensed with at liberty to eat flesh, etc., as often as he pleases?

A. No; that is to be specified in particular.

Q. Who are to grant dispensations?

A. The pope, for the whole church; bishops, for their diocese; and pastors, to particular persons under their charge.

Q. Which is the third precept of the church?

A. It concerns the time when persons ought to confess their sins.

Q. Are all persons obliged, by the divine law, to confess their sins, and is it absolutely necessary to salvation?

A. It is necessary for all persons who have been guilty of mortal sin after baptism: Num. v. 6. John xx. 23. James v. 16. Acts xix. 18, 19. For confession, accompanied with due requisites, is commanded by God as the ordinary means for remission of sins committed after baptism: but it is not absolutely necessary actually, but only in desire, when it cannot be made.

Q. What has the church commanded as to confession?

A. The fourth general council of Lateran, which was held in the year 1215. Can. xxi. has ordered all to confess their sins once a year, without specifying the time (and that it be made to one's own priest), though the church in the council of Trent, Sess. xiv. C. v. et C. viii. seems to specify that the annual confession be made in Lent, in order for the better disposing of the faithful for their paschal communion. Now, the reason why the church commands all the faithful to confess at least once a year, is because

she is sensible of the negligence of many in their soul's concern ; and therefore, as a tender mother, puts them in mind of their obligation in this point.

Q. Who is one's own priest ?

A. The pope, our bishop, and our own pastor or parish priest.

Q. Is the confession that is made to a priest, who is not approved of by the bishop, invalid ?

A. Yes, and it is even so defined by the church, in the fourth general council of Lateran, etc. Can. xxi. et Concil. Baj. Chap. viii. et Concil. Rhem. And it is to be observed, that the confession made to any priest who is not empowered by the bishop, is not only invalid, but the penitent likewise becomes guilty of a grievous sin, by a breach or violation of this third precept of the church.

Q. At what age are we obliged to go to confession ?

A. When we come to the use of reason, which is ordinarily conceived to be at eight years of age, for then we generally come to the knowledge of good and evil, and may fall into sin.

Q. Is it certain that we are not obliged to go to confession, but once a year ?

A. The church obliges us to no more ; but then it is to be observed, that the church, by this precept, does not take off the obligation, which every one may have, of confessing oftener : since all who are guilty of mortal sin are obliged to confess as often as there is any apparent danger of death, by sickness, war, sea, or any dangerous undertaking ; as likewise before receiving any of the sacraments (except baptism) the benefit whereof, if duly considered, should move us often to confess our sins, and not to neglect it, as is too commonly done : for he who defers his eternal welfare from day to day, and from week to week, is both void of reason and conscience ; since it depends of himself (with the grace of God) to repent and confess his sins. Besides, our Saviour himself commands us to be always prepared, because we know not the day nor the hour when death will call upon us. *Luke xii. 40.* Moreover, it is to be feared, as it

commonly happens, that those careless Christians, who confess their sins but once or twice a year, do make a bad confession.

Q. Which is the fourth precept of the church ?

A. It concerns the time when persons ought to communicate, or receive the blessed sacrament.

Q. What is the precept of the church concerning communion ?

A. In the primitive ages Christians received it every day ; by degrees, they were ordered to receive upon several great feasts ; at last, the fourth general council of Lateran, Can. xxi. decreed, under pope Innocent the III^d that all of both sexes were obliged to communicate once a year, at the time of Easter, and that within their own parish church ; and this decree is ratified by the council of Trent.

Q. How do you compute the time of Easter, when people are obliged to communicate ?

A. From Palm-Sunday, until Low-Sunday, inclusively, by a decree of Eugenius the IVth.

Q. Are there no exceptions, as to the decree of Innocent III. in the Lateran council ?

A. Yes ; by a license from the pope, our bishop, or pastor, persons may communicate out of their parish church. Again, it is left to the discretion of the confessor, if there is occasion to defer communion, until after Easter.

Q. Are people obliged to receive the blessed sacrament at any other time of the year ?

A. Yes, when persons are in danger of death, which is an ecclesiastical custom all over the church, and has the force of a law ; and several national councils do expressly command it. Hence, several divines hold, there is a divine precept for it, grounding themselves on the council of Nice, where it is called a necessary viaticum. Besides, it is to be observed, that though the church only obliges us to communicate once a year ; yet she exhorts us to a frequent communion, provided we come with the necessary dispositions ; and the reason is, because great fruit is reaped from this heavenly nourishment. *Matt. xi. 28.* And that it is to be feared, that those who make use of the food

of eternal life, but once or twice a year, make no great account of their salvation.

Q. At what age are we obliged to receive the holy communion?

A. When we come to sense and understanding, so as to be capable to discern the greatness of this mystery, which is conceived ordinarily to be at about twelve years of age; but it is first requisite, that we be well instructed in the catechism or Christian doctrine.

Q. What punishment does the church inflict on those who comply not with this precept, and that which we spoke on last?

A. She orders them to be banished from the communion of the faithful, and deprived of Christian burial:* but this excommunication does not fall upon those whom the pastor puts off for a time, in order that they should do penance, and duly prepare themselves.

Q. Is there any divine precept of receiving the blessed sacrament incumbent upon all, and is it necessary for salvation?

A. It is not absolutely necessary to salvation, as baptism is for infants, and penance for sinners: yet there is a divine precept of receiving, one time or other, either actually or in desire, founded in these words of our Saviour Christ: "Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you." John vi. 54.

Q. What do you say concerning infants receiving the blessed sacrament?

A. There is no divine precept for infants receiving the holy sacrament, for they cannot prove themselves, as St. Paul requires; 1 Cor. xi. 28, and they have a right to heaven by baptism alone.

Q. Which is the fifth precept of the church?

A. Payment of tithes.

Q. What are tithes?

A. The tenth part of the products of the earth.

Q. To whom are tithes payable? On what account? And by what law?

A. They are payable to the ministers of the

* See Conc. 4. Later.

church, in order to support them creditably, without any interruption to their spiritual duties. They are demanded as a part of religion, and an acknowledgment of God's supreme dominion over all the earth, and the fruits thereof are assigned for the benefit of his representatives, employed in religious matters: they are also due by the law of nature, "for a laborer," as St. Paul says, "is worthy of his hire or reward." 1 Tim. v. 18. And in another place, he says, that "they who serve the altar, live by the altar." 1 Cor. ix. 13. They are likewise due by human laws, civil and ecclesiastical, established for that purpose. Hence we read, in the 14th chapter of Genesis, ver. 20, and the 7th of the Hebrews, ver. 2, that Abraham paid tithes to Melchisedec, who was the high priest. Hence, in the law of Moses, the Levites, or sacerdotal race, were ordered by Almighty God to have all the tithes paid to them; and, besides, had five large cities settled upon them, with all their dependencies and lands belonging to them. Levi. xxvii.

Q. Is the tenth part precisely due by the law of nature, or law of God?

A. It was due precisely by God's appointment among the Jews; but the Mosaic law being abolished by the gospel, all the church could demand, was a competent subsistence for the ministry, till, by degrees, the tithes were again ordered for the ministry, by civil and ecclesiastical laws, as they now stand, according to the different customs of nations. Num. xviii. ver. 21 et 28. Mala. iii. 10.

Q. Which is the sixth precept of the church?

A. It concerns the time of celebrating marriage.

Q. When are marriages not to be solemnized, according to the precept of the church?

A. From the first Sunday of Advent, until the Epiphany or Twelfth-Day be past: and from Ash Wednesday until Low-Sunday be past.

Q. Why is the celebration of marriage forbidden at these times?

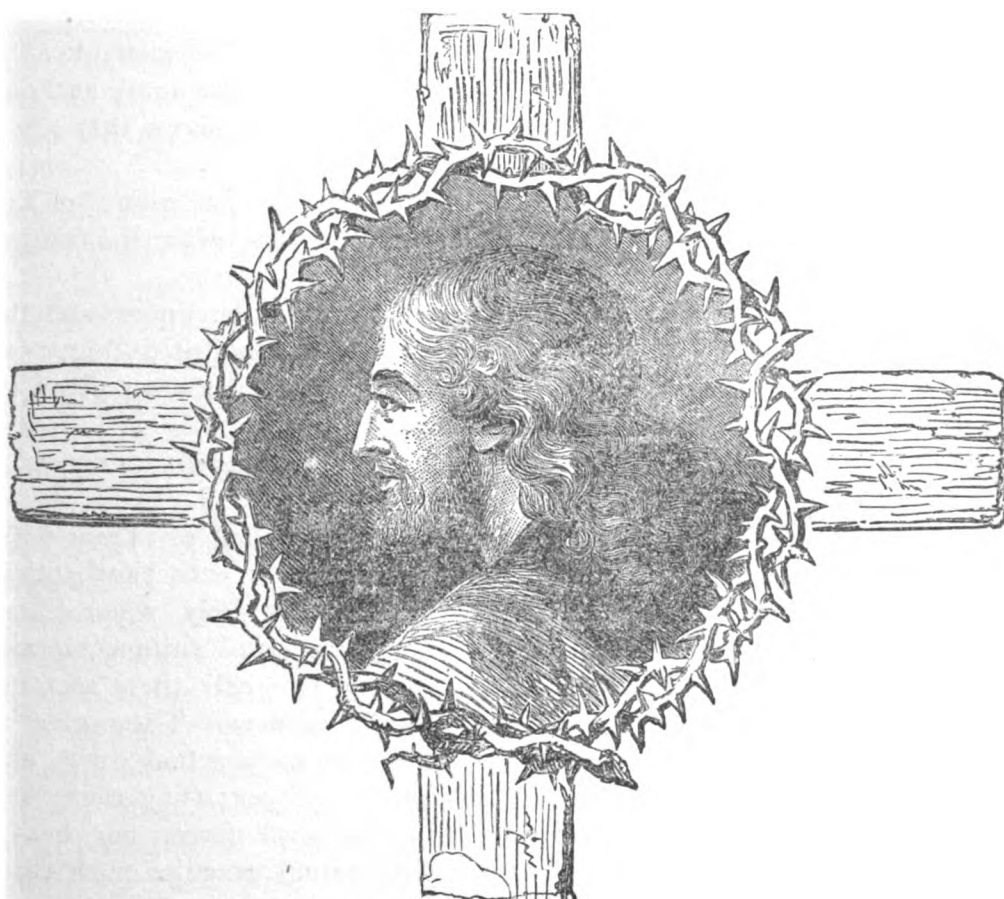
A. Because they are times appointed by the church for penance, prayer, or devotion, and

therefore not proper to be spent in carnal pleasures, and public feasting. This prohibition is of ancient date, and confirmed by the council of Trent;* and is agreeable to the advice of the holy Scriptures.

*Sess. 24. Decret. de Reform. Matri. Cap. x. See Joel xi. 16, et 1 Cor. vii. 5, et 1 Pet. iii. 7.

Q. Are there no exceptions?

A. Yes, when there is danger of scandal, or a foreign long journey to be taken, etc. But then the marriage is to be performed privately, and the reasons are to be allowed of by the superiors of the church.





SACRAMENTS IN GENERAL EXPOUNDED.



Q. What is the signification of the word sacrament ?

A. Among profane writers, it has several significations ; but, as it is used in the Scriptures and ecclesiastical authors, it is taken for a hidden or mysterious work ; and in general is a visible sign of some holy thing.

Q. In what other sense are the sacraments of the new law a sign ?

A. St. Thomas says, they are a commemorative of Christ's passion and merit ; a demonstrative of grace present, and a prognostic of future glory.

Q. What is a sign, and how many sorts of signs are there ?

A. A sign, in general, is what puts us in mind of something else ; of which there are two kinds, one natural, the other arbitrary. For instance, smoke is a natural sign of fire : the rainbow is a sign of God's promise, that there should not be another deluge. Gen. ix. Some signs are practical, others speculative. Of the first kind are the sacraments, which produce grace ; of the second kind, was the brazen serpent, representing Christ's crucifixion.

Q. What is properly a sacrament of the new law ?

A. It is a visible sign of inward invisible grace, instituted or appointed by Christ for man's sanctification.

Q. Can only God institute sacraments ?

A. As God is the only author of grace, so he only can ordain signs that are capable of producing grace.

Q. What has the council of Trent defined concerning Christ being the author of the sacraments ?

A. So as to be understood that Jesus Christ immediately instituted them : though such a power might have been given to his church instrumentally.*

Q. What sort of sacrament was St. John Baptist's baptism ?

A. The council of Trent defines, it had not the same effect with the baptism of Christ.†

Q. Are not holy water, blessed bread, and other consecrated things, sacraments ?

A. No, we call them sacramentals or signs only of holiness. They give not sanctifying grace, but only actual grace, as being outward parts of prayer ; they cause not actual grace by their own force, nor has man power to assign actual grace to such things.‡

Q. Were there no sacraments before the law of grace ? Which were they, and what effect had they ?

A. The divine worship always required the

* Sess. vii. Can. i. de Sacr. in gen.

† Sess. vii. Can. i. de Baptis.

‡ Ex opere operato.

use of visible signs suitable to the state man lived in.

Q. What sacraments belonged to the law of nature?

A. The sacrifices, and other outward tokens signifying a belief in the Messiah.

Q. What sacraments belonged to the law of Moses?

A. They were very numerous, viz.: Circumcision, the paschal lamb, ordination of priests; and in general all their sacrifices were signs of what would happen under the law of grace.

Q. What effect had those sacraments?

A. They were only speculative signs of sanctifying grace: yet they conferred a legal sanctity, which consecrated the performers so far as to make them obedient to the law of Moses.

Q. What are we to believe as to the matter and form of the sacraments, and how are they to be conceived?

A. Eugenius the IVth, in his decree, in the council of Florence, which was held in the year 1439, declares, that every sacrament requires matter, form, and intention of doing what the church does. Now the matter and form, are not to be taken strictly and properly; but only metaphorically, that is, for some sensible thing, action, words or signs, to determine the meaning.

Q. What is Calvin's opinion concerning the form of sacraments?

A. He pretends the words are not consecratory, but only concionatory or instructive, and serve only to nourish the faith of the receiver. An opinion condemned by the council of Trent,* and manifestly false, as appears in the sacrament of baptism, where the infant has no faith, and is incapable of instruction.

Q. Were the matter and form of the sacraments determined and specified by Christ?

A. Most of them were specified. Yet several divines are of opinion, that the matter and form of ordination was only determined in general, it being left to the church, to specify the particular matter and form; which always were

to be such, as expressed the power that was given. Whereby these divines easily reconcile the rituals of ancient times, among the Latins; and the difference between the Grecian and Latin rituals, where there is some variety in the matter and form. According to these divines, though Christ appointed the contract to be the matter of the sacrament of matrimony; yet the church has a power to specify the nature of the contract: as the council of Trent did,* by declaring clandestine contracts, which before were only unlawful, to be afterwards void or null, and not a sufficient matter.

Q. Is it lawful to change the matter and form of the sacraments? And in what cases is it forbidden or allowed?

A. An essential variation, makes the sacrament invalid. Now a variation is essential, if a different matter is made use of, or the sense of the form altered: but if the alteration happen only in the ceremonies, it is only accidental, and destroys not the sacrament; for instance, the form of baptism is valid in any language: as also, if through ignorance of the Latin tongue, one should say, *ego te baptizo in nomine patris, et filio, et spiritus sanctus*. If there be a doubt of the form, it is to be repeated conditionally. The form of baptism is invalid, if a person should say, I baptize thee in the name of God, or in the name of the Trinity, because they are not equivalent to the true form.

Q. Who are the ministers of the sacraments?

A. Only bishops and priests, by their office; though the laity in some cases are the ministers; as for instance, a layman, in case of necessity, where a priest is not to be had; as also heretics, schismatics, etc., may validly baptize, if they make use of the true matter and form, and intend to do what the church does; as it is defined in several councils against the Donatists. Neither is the state of grace requisite to the validity of the sacrament, in the minister; as it is defined against Wickliffe.† Women may

* Sess. xxiv. decret. de Reform. Matri.

† Con. Trid. Sess. vii. Can. xii. de Sac. in gen.

* Sess. vii. Can. v. de Sac. in gen.

also baptize validly, and lawfully in case of necessity.

Q. Are ministers the causes of grace in the sacraments?

A. They are only the instruments; God is the only principal cause, as he is in working miracles.

Q. Does the minister sin mortally, if he administers a sacrament in the state of mortal sin?

A. Yes, but the ritual says, that if he has not an opportunity of confessing, he is to make an act of contrition.

Q. What if the minister is in the state of mortal sin, can a person receive a sacrament from him?

A. In extreme necessity he may: he may also without extreme necessity, if the minister is not denounced by the church; and even otherwise, if there is any urgent occasion; but if there is no urgent occasion, he co-operates with the sin; yet care must be taken, not to judge rashly of the minister's state.

Q. What intention is required in the minister? What effects do the sacraments produce? In what manner do they produce grace? What is the proper grace of every sacrament? What number of sacraments are there in the new law?

A. In the first place, intention, in general, is a violation, or act of determining of a thing by the means; it is requisite to every rational action, and much more to every religious action.

Q. How many kinds of intention are men capable of?

A. Chiefly three, viz.: Actual, which is accompanied with an actual attention of the mind, to the thing we are about. A virtual intention, is when the actual intention is judged to remain in its force, by not being expressly retracted, or interrupted by too long a time. An habitual intention is the facility of performing a thing, obtained by habit or custom, without any actual reflection, or virtual influence, upon the work.

Q. Apply these matters to the ministers of the sacraments?

A. An actual intention is most desirable, a virtual intention is sufficient, an habitual intention is not sufficient.

Q. In what cases is there a defect of a sufficient intention?

A. If a minister performs the work in a ludicrous manner. If he retracts his intention. If he is asleep, drunk, or mad; he has either no intention, or only an habitual one.

Q. Is it necessary to intend the effect of the sacrament?

A. No, otherwise heretics and Pagans could not baptize validly. It is sufficient to have an intention of doing what the church of Christ does, without considering which is the true church.

Q. What intention is required in those who receive the sacraments?

A. At least an habitual intention, and generally actual, or virtual intention, that they may receive lawfully. Yet there is something particular in the case of extreme-unction, when an interpretative intention is sufficient, according to the practice of the church.

Q. Are not dispositions required in the receivers?

A. Yes, several, as faith in some, and charity in others; not that the sacrament is not given without them, but that grace is not given without them.

Q. What benefit has the receiver who partakes of a sacrament without due dispositions?

A. He receives the character in the three sacraments of baptism, confirmation and order, though not the particular sacramental grace; which, however, is bestowed upon him, when the fiction or impediment is removed by true penance, (at the same time he is supposed, when he receives the said sacraments, to have the general dispositions for the character, viz.: Intention, etc.). This recovering of the sacramental grace, is expressly asserted by St. Augustine, and is the opinion of the church.

Q. What is particularly to be observed, concerning those who receive the sacraments?

A. First, as to infants, no dispositions are required. As to adult persons, several dispositions are required, to make the sacraments valid, viz.: Intention and consent, excepting the sacrament of the Eucharist; other dispositions are required in the adult, to receive the effect, viz.: Sanctifying grace, faith, contrition, or attrition, etc.

Q. What effect have the sacramentals, viz.: Exorcisms, crossing, agnus dei, holy water, etc., and how do they produce their effects?

A. The chief effects are, pious thoughts, or actual grace; the remission of venial sin, by means of such grace; the remission of temporal pain; driving away temptations, and the devil; restoring to corporal health. But these effects are not infallibly produced by virtue of the sacramentals alone: so that they produce their effects, as being an outward part of the prayers of the church, and of the pious prayers of those who make use of them.

Q. You say the sacraments produce grace, in what manner is this done? Do they all produce the same sort of grace?

A. They all produce grace in the nature of channels or vehicles, where God is as principal, the minister as joint instrument, the elements as separate instruments. As to the grace conferred, it is different in most of the sacraments, some confer the first grace, as baptism and penance, and they are called the sacraments of the dead; others confer an increase of grace, and are called the sacraments of the living, as are all the rest of the sacraments.

Q. Give me a distinct account of the specific grace, conferred by each of the sacraments?

A. The grace of baptism is regenerative, it remits original sin, entitles to the name of Christian, and gives a right to partake of the other sacraments. The grace of confirmation is strengthening, and gives courage to profess the true faith. The grace of the holy eucharist is nutritive, and unites us to Christ. The grace of penance is remissive of actual sins,

and occasions sorrow for them, and protection against a relapse. The grace of extreme-unction strengthens the sick person against temptations, at that time, and procures health. The grace of order disposes the ministry to perform their functions with spiritual profit. The grace of matrimony enables the parties to comply with the burdens of their state.

Q. Is not a character the effect of some of the sacraments, and what are the properties belonging to it?

A. A character is a spiritual power in the soul, whereby a person is distinguished from others, and made capable of receiving, and giving other sacraments, and performing what belongs to the divine worship.

Q. Which are the properties of the sacramental character?

A. It is given only in three sacraments, viz.: Baptism, confirmation, and orders.* It is indelible. It is a quality distinct from the soul, but some divines say the contrary.

Q. How many sacraments are there in the new Law?

A. Seven, viz.: Baptism, confirmation, eucharist, penance, extreme-unction, holy orders, and matrimony. The divine will was the chief reason of the number. But there is a certain analogy, between a corporal and spiritual life. A Christian is born spiritually by baptism; the spiritual life is increased, and strengthened by confirmation; it is nourished by the eucharist: when sick, it is purged by penance; when dangerously ill, it is restored by extreme-unction; economy is preserved in spiritual matters by order; the species is preserved by marriage, and grace given to answer the ends of that state.

Q. Why do the Scriptures and ancient fathers never mention the number of the sacraments to be seven?

A. They never mention the number to be two; it is sufficient to mention the things. So the Scriptures never mention, that there are twelve principal articles of our belief, to which

* Con. Trid. Sess. vii. Can. ix. de Sac. in gen.

all the rest are reduced; neither do they ever mention the word trinity or consubstantiality. There was no occasion to mention the number, until the dispute arose, and this it was, which made the church mention the number, which she defined in the general councils of Florence and Trent.*

Q. Do not the number of orders, viz.: Episcopacy, priesthood, diaconship, etc., increase the number of sacraments?

A. No, they are all resolved into priesthood which is the plenitude of orders; all the others are as it were, species or branches of priesthood.

Q. What do you say as to the dignity, and necessity of the sacraments respectively?

A. It is defined by the council of Trent, that they are not all equal in dignity, and that the eucharist is the most excellent, as being the fountain of all grace.† As to the necessity, it is defined by the council of Trent, that they are necessary to salvation; but some in one manner, and some in another.‡ For instance, baptism is absolutely necessary for infants. Baptism and penance are necessary for the adult, either actually or in desire. Matrimony is necessary for the whole, but not for every particular. Order is necessary for those, who perform the sacerdotal functions. The eucharist, confirmation, and extreme-unction, are necessary, according to the precepts of God and his church, at certain times, but not absolutely, when not obtainable.

Q. As there are a great number of cere-

monies made use of in administering the sacraments, let me have your opinion of them?

A. Ceremonies are external performances, made use of either by Christ, the apostles, or the church afterwards; not essential to the sacraments, but instituted for decency, and to promote devotion.

Q. Is it lawful for any particular person, or even national church, to alter the ceremonies?

A. No, if they are approved of, and practiced by the whole church, and handed down by tradition, from the earliest times of Christianity; because these are supposed to have been in use, from Christ and his apostles. Such as those are exorcisms, sufflation, the sign of the cross in baptism, anointing, imposing of hands, etc.

Q. Is it not superstition, to make use of ceremonies?

A. By no means, superstition is to make use of outward performances, expecting blessings from them, which neither nature, nor appointment, can promise or produce. The ceremonies the church makes use of, are in the nature of prayer, of which they are a part. Now God has annexed certain blessings to prayer.

Q. But are not many of the ceremonies ridiculous, and a hindrance to true devotion, by their number?

A. Not at all; they are significative, and represent all the pious duties of the Christian religion; and if any appear ridiculous, the church takes care to retrench them, and reform herself in all matters of discipline.

BAPTISM EXPOUNDED.

Q. What is baptism?

A. It is an exterior washing of the body, under a certain form of words; or thus, it is the first and most necessary sacrament, insti-

* Trid. Sess. vii. Can. i. de Sacr. gen.

† Sess. vii. Can. iii. de Sacr. in gen.

‡ Sess. vii. Can. iv. de Sacr. in gen.

tuted by Christ, to free us from original sin, and all actual sin committed before baptism; it makes us children of God and his church; it is the first sacrament, because before it no other sacrament can be validly received; it is the most necessary, for unless a man be born

again of water, and the Holy Ghost, he cannot enter into the kingdom of God. Jo. iii. 5.

Q. How many sorts of baptism are there?

A. We commonly reckon three, viz.: 1, baptism of water; 2, of the spirit; 3, and of blood;* but the first is only properly a sacrament.

Q. What is the baptism of the spirit, and what effects has it?

A. It is a true contrition, with an ardent desire of baptism, if it cannot be otherwise obtained; it remits both original and actual sin, but not always the temporal pain due to sin.†

Q. What is the baptism of blood and what are its effects?

A. It is a martyrdom, and remits original and actual sin, with all the temporal pain. Hence the holy innocents are esteemed martyrs, as being baptized in their own blood.‡

Q. When was the sacrament of baptism first instituted by Christ; and when were Christians first obliged to receive it?

A. It was instituted before Christ's passion; some holy fathers and divines say, it was instituted when Christ was baptized by St. John; others, when Christ said, unless a man be born again of water and of the Holy Ghost, he cannot enter into the kingdom of heaven. St. John iii. § St. Augustine says, Christ baptized the apostles; but be this as it will, it is certain they baptized all persons, after the ascension of our Saviour, according to the commission they received from Jesus Christ, when he said, go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Matt. xxviii. 19. And that the obligation then began, as the gospel was promulgated.

Q. Which is the essential matter of baptism?

A. Natural water, as it is defined in the council of Trent;|| so that artificial water, or

other liquids, are not a proper matter. It must also be applied by ablution, so that ice, unless dissolved, is not sufficient: besides, the water ought to be consecrated, according to the Ritual; but this is not absolutely necessary, only upon account of the precept.

Q. After how many ways may this ablution be performed?

A. Three, by immersion, that is, plunging and dipping the body. Secondly, by infusion, or effusion. Thirdly, by aspersion upon some particular part. It is probable the apostles baptized by aspersion, or effusion; because 3,000 were baptized in one day. Acts ii. 41. Yet in the primitive ages, the practice was to baptize by three immersions, which the church has altered for three infusions. One infusion is sufficient, as to the validity of the sacrament, as also without making the sign of the cross.

Q. Which is the form of baptism, and how is it to be explained?

A. The necessary form are these words: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Some add the word, Amen, but it is not in the Roman Ritual. Again, we are to baptize in the name, as St. Augustine says, and not in the names. Neither is baptism valid, in the name of Christ, in the name of God, or in the name of the Trinity: because they do not express the mystery; and tradition requires a distinct signification. Again, it is to be observed, that the same person who applies the matter, must pronounce the form, otherwise the baptism is invalid.

Q. Why are the apostles in the Scripture said to have baptized in the name of Christ? Acts viii. 12.

A. St. Cyprian and other Fathers say, that in the name of Christ signifies by the authority of Christ; but that they at the same time made use of the distinct form. St. Thomas, as also the Roman catechism say, if the name of Christ was only made use of, it was by a particular dispensation, to the end, the power of Christ might particularly be established at that time.

* 1, Aquæ; 2, Flaminis; 3, Sanguinis.

† St. Aug. L. 4. de Bap. C. 22, 23 et 25.

‡ St. Cypri. Ep. lxxiii. ad jubaianu.

§ St. Greg. Naz. Orat. in nat. St. Aug. Serm. 29, 36 et 27 de Bap.

|| Sess. vii. Can. ii. de Bap.

Q. Is it necessary to salvation, that all persons, even infants, should be baptized?

A. It is absolutely necessary for all adult persons to be actually baptized if they can: or in desire, where it cannot be actually obtained. As for infants, they are to be actually baptized; as is defined against the Pelagians; and since against the Calvinists, in the council of Trent.* This doctrine is grounded upon the words of our Saviour Christ, where he says, unless a man be born again of water and the holy spirit, he cannot enter into the kingdom of God. St. John iii. 5.

Q. Is baptism to be deferred until infants are able to answer for themselves?

A. No; the contrary is defined against the Anabaptists, by the council of Trent.

Q. Is a child half born to be baptized?

A. If life appear, it may: if life be doubtful, the ritual orders baptism under condition.† The same ritual orders the baptism of a monster under condition.

Q. Which are the effects of baptism?

A. A total remission of original and actual sin, with the pains due to them. Hence, no satisfaction is appointed, when adult persons are baptized. Again, all spiritual and supernatural gifts are given at the same time. It is an entire regeneration, or new life; it gives a right to all the other sacraments; it opens the gates to heaven; it gives a character, and cannot be reiterated. All these points are defined by the council of Trent.

Q. What is to be said concerning the minister and place of baptism?

A. Every man is a minister, in case of necessity, that is to say, when a priest cannot be had, using the true matter and form, with an intention of doing what the church does: but only the bishop or parish priest is the proper minister by office,‡ or one deputed by the ordinary. Hence chaplains are not to baptize by office, nor superiors of religious orders. Hence there is a regulation

* Sess. vii. Can. viii. de Bap.

† Sub conditione.

‡ Ex officio.

to be observed, when there is urgent necessity, viz.: A man is to be preferred to a woman, and those in higher orders to those in lesser. As to place, the rituals order it to be in the church, unless in princes' children, and even then it is to be done in an oratory, and the water fetched from the parish church.

Q. Is it lawful to receive baptism?

A. No, it is not lawful to receive it, upon any account, more than once. Heb. vi. ver. 4, 6. And the reason is, because it imprints a spiritual character in the soul, which shall remain forever, either to our great joy in heaven, or our confusion in hell.

Q. What are the penalties for re-baptizing?

A. By the old civil law, it was death; and now, by the canons of the church, it is irregularity, and otherwise punishable.

Q. What is required of him who has a mind to receive baptism?

A. It is required of him, and he promises to God, to renounce the devil, his works, his pomps, and all his vanities. Moreover, it is necessary for him, who is come to the use of reason before he receives baptism, to have faith, a true and hearty sorrow and detestation for all his sin, and to begin to love God.*

Q. What do you understand by the works, pomps, and vanities of the devil?

A. By the works of the devil, we understand all kinds of sin. By the pomps and vanities of the devil, we understand vain-glory, wordly ambition, and every other kind of pride.

Q. For what end are godfathers and godmothers appointed us, and what is the discipline of the church as to this point?

A. That they may answer for and instruct us, in case our parents should die, or be wanting or negligent in that part of their duty; which obligation lies on them. At present, since the council of Trent, there is to be only one godfather and one godmother, and no more; and they ought both to be Catholics, and of a good reputation. According to the council of

* Conc. Trid. Sess. vi. c. 6.

Trent, a spiritual affinity is contracted between the baptized and the sponsors, as also between the father and mother of the baptized, and the sponsors; but not between the sponsors themselves. This affinity is an impediment,* not only making marriage unlawful, but also invalid, between the parties. It is also to be noted, that he who baptizes the child, contracts a spiritual affinity with the child, and with the child's parents: but where a child is baptized without the ceremonies, in case of necessity, there is no affinity contracted, when the ceremonies are performed afterwards; and the reason is, because that ceremony is not a sacrament. This is declared by Innocent III.

Q. Are we bound to fulfill all that our godfathers and godmothers have promised in our name?

A. We certainly are; for it is upon that condition we are admitted to baptism, and were made members of the Church, and heirs of the kingdom of heaven. Gal. v. 3, 6.

Q. What obligation does baptism lay upon us?

A. To believe firmly all that the Catholic Church teaches. Secondly, to keep faithfully all the commandments of God and his Church. Rom. vi. 3, 4. And lastly, to follow diligently the example of our Saviour Christ, and his saints. 1 Pet. ii. 21.

CONFIRMATION EXPOUNDED.

Q. What is confirmation?

A. It is a sacrament conferred by a bishop, by imposition of hands, and unction with chrism, under a certain form of words, and instituted to confirm the baptized in the faith of Christ and his Church, and to resist all temptations against it.

Q. What grounds have you to believe it is properly a sacrament?

A. First, from the Scriptures, where we read, in the Acts of the Apostles, Chap. viii, when Peter and John were sent to confirm the Samaritans, by imposition of hands, to receive the Holy Ghost, though they had already been baptized. Heb. vi. 2; 2 Cor. i. 21, 22; Acts xix. 5, 6. Secondly, from the holy fathers, who all agree that confirmation is a sacrament.†

Q. That ceremony was used only in those times, to give the Holy Ghost visibly, in order to work miracles and other gifts.

A. That was one effect proper then, but it also gave sanctifying grace; and was practised in

every age since, for the latter purpose, as the fathers all assert.

Q. Do Protestants hold it to be a sacrament?

A. No; only a ceremony, for instruction of youth in their faith, after they have arrived at the use of reason, and to put them in mind of their baptismal vows. But, though they will not in formal terms call it a sacrament, yet they will own the antiquity and use of it, from the Apostles' time; and, by their book of common prayer, it is ordered, that "As soon as the children can say, in their mother tongue, the creed, the Lord's prayer, the ten commandments," etc. they be brought to the bishop, by one that shall be their godfather or godmother, and the bishop shall confirm him, etc. "For as much as confirmation is administered to them who are baptized, that by the imposition of hands and prayer, they may receive strength and defence against all temptations to sin, and the assaults of the world and the devil." Now, what is the strength and defence which they receive against the temptations of sin, the world, and the devil, but the grace of God? If then they own grace to be given thereby, they ought

* *Impedimentum dirimens.*

† See St. Ambr. de Sacr. L. iii. C. 2, et L. de Spir. Sanc. C. 6, et 7. St. Aug. de Trinit. L. 15, C. 26 et in Ps. 26. Tertul. L. de Bap. C. 8, et L. de Resur. C. 8, St. Hier. Contr. Lucifer, Tom. iv. Part 2.

to own it to be a sacrament, as having all requisites to a sacrament, viz. : Matter, form, and a proper minister. And it is the Acts of the Apostles, Chap. viii, that the visible sign of the imposition of hands has annexed to it an invisible grace, viz. : The imparting of the Holy Ghost ; consequently, confirmation is a visible sign of invisible grace, and therefore is a sacrament.

Q. What is the matter of this sacrament ?

A. Imposition of hands and unction with chrism.

Q. The Scriptures make no mention of unction with chrism.

A. This is known by constant traditions of the primitive fathers, who expressly assert it. The immediate matter is the anointing ; the remote matter is the chrism. Both Scripture and fathers make imposition of hands part of the ceremony ; as also chrism is mentioned by all the fathers.* And it is defined by the council of Trent, that virtue is to be ascribed also to the chrism. Some divines think the Apostles made use of chrism, otherwise their immediate successors would not have used and imposed it. This opinion seems to be agreeable to St. Paul, where he says, he who confirmeth us with you in Christ, and who have anointed us, who hath also sealed us, and hath given the earnest of the spirit in our hearts. 2 Cor. i. 21, 22.

Q. What is chrism, and why was it assumed for that use ?

A. It is an ointment made of oil of olives and balsam : any other oil is not sufficient matter. Now, oil has several qualities which signify the effect of this sacrament, viz. : Spiritual strength and purity of conscience, and preservation from rust, that is, from sin ; and the sweetness of balsam, the odor of a good life.

Q. Is it requisite that the chrism be consecrated, and that by a bishop ?

A. Yes, it is requisite to the validity of the sacrament ; though some divines are of a contrary opinion.

* St. Aug. in Ps. 44, ver. 9, et L. 3, de Trini. C. 27. St. Greg. in 1 C. Cant. St. Ambr. in Ps. 118, et L. de Spirit. Sanc. C. 3. Conc. Laod. C. 28. Conc. Trid. Sess. vii. Can. ii. de Confr.

Q. Who is the minister of confirmation ?

A. A bishop is the only ordinary minister, as it is decreed in the general council of Florence. Besides, the council of Trent has defined, that a bishop is the only ordinary minister ;* and this appears from the Scripture itself, where we read, in the eighth of the Acts, that Peter and John were sent to confirm the Samaritans. This has been the constant tradition and practice of the Church, as we learn from St. Cyprian, St. John Chrysostom, St. Jerom, etc. However, St. Thomas and some other divines hold, that the pope can dispense with a private priest, to administer this sacrament, provided he makes use of the chrism consecrated by a bishop : but St. Bonaventure and others think no such dispensation can be granted by the pope.

Q. What is the form of this sacrament ?

A. It is the prayer made use of, to implore the assistance and bestowing of the Holy Ghost : and the words joined with the unction, viz. : N. I sign thee with the sign of the cross, I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Q. Why is no mention made of the aforesaid form of confirmation, in the writings of the fathers, and ancient rituals ?

A. The fathers purposely declined mentioning the nature of the sacraments, especially the form. As for rituals, the form of words sometimes was varied, though it was always a prayer signifying the nature of the sacrament.

Q. What are the particular effects of confirmation ?

A. It bestows, in the first place, an increase of our baptismal grace : it also confers upon us the Holy Ghost, with all his gifts. Again, it gives a particular grace confirming persons in their faith, and protecting them against heresy, and gives a spiritual courage and strength to resist all the visible and invisible enemies of our faith. It also makes us perfect Christians ;

* Sess. vii. Can. iii.

and lastly, gives a character of being complete soldiers of Christ; 2 Cor. i. 21, 22, which character is indelible, and therefore this sacrament cannot be repeated. Hence, those that are to be confirmed are obliged to be so much the more careful to come to this sacrament worthily, since it can be received but once; and if they then receive it unworthily, they have no share in the grace which is thereby communicated to the soul; instead of which, they incur the guilt of a grievous sacrilege.

Q. Who are capable of receiving confirmation, and what dispositions are required?

A. In the first place, the person must be baptized. Again, infants are capable, because it was the custom formerly to confirm children immediately after they were baptized; but now, not until the perfect use of reason; and then they are obliged to know the principal articles of their faith, to confess their sins, and by a true contrition, to be in the state of grace; it is also advisable to receive it fasting, but this is not of strict obligation.

Q. What say you as to the necessity of receiving this sacrament?

A. It is not of that absolute necessity, but that persons may be saved without it; yet there is a precept for receiving it, which obliges all

adult persons, when they have a fit opportunity; or else they are guilty of a mortal sin, if it be omitted, out of contempt, or any gross neglect; and that they foresee they cannot have an opportunity hereafter: but as the ritual expresses, or when the persons are exposed to dangerous temptations, either inward or outward, of losing their faith; for in such circumstances, they omit the proper means, provided by the law of God to resist them.

Q. What ought to be done after receiving confirmation?

A. We ought to give most hearty thanks to God, for the abundance of grace we have received from him; to take a firm resolution to spend our lives Christianly, and to profess our faith openly; "for with the heart we believe unto justice, and with the mouth confession is made unto salvation." Rom. x. 9, 10. We ought earnestly to ask of God the fruits of the Holy Ghost, etc.

Q. What is the obligation that a Christian takes upon him in confirmation?

A. He lists himself there for a soldier of Christ; and consequently is obliged, after having received this sacrament, to fight manfully the battles of his Lord.

THE EUCHARIST EXPOUNDED.

Q. What is the holy Eucharist?

A. It is a sacrament wherein are contained the body and blood of Christ, under the forms or appearances of bread and wine, given for our spiritual nourishment.

Q. By what names is it usually known?

A. It was called in the primitive Church, and by the holy fathers Eucharist, which is a Greek word, and signifies thanksgiving; and is applied to this sacrament, because of the thanksgiving, which our Saviour Christ, offered in the first institution of it, according to St. Matthew xxvi. 27; St. Mark xiv. 23; St. Luke xxii. 19.

And, because of the thanksgiving with which we are obliged to offer and receive this great sacrament and sacrifice, which contains the fountain of all grace, the standing memorial of our redemption, and the pledge of a happy eternity. It is called the Lord's supper, because it was instituted by Christ at his last supper. It is called the Viaticum, as being the bread of a Christian during the journey of this life. It is called the holy communion, because all partakers are joined in faith and love by it. It is called the sacrifice, being by immolation offered to God.

Q. Is it a memorial, and of what?

A. It is in general a memorial of love, being the greatest of legacies. It is a memorial of Christ's passion. It is demonstrative of grace present, and prognostic of future glory.

Q. How does the eucharist differ from the rest of the sacraments?

A. First, in dignity; hence, it is called the holy sacrament. Secondly, it contains the fountain of grace. Thirdly, there is a miraculous conversion, by destroying the matter. Fourthly, it consists not only in use but in a permanent thing.

Q. What figures were there formerly of the eucharist, and how did they represent it?

A. It was prefigured by Melchisedec's offering bread and wine, as to the matter; for Christ was a priest according to the order of Melchisedec. As to the effect, it was prefigured by the manna, which had all sorts of delicious tastes. As to the thing contained, Christ's body that suffered, it was prefigured by all the sacrifices, immolated by the law of Moses. Hence, Christ is called the "Lamb slain from the beginning of the world." But the most express figure was the killing and eating of the paschal lamb. The blood of the lamb was sprinkled on their doors, whom the destroying angel spared. So the blood of Christ is sprinkled, to redeem men from sin. Christ again, is called the innocent Lamb. Again the paschal lamb was eaten with unleavened bread.

Q. What is the faith of the Catholic Church concerning this sacrament?

A. That the substance of bread and wine is changed, by the words of consecration, into the real body and blood of Jesus Christ. That under each form is truly and really the body and blood; as also the soul and divinity of Jesus Christ, which by the apostatical union is inseparable from his body and blood. That whosoever receives under one kind alone, receives whole Christ, as much as if he received under both. That by dividing the species, the body of Christ is not hurt, but remains entire under the least particle.

Q. In what manner is Christ present in this sacrament?

A. By the true and real presence of his divine and human nature, and not in figure only, as some would have it.

Q. Is the body of Christ present in the eucharist, after a natural, corporeal, and visible manner, as he was upon earth before he suffered?

A. No; for according to St. Paul, there is a natural body, and there is a spiritual body; so that it may be called a spiritual body in the sense of St. Paul, speaking of the resurrection of the body, where he says, "it is sown a natural body, it is raised a spiritual body." 1 Cor. xv. 44. Not but that it still remains a true body, as to all that is essential to a body; for surely no one will pretend to say that the body of Christ, which is now in heaven, is not the same true and real body which was born of the blessed Virgin Mary, and which suffered upon the cross. And as Christ's body has now the qualities of a glorified body, as being spiritualized, so it partakes in some measure of the qualities and properties of a spirit. Therefore, it is easier conceived how Christ's body may be in the sacrament, without extension or greatness of place; for as a spirit requires no extension for its being, so neither does a body when it is become spiritual and immortal; and since Christ's body is in the eucharist, in the manner of being, as it was in after his resurrection, viz.: Incorruptible, immortal, and impassible, (Christ rising from the dead, dies no more, death shall no more have dominion over him, Rom. vi. 9). So, it is not to be imagined Christ suffers when the sacrament is broken, eaten, and the like. Thus may be conceived how Christ's body may be whole and entire in every part, after the sacred host is divided; and also, how it may be in many places at once: for though we cannot easily understand this possible to an extended body, remaining in its corporeal manner of being, yet there is no such difficulty in relation to a spirit, or any other thing, in its manner of being like a spirit;

because a spirit has no dependence on place, nor is confined either to it, or by it. Neither is it more strange for Christ to be in the blessed sacrament, and at the same time in heaven, than it was for him to be in heaven, and at the same time on earth, when he appeared to St. Paul; Acts ix. 29. Nor after all, are our senses to guide us in this, or in any other mystery of faith; but faith itself viz.: The word of God, of Jesus Christ, who says, "this is my body;" 1 Cor. xv. 8. His power and truth make it to be, what he solemnly asserts; this we believe, as well as all other mysteries upon his word, proposed unto us by his Church; upon his word we rely, by which he made all things out of nothing, and changes the nature of things, when, and as he pleases; as when he changed Lot's wife into a pillar of salt, Genesis xix. Water into blood, Exodus vii. As likewise water into wine, John ii. 9. Neither is the difficulty greater here in believing upon God's word, against our senses, than in believing upon God's word, the young man to be an angel, Mark xvi; Matthew xxviii. The dove and fiery tongues to be the Holy Ghost, Matt. iii., Acts ii.; when to our senses they appear otherwise. God's word makes things infinitely surer to us, than our senses; for alas, how often, and easily are our senses deceived? while God's word can never deceive us: we ought therefore, always to submit to it, when we know it to be God's word.

Q. How do you prove from God's word the real presence of the body and blood of Christ, to be in this sacrament?

A. I prove it from no less than four different places, in the New Testament, delivered by Christ himself, at the time of his instituting this sacrament, viz., from the 26th chapter of St. Matthew, from the 14th of St. Mark, from the 22d of St. Luke, and from the 11th of the 1st epistle of St. Paul to the Corinthians; in all these places, Christ himself assures us, that what he gives us in the blessed sacrament, is his own body and blood. First, in the 26th of St. Matthew we read, ver. 26, 27, "And as they were at supper, Jesus took bread and blessed

it, and broke it, and gave it to his disciples, and said; take, and eat, this is my body: and having taken the chalice, he gave thanks, and gave it to them, saying, drink ye all of this; for this is my blood of the New Testament, which shall be shed for many to the remission of sins."

Secondly, In the 14th of St. Mark we read, ver. 22, 23, et 24. "And when they had been eating, Jesus took bread and blessed it, and broke it, and gave it to them, and said; take, eat, this is my body; and having taken the chalice, giving thanks, he gave it to them; and they all drank of it. And he said to them, this is my blood of the New Testament, which shall be shed for many."

Thirdly, In the 22d of St. Luke we read, ver. 19, 20. "And when he had taken bread, he gave thanks, and broke it, and gave it to them, saying; this is my body which is given for you; do this for a commemoration of me. In like manner (he took) also, the chalice, after he had supped, saying; this chalice is the New Testament in my blood, which shall be shed for you."

Fourthly, In the 11th of the 1st epistle of St. Paul to the Corinthians, we read, ver. 23, 24, 25. "I received from the Lord, that which I also delivered to you, that the Lord Jesus Christ, the night in which he was betrayed, took bread, and giving thanks, broke it, and said: take ye and eat, this is my body, which shall be delivered for you; do this in remembrance of me. In like manner also, (he took) the chalice after he had supped; saying, this chalice is the New Testament in my blood, do this, as often as you shall drink it, in remembrance of me."

Q. Why do you take these words of Christ, at his last supper, according to the letter, rather than in a figurative sense?

A. I have many reasons to offer why we take the words of Christ (which he spoke at his last supper) in their plain and literal sense. First, because, whatever Christ has plainly and expressly said in Scripture, ought to be understood by us, in the literal and proper sense of

the words, where the case will admit of it: this is what our adversaries themselves, either do, or must allow; otherwise, it is not possible to prove by Scripture, that any one text of the Gospel ought to be taken literally and properly. Now, it is certain that Christ has plainly and expressly said in the Scripture that what he instituted at his last supper, was the same body and blood which he gave for the life of the world: and there is no doubt but that the body, which he gave and sacrificed for us, and the blood which he shed for us, was his true and real body and blood: Christ, says St. Paul, gave himself for his Church, Ephesians v. 26. And in another place, St. Paul says, that Christ entered by his own blood into the sanctuary, Hebrews ix. 12. Therefore, the words of Christ, which he spoke at his last supper, in the institution of the blessed sacrament, ought to be taken in the literal and proper sense of the words. Secondly, when God, speaks in the holy Scripture, with an express design to make known to us some new institution or command, upon which our salvation depends; or to discover some high mystery of faith, which was entirely new to the world, and which was necessary for the world to know, but could not be known only from his words; then, if ever, we have good reason to believe the word of God speaks plainly, and ought to be taken in the natural and literal sense of the words: now, here, our Saviour spoke those words, this is my body, this is my blood, at the institution of a great sacrament upon which our salvation depends, with an express design to reveal a high mystery of faith, which was entirely new to the world, and which was necessary for the world to know, but could not be known to his disciples only from his words. We conclude, then, that his words upon such an occasion, ought in all reason to be understood in the plain, obvious, and literal sense; especially, since there is no absurdity or contradiction in the literal sense, which can oblige us to have recourse to a figurative meaning, since there is nothing in the belief of the real presence, but

what is clearly within the sphere of infinite power; nay, it is an easier thing to comprehend that God can change one thing into another, than make all things out of nothing, as he did the world. Thirdly, because Christ was at that time making a covenant which was to last to the end of the world. He was enacting a law, which was to be for ever observed in his Church. He was instituting a sacrament, which was to be frequented by all the faithful. In fine, he was making his last will and testament, and therein bequeathing to his disciples, and to us all, an admirable legacy and pledge of his love. Now, such is the nature of all these things, viz.: Of a covenant, of a law, of a sacrament, of a last will and testament, that he who makes a covenant, a law, a last will and testament, etc., always designs that what he covenants, appoints, or ordains, should be rightly observed and fulfilled; so, of consequence, he always designs that it should be rightly understood, and therefore he always expresses himself in the most plain and clear terms. This is what all wise men ever observe in their covenants, laws, or last wills, industriously avoiding all obscure expressions, which may give occasion to their being misunderstood. This is what God himself observed in the old covenant, in all the ceremonies and moral precepts of the law; all are expressed in the most clear and plain terms. It then can be nothing less, than impeaching the wisdom of the Son of God, to imagine that he should institute the chief of all his sacraments, under such a form of words, which in their plain, natural, and obvious meaning, imply a thing so widely different from what he gives therein, as his own body is from a bit of bread; or in fine, to believe that he would make his last will and testament in words, affectedly ambiguous and obscure; which if taken according to that sense, which they seem evidently to express, must lead his children into a pernicious error concerning the legacy, which he bequeaths them. In effect, it is certain that our Saviour Christ, foresaw that his words would be taken according to the letter, by the greatest part of

Christians; and that the Church, even in her general councils, would interpret his words in this sense. It must be then contrary to all probability, that he, who foresaw all this, would affect to express himself in this manner in his last will, had he not really meant what he said; or that he should not have somewhere explained himself in a more clear way, to prevent the dreadful consequence of his whole Church's authorizing an error, in a matter of the greatest importance; particularly when he was then speaking alone to his beloved Apostles and bosom friends, to whom he was always accustomed to explain in clear terms (as St. Mark assures us) whatever was obscure in his parables or other discourses to the people. Chap. iv. ver. 11 et 34. Fourthly, because I have the authority of the best and most authentic interpreter of God's word, viz.: The holy Catholic Church, which has always understood these words of Christ, in their plain literal sense, and condemned all those who have presumed to wrest them to a figurative one: witness the many synods held against Berengarius, and the decrees of the general councils of Lateran, Constance, and Trent. Now, against this authority, the Scripture assures us, the gates of hell shall never prevail. St. Matt. xvi. ver. 18. And with this interpreter, Christ has promised that he and the Holy Ghost, the spirit of truth, will abide for ever. St. Matt. xx; St. John xiv.

Q. But are not many of Christ's sayings to be understood figuratively, as when he says, I am the door, I am the true vine, etc.? Why then may not the words of the institution of the last supper be also understood figuratively?

A. It is a very bad argument to pretend to infer, that because some of Christ's words are to be taken figuratively, therefore all are to be taken so: at this rate an Arian might pretend that when our Saviour in holy Scripture is called God, and the Son of God, it is only figuratively, because he is in other places figuratively called a door, a vine. There is a manifold disparity between the case of the expressions you mention, viz.: I am the door,

the vine, etc., and the words of the last supper, this is my body, this is my blood. First, because the former is delivered as parables and similitudes, and consequently as figures; the latter are the words of a covenant, sacrament, and last will, and therefore are to be understood according to their most plain and obvious meaning. Secondly, because the former are explained by Christ himself in the same place in a figurative sense, but the latter are not. Thirdly, because the former are worded in such a manner as to carry with them the evidence of a figure, so that no man alive can possibly take them in any other than a figurative meaning: for who will pretend to say that our Saviour was really a door, or a vine-tree? but the latter are expressed, and so evidently imply the literal sense, that they who have been the most desirous to find a figure in them have been puzzled to do it. This was the case of Luther himself, as we learn from his epistle to his friends at Strasburg.* And of Zuinglius, as we learn from his epistle to Pomeranus.†

Q. But may not the sign or figure be called by the name of the thing signified? And have we not instances of this in Scripture?

A. In certain cases, when a thing is already known to be a sign or figure of something else, which it signifies or represents, it may indeed be said according to the common laws of speech, and the use of the Scripture, to be such or such a thing, that is it signifies or represents such a thing; as in the interpretation of parables, ancient figures and the like. But it is not the same in the first institution of a sign, or figure, because when a thing is not known beforehand to be a sign or representation of some other thing, to call it abruptly by a foreign name, would be contrary to all laws of speech, and both absurd and unintelligible, as if you should say that a morsel of bread is London bridge, or that a bit of cheese is Canterbury church; because by an art of memory they put you in mind of those buildings: but this would be justly censured as nonsensical

* Tom. 5, fol. 502.

† Fol. 256.

and unworthy of a wise man : just so it would have been if our blessed Saviour at his last supper, without acquainting his disciples beforehand, that he designed to speak figuratively, should have abruptly told them, this is my body, this is my blood, had he not meant that they were really so. For abstracting from the change which Christ was pleased to make in the elements by his Almighty word, a bit of bread has no more similitude to Christ's body than a morsel of bread has to London bridge ; so that nothing but the real presence of Christ's body and blood, could verify his words at his last supper, or vindicate them from being highly absurd and unworthy the Son of God.

Q. But do not these words which our Saviour spoke, viz. : Do this in remembrance of me, Luke xxii. 19, determine his other words to a figurative sense? For the remembrance or commemoration of a thing supposes it to be absent.

A. These words, do this in remembrance of me, inform us, indeed, of the end for which we are to offer up, and receive the body and blood of Jesus Christ, viz. : For a perpetual commemoration of his death and passion, as St. Paul teaches us, 1 Corinthians xi. 26. But they no ways interfere with those other words, this is my body, and this is my blood ; so as to explain away the real presence of Christ's body and blood. It is certain, St. Matthew and St. Mark never looked upon those words, do this in remembrance of me, as a necessary explication of the words of the institution, this is my body, this is my blood, as any ways altering or qualifying the natural and literal meaning of them ; since they have in their gospels quite omitted those words, do this in remembrance of me. As to what you allege, that the remembrance of a thing supposes it to be absent, I answer, that whatsoever things we may be liable to forget, whether really present or really absent, may be the object of our remembrance ; for what can be more intimately present to us than God, and yet the Scripture commands us to remember

our Creator, Ecclesiastes xii. 1, though in him we live, move, and have our being, Acts xvii. 28. So that this command of remembering Christ, is no ways opposite to his real presence : but the most that can be inferred from it is, that he is not visibly present ; which is very true ; and therefore, lest we should forget him, this remembrance is enjoined.

Q. But notwithstanding all that has been said, is it not the greatest absurdity, and even blasphemy, to say that a man can make his God, or that a priest can turn a wafer, or a bit of bread into his Saviour?

A. It never was the belief of the Catholic Church that the bread is changed by the priest into the body and blood, soul and divinity, of Jesus Christ. We believe, indeed, as I have already said, that by the almighty power of God, making use of the ministry of the priest, the bread is changed into the body of Christ : but we neither do nor ever did believe and teach, that the bread, which is a material substance, is changed into the soul, which is a spirit ; much less do we believe and teach that it is changed into the divinity ; nay, we believe it to be blasphemy, and heresy, to imagine any such thing : we believe, it is true, that the body and blood, soul and divinity, of Jesus Christ, are truly and really present in the blessed sacrament, and that Christ is contained whole and entire under either kind ; not that the bread and wine are changed into Christ's soul or divinity ; but that the bread and wine are only changed, or converted into his body and blood ; however, by the natural connexion by which Christ's body and blood (which is now risen from the dead to die no more) is always accompanied with the soul, and the divinity with both body and soul, by reason of the hypostatical union of the divine and human nature in Christ ; we therefore believe that Christ's soul and divinity are also present, not by change or conversion, but by concomitance.* Therefore it is not our belief, that a priest can make his God, etc.

Q. Have you any thing more to add by way

*See Conc. Trid. Sess. xiii. C. 3 et 4.

of proof out of Scripture, in favor of the real presence of the body and blood of Christ in the blessed sacrament?

A. Yes, I have several more strong proofs, as, first, from the words of Christ spoken to the Jews in the sixth chapter of St. John; and secondly, from the first epistles of St. Paul to the Corinthians, the tenth and eleventh chapter; thirdly, from the ancient figures of the encharist, which demonstrate that there is something more noble in it than bread and wine, taken only in remembrance of Christ; fourthly, from the unerring authority of the Church in her decisions, in relation to this controversy; all which I shall here pass over for brevity sake, since they are already excellently well explained by an eminent divine, in a book entitled, "The Catholic Christian," etc.

Q. Besides these arguments from Scripture and Church authority, have you any thing else to allege in proof of the real presence?

A. Yes, first, the authority of all the ancient fathers, whose plain testimonies may be seen in an appendix to a book entitled a Specimen of the Spirit of the Dissenting Teachers, etc. Secondly, the perpetual consent of the Greeks, and all the oriental Christians demonstrated by Monsieur Arnaud, and others, in a book entitled, *La Perpetuite de la Foy*, etc.* Confirmed by the authentic testimonies of their patriarchs, archbishops, bishops, abbots, etc. By the writings of their ancient and modern divines: and by all their liturgies: and even acknowledged by many Protestant writers. See Sir Edwin Sandy's relation of the religion of the west, p. 233. Dr. Potter's answer to charity mistaken, p. 225. Bishop Forbes on the Eucharist. Dr. Nicholai of the kingdom of Christ, etc.† Now, what can be a more convincing evidence of this doctrine's having been handed down by tradition from the Apostles, than to see all sorts of Christians, who have any pretensions to antiquity, agreeing in it. Thirdly, both ancient and modern Church history furnishes us with many instances of miracles, the

best attested, which from time to time have been wrought in testimony of this same truth, of which in divers parts of Christendom there are standing monuments to this day. My last proof is, from the doctrine of the Church of England, as it is delivered in her catechism, which is printed in the common prayer book, which acknowledges that the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper. This is the doctrine of the Church of England, which expresses the real and substantial presence of Christ's body and blood in the sacrament, as fully as any Catholic can do: for if verily and indeed be not the same as really and truly, and of as full force to exclude a mere figurative presence, I confess I am yet wholly ignorant of the signification even of the most common words; and it will be impossible to know what men mean, even when they deliver themselves in the plainest terms. So that it must either be owned that the words of Christ's institution import a real and substantial presence of his body and blood, even according to Protestant doctrine, or we must suppose the Church of England guilty of a most scandalous equivocation or gross contradiction; for how that can be verily and indeed taken and received which is not verily and indeed there, is a greater mystery than transubstantiation.

Q. You have satisfied me as to this point: but pray what is the doctrine of the Church concerning the matter of this sacrament?

A. The matter is bread and wine, viz.: Wheaten bread and wine of the grape, which Christ made use of; and without them the consecration is not valid.

Q. Why are bread and wine made use of?

A. It is in the first place, the divine will. Again, by reason of the analogy, with respect to the end and effect. They signify a spiritual nourishment. They represent Christ's passion, or separation of his blood from his body.

Q. Is bread to be leavened or unleavened?

A. It is certain that Christ used unleavened bread, because he celebrated the last supper on

* L. v. C. 10, 11, et 13, T. i.

† L. i. C. 3, P. 22.

the first day of the Azyms, or unleavened bread: see St. Matt. xxvi. 7, 17; St. Mark xiv. 12; St. Luke xxii. 7, when the Jews were forbid, under pain of death (as we read in Exodus xii. 15, etc.), to eat any leavened bread, for those seven days; nay, they were even forbid to keep it in their houses. However, there is no divine precept. Hence, the Greek Church are allowed to consecrate in leavened bread.

Q. Is water to be mixed with the wine?

A. Yes, by the Church precept; and, it is probable after Christ's example. Water represents the water which flowed from our Saviour's side: not but that consecration without water is valid.

Q. Is the consecration valid in wine only, or bread only?

A. Yes; but there is a divine precept not to separate them, from these words of Christ, "Do this for a commemoration of me," etc., St. Luke xxii., 1 Cor. x. Besides, unless they are consecrated together, they do not represent Christ's passion distinctly.

Q. What is the form of this sacrament?

A. The sufficient and necessary form of the consecration of bread, are these words: "This is my body:" of wine, "This is the chalice of my blood, of the new and everlasting testament, a mystery of faith, which shall be shed for you and for many, to the remission of sins." The prayer, and words before and after, are only necessary, by reason of the Church precept. These forms are known by the Scripture and constant doctrine of the fathers: for, as the catechism of the council of Trent argues, "*Do this*,"* falls upon the words, as well as upon the signification.

Q. What is transubstantiation?

A. It is the conversion or change of the bread and wine into the body and blood of Christ.

Q. In what manner is this performed? Is the substance of bread and wine annihilated? Is Christ's body created anew, or does it forsake heaven?

*Hoc facite.

A. No: it is done by a total change of one substance into the other, by the almighty power of God, to whom nothing is hard or impossible; who daily changes bread and wine, by digestion, into our body and blood.

Q. How can there be a change of substances, seeing that on one hand, the bread and wine still remain in their natural properties, viz.: Their quality, extension, color, and taste; they are tangible, they retain their usual property of nourishing, nay, they are subject to corruption. Are Christ's body and blood subject to these affections? Are they extended, are they seen, touched, can they be moved, or subject to corruption?

A. What appears to the senses are not the substance, but only the accidents of bread and wine; and even local extension is not essential to a body; so that, though the substance of bread and wine are changed, they still retain their natural properties, under the new substance, into which they are miraculously changed. Now, these properties, which are still retained, belong not to Christ's body and blood immediately, but are the accidents of the former substance. Hence extension, motion, visibility, tangibility, nourishment, and corruption, are not ascribed in Christ's body and blood, only indirectly, and in appearance.

Q. By this transubstantiation, the evidence of all our senses, and reason too, seems to be destroyed, which God bestowed upon rational creatures, as a rule or guide to judge of all matters whatever; so that they cannot be deceived without injury to the divine goodness and veracity, in providing us with a deceitful guide.

A. The senses are commonly the mediums of true information, but in no cases the judges; judgment being an act of the understanding. However, in some cases, the senses are not proper mediums or true informers, being detected of false information, both in natural and supernatural things. For instance, our sight gives false information concerning the bigness of the celestial bodies, that the stars are no bigger than walnuts, and the sun no bigger than a plate,

when at the same time they are bigger than the whole earth. The senses all gave a wrong information concerning the divine nature of Christ, as also that he who appeared to the women in the monument was a man, although the Scripture says he was an angel. St. Mark xvi.; St. Matthew xxviii. In the same manner, the reasoning faculty is not a true judge, when it is under the direction of ignorance, passion, malice etc. There is a distinction to be made between the faculty of reason and the right use of it. For instance, the faculty of reason is a false informer, when it pretends to penetrate into the mysteries of faith. Hence, both the senses and reasoning, though in other things true informers, yet in mysteries of faith are liable to mistake, as in the trinity; so that, though our senses speak bread and wine; faith and reason, rightly made use of, correct their information: for to say you would believe your senses rather than God, is blasphemy.

Q. Do not miracles entirely depend upon the testimony of the senses? Why then shall we not believe that to be only bread, where all our senses declare it to be so?

A. We believe not miracles, purely upon the testimony of the senses, but from reason. But the case is not parallel. In miracles, there is no contrary circumstance or precept, to neglect their information; but in the eucharist, we are to believe Christ's words, which are inconsistent with the information of sense. In many cases, all our senses are wrong informers, as reason tells us; and why should we depend upon them, when both faith and reason inform us of their misrepresentation?

Q. When Christ changed water into wine, the people judged there was the substance, from the qualities it had of wine. If therefore bread retains the same qualities, we may conclude it has the substance.

A. The case is not parallel. The testimony of the senses was sufficient to convince them it was true wine, since there was no circumstance or words made use of by Christ, to signify there were only the accidents or species of wine in

the substance of water. Now, in the eucharist, the words of Christ, "This is my body," cannot be verified, if the substance of bread remained: otherwise, our Saviour should have said, "In this bread is my body, and in this wine is my blood:" but as our Saviour said no such thing, but on the contrary absolutely declared that what he gave to his Apostles was his body, in this latter case the senses cannot be true informers.

Q. By what power is this change made, and why is it called transubstantiation, seeing there is no such word in the Scriptures? And why may not the Lutherans' opinion be allowed, who affirm there is consubstantiation, that is, that both the substance of bread, and Christ's body, are present?

A. We have it by constant tradition, that the change is made by the words pronounced in consecration, whereby God himself acts as principal, and the priests, as instrumental, in the person of Christ; and therefore the priest does not say, "This is the body of Christ;" but "This is my body." It is true, there is no such word as transubstantiation in the Scripture, in express terms, but only equivalently, and therefore the council of Trent says, it is a proper word to express that mystery. In the same manner, there are no such words in the Scripture as consubstantiation, trinity, person, or original sin, but all are found there equivalent. As for consubstantiation, condemned by the council of Trent, against the Lutherans, it does not verify Christ's words; for then he should have said, "Here is my body."* So there is a necessity of a change, by transubstantiation. This is what many learned Protestants have urged against Luther and his followers. See the Bishop of Meaux's History of the Variations of the Protestant Churches.†

Q. Is not the eucharist often called bread after the consecration? And why, if it is not really bread?

A. It is still called bread, and nothing can be more agreeable to the common practice of

* Hic est Corpus meum. † Lib. ii. Numb. 31, 32, 33.

men, and the rules of speech. First, because it has to our senses all the natural appearances and effects of bread and wine: for this reason, angels, in the Scripture, are called men. Joshua v. 13; Genesis xix; Luke xxiv. 4; Acts i. 10. Secondly, because it was bread and wine before consecration. Thus God said to Adam, "Dust thou art, and unto dust thou must return," Genesis iii. 19. Aaron's rod, which was changed into a serpent, Exodus vii. 10, is still called a rod, because made from it. Thirdly, it is called bread, because it is the bread of life, the spiritual food and nourishment of the soul.

Q. But what will you say to our Saviour's calling the sacrament the fruit of the vine? St. Matt. xxvi. 29.

A. If it were certain our Saviour had so called the consecrated wine of the blessed sacrament, it would prove no more than St. Paul's calling the consecrated host, bread; 1 Cor. x. 11, that is it would only show that the name of wine, or the fruit of the vine, might be given to it, from having the accidents and appearance of wine, and having been consecrated from wine. But there is all the reason in the world to think, that this appellation of "the fruit of the vine" was given by our Saviour, not to the consecrated cup or chalice, but to the wine of the paschal supper, which they drank before the institution of the sacrament: this will appear evident, from the 22d chapter of St. Luke, to any one who will but read, from the 14th verse to the 21st, where it is plain; that it was not the sacramental cup, but that which was drank with the passover, to which our Saviour gives the name of "the fruit of the vine."

Q. The ancient fathers often called this sacrament a figure and sign, which seems not to import grace present.

A. It cannot be a sacrament, without being a figure or sign; but the fathers in no place call it a symbol or figure only; so as to deny or exclude the verity and substance of Christ's body and blood from being contained under them. The eucharist is called the sign or figure of

Christ's body, upon account of the species, which represent it not as absent, but really present. Hence Tertullian says, Christ did not doubt to say, "This is my body," when he gave the figure of his body; so divines say, it is a full figure, not an empty one.*

Q. Which are the articles of faith that follow from the real presence, and are defined by the Church?

A. First, against the Lutherans, that the reality subsists without the use, and not only while it is taken. Again, that every particle contains the true body and blood, in the consecration of both species. Again, that the soul and divinity of Christ are also present. Again, that the body and blood are present, by force of the words of consecration, and both present under each species, by concomitance. Again, that Christ, in the sacrament, is to be adored with divine worship. That when the species are divided or broken, the whole body of Christ is in every particle, but undivided in itself. That when the species are corrupted, the body of Christ is not corrupted, but ceases to be present. Lastly, that the body of Christ is not every where as the Ubiquitarians affirm, but only in heaven locally, and in the eucharist sacramentally.

Q. What is the principal effect of the eucharist?

A. To bestow nutritive grace, and in greater plenty than any other sacrament: though it does not confer first grace, but supposes it already given by penance. Hence, remission of sin is not the proper effect. The eucharist, as a sacrament, only profits those who receive it.† But, as it is a sacrifice, it profits others. Venial sins hinder not the nutritive grace: yet they slacken the growth of virtue like a bad soil.

Q. Who are rightly disposed to receive the eucharist?

A. Divines distinguish three sorts of persons. First, such as receive the sacrament only, without the effect. Secondly, those who receive the effect only by faith, and ardent

* *Figura plana ̄ vacua.*

† *Ex opere operato.*

charity, not having an opportunity to receive the sacrament itself: yet these do not receive the proper sacramental grace. Thirdly, such as receive both the sacrament and the effect. The first communion is called sacramental only, the second spiritual only, the third sacramental and spiritual. Hence it is defined by the council of Trent,* that faith alone is not a sufficient preparation; but there must be a true contrition, and not a supposed one, but acquired by confession if there be an opportunity of having a confessor: all which are required by St. Paul, when he says, "Let a man prove himself, and so let him eat of this bread, and drink of this cup; for he who eats and drinks unworthily, eats and drinks damnation to himself, not discerning the body of our Lord." 1 Cor. xi. 28. The Church so expounds the preparation that is required. Again, this precept of confessing extends even to priests, who are obliged by office to celebrate, unless a confessor is wanting; and then the council of Trent says, they are to make an act of contrition, and afterwards *quam primum confiteri*, which words, as Pope Alexander VIIth declares, import the first opportunity, and not the stated time of the priest's usual confession. In fine, in order to receive the blessed sacrament worthily, and the effects thereof, we must be in the state of grace, that is, free from all mortal sin, and affection to venial. We must also approach with a right intention: first, to glorify God, and give him thanks for so great a favor and blessing, in bestowing upon us his only Son; secondly, to strengthen our souls in spiritual life, and to gain an increase of charity and all other virtues; and thirdly, to obtain the grace and assistance of Almighty God, in order to correct all our failings and imperfections, and to overcome such and such temptations.

Q. How is fasting required in the case of communion?

A. There is an ecclesiastical precept (which St. Augustine† says, was all the Church over in

his time) that no communicant should either eat or drink from the midnight before. Yet St. Augustine observes, that on Maundy-Thurs-day, it was a custom to receive not fasting, in honor and memory of Christ's last supper. However, when the sacrament is given, by way of viaticum, in danger of death, fasting is not necessary.

Q. Is there an obligation of receiving under both kinds?

A. There is no divine precept. There is indeed a divine precept of taking the body and blood, which is complied with under one kind alone; because, as I said before, under either kind is contained both the body and blood of Christ.

Q. Yet, methinks, the precept is divine, and that it falls upon both eating and drinking, which requires both kinds. For in the first place, the institution was such, and the Apostles received at Christ's hands in both kinds. Again, it was expressed by these words, unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you, St. John vi. 54. Besides, it was the practice in the primitive ages, to receive both kinds. Again, Pope Gelasius I. who lived in the fifth century, commanded communion under both kinds.

A. It is owned, both kinds were given to the Apostles at the institution, but every circumstance at the institution was not a divine precept. As to the words, "unless you eat and drink," John vi. 54, they are not to be understood of the distinct actions, but only of partaking of the body and blood: for in the same chapter, life everlasting is promised to those who eat only; "he that eats of this bread, shall live for ever," verse 59. Again, "if any one eateth me the same shall also live by me," verse 58. You see eating alone will suffice. Again, the Scripture, in many places, speaking of the holy communion, makes no mention of the cup; see St. Luke, etc., chapter xxiv. 30, 31; Acts ii. 42, 46, et chap. xx. 7. Besides, it is to be observed, that whosoever receives the body of Christ, must certainly receive his blood at the same

* Sess. xiii. Can. xi.

† Epist. ad Janu. 54, alias 118, n. 6.

time, since the body which he receives is a living body (for Christ can die no more, says St. Paul,) Rom. vi. 9, which cannot be without his blood: there is no taking Christ by pieces; whoever receives him, receives him wholly. So that the faithful are no ways deprived of any part of the grace of this sacrament, by receiving in one kind only: and the reason is, because the grace of this sacrament being annexed to the real presence of Christ, who is the fountain of all grace; and Christ, being as truly, and really present in one kind, as in both; consequently, he brings with him the same grace to the soul, when received in one kind, as he does when received in both. Again, many learned Protestants have acknowledged, that there is no command in Scripture, for all to receive in both kinds. See Luther in his epistle to the Bohemians. Bishop Forbes, lib. 2. de Euch. cap. i. 2. White, Bishop of Ely, in his treatise on the Sabbath, p. 97. And Bishop Montague, Orig. p. 97. But abstracting from what has been said, our adversaries have no reason to object against us, for defrauding the laity of part of the grace of the sacrament; since they deprive them of the whole, viz.: Both body and blood, as receiving neither one nor the other, but only a little bread and wine. As for the practice of the primitive ages, both kinds were commonly taken, but not always: for the ancient fathers give an account, that in time of persecution, Christians took only the consecrated bread, which they carried home with them. Also, abstemious persons, who had an aversion to wine, only received the consecrated bread. Again, infants received only the consecrated wine. Pope Gelasius, indeed, ordered both kinds to be given, in order to detect the Manicheans, who abstained from wine, on account that they held wine to be a liquor of the devil's invention, and communicated only in the other kind, upon that belief. This was the ground of Pope Gelasius's prohibition; but afterwards, in Pope Leo the second's time, it was free to communicate in one, or both kinds.

Q. When did the custom of communicating in

both kinds, cease, and what reasons were there to order only one kind?

A. It ceased by degrees. And the reasons were these: first, there was danger of great irreverences, by spilling the consecrated wine, when the communicants were very numerous. Secondly, lest the wine being reserved for the sick, it should grow sour and be corrupted. Thirdly, to confound those heretics, who believed Christ's body was without his blood. And lastly, this discipline of the Church was confirmed by the general council of Constance, in the year 1414; to put a stop to the Hussites, and other heretics, who held that both kinds were of divine precept.

Q. Can the Church still order or permit both kinds to be received?

A. Yes, if she shall judge the reasons to be sufficient.

Q. But did not Christ expressly command the receiving in both kinds, when he said, drink ye all of it? Matt. xxvi. xxvii.

A. These words were addressed to the twelve Apostles only, no other being present at the last supper, and the precept was by them all fulfilled; "and they all drank of it." St. Mark xiv. 23. And this command is constantly observed by the bishops and priests of the Catholic Church, as often as they consecrate. But this is no more an argument for the laity's being obliged to drink the cup, than their being obliged to consecrate, to forgive sins, or preach the gospel; St. Luke xxii. 19; St. John xx. 22; St. Matt. xxviii. 19. Because we find in the Scripture, Christ commanded the Apostles so to do.

Q. Are priests obliged to receive both kinds?

A. Yes, when they consecrate; and the reason is, because the eucharist is a sacrifice, as well as a sacrament. Now, unless both kinds are consecrated and offered by the priest, and received, it does not represent Christ's passion.

Q. May not deacons consecrate?

A. By no means: *do this*, * was directed to

*Hoc facite.

bishops and priests only. However, deacons may be the extraordinary distributors of the sacrament; as it was sometime a practice in the primitive ages.

Q. What is a sacrifice, and how does that appellation agree with the eucharist?

A. A sacrifice, properly so called, is an external oblation or offering made to God alone, by a lawful minister, with a change in the thing offered by consumption, in testimony of his supreme power. Now this agrees with the eucharist, because the eucharist is an oblation of the body and blood of Jesus Christ, offered under the outward and sensible signs of bread and wine, to God alone, by the ministry of the priests of the Church, lawfully consecrated and empowered by Christ; and this oblation is accompanied with a real change and destruction of the bread and wine, by the consecration of them into the body and blood of Christ, and a real exhibiting of Christ our victim, heretofore immolated upon the cross, and here mystically dying, in the separate consecration of the two different species; and this oblation is made to God, to acknowledge his sovereign power, to render him our homage, and for all other ends for which sacrifices are offered to his divine Majesty.

Q. What are the ends for which sacrifice in the old law was offered, and is still to be offered, to God?

A. For these four ends. First, for God's own honor and glory, by acknowledging his sovereignty, and paying him our homage. Secondly, to give God thanks for all his blessings. Thirdly, to beg pardon for our sins. Fourthly, to obtain grace and all blessings from his divine Majesty.

Q. Have the servants of God, from the beginning of the world, been always accustomed to honor him with sacrifices?

A. Yes, they have. Witness the sacrifice of Abel; Gen. iv. The sacrifice of Noah; Gen. viii. The sacrifice of Melchisedec; Gen. xiv. The sacrifices of Abraham; Gen. xv. et xxii. The sacrifices of Job, i. et xiii. And the many

different kinds of sacrifices prescribed in the law of Moses.

Q. How is a sacrifice, properly so called, distinguished from other oblations, viz.: Prayer, good works, and a contrite heart?

A. These want requisites, viz.: They are either spiritual oblations only, or are not offered only by a priest; nor is there any change to testify God's supreme dominion.

Q. How many kinds of sacrifice belonged to the old law?

A. Chiefly five: first, holocaust, where the whole was consumed or burnt, and thereby given fully to God without reserve, for the more perfect acknowledgment of his sovereignty. Secondly, propitiatory, or sin-offerings, for appeasing God's anger and remitting sin. Thirdly, eucharistic, for returning thanks. Fourthly, impetratory, for obtaining blessings; and fifthly, pacific, or peace-offerings, which were both eucharistic and propitiatory.

Q. Why are all those sacrifices now abolished?

A. Because, they were but figures of the sacrifice of Christ; and therefore, were to give place to his sacrifice, as being only figures of the truth.

Q. Were the sacrifices of the old law figures of the sacrifice of the new?

A. Yes, both of Christ's passion, and of the eucharist.

Q. What is the mass, and from whence is the word derived?

A. The mass, in one sense, may be called the liturgy of the Catholic Church; but, properly speaking, it is the sacrifice, or oblation of Christ's body and blood, under the appearance, or species, of bread and wine: and consists in the consecration of the bread and wine, into the body and blood of Christ; and the offering up of this same body and blood to God, by the ministry of the priest, for a perpetual memorial of Christ's sacrifice upon the cross. As to the word mass, some are of opinion that it comes from the Hebrew word *missach*, which signifies a voluntary offering; Deut. xvi. 10.

But others are of opinion, that it is derived from the Latin word, *missio*, or *missa*, that is, dismissal, or sending away; because the catechumens and others, were formerly dismissed, as not being permitted to be present at this sacrifice, only from the beginning till the offertory, and the gospel and sermon being ended, the deacon publicly said, *ite missa est*, go out all you who are infidels, catechumens, and penitents: for the mass of the faithful is now to begin. Hence, at the end of the mass, the words, *ite missa est*, are still retained, and now the meaning is, depart, for the mass is ended. But be this as it will, the name is of very ancient use in the Church, as appears from St. Ambrose, St. Leo, and St. Gregory.*

Q. How does the sacrifice of the mass differ from the sacrifice Christ made upon the cross?

A. There is no difference as to the host, or thing offered, nor as to the principal priest who offers; the chief offerer being Christ himself. The difference therefore is only in the manner of the offering, the one was bloody, the other unbloody; for in the sacrifice of the cross Christ really died, and therefore it was a bloody sacrifice; in the sacrifice of the mass, he only dies mystically, inasmuch as his death is represented in the consecrating apart the bread and wine, to denote the shedding of his sacred blood from his body at the time of his death, and therefore this is an unbloody sacrifice, and of course a commemorating sacrifice, which has all its virtue from the sacrifice of the cross.

Q. Is the sacrifice of the mass offered to saints?

A. No; only to God; the saints are only mentioned, to give praise, and thanksgiving to God for them, and that they may join in prayer with us, and for us.

Q. Is the mass a true and proper sacrifice?

A. Yes, it is.

Q. How can it be a true and proper sacrifice, since a true sacrifice requires a change, or mactation, or immolation, in the thing offered?

* St. Amb. L. 2, Epis. 14, ad sororem. St. Lev. Epis. 81, ad dioscoru. St. Greg. Hom. 6, in Evang.

now in the mass these things are not to be found.

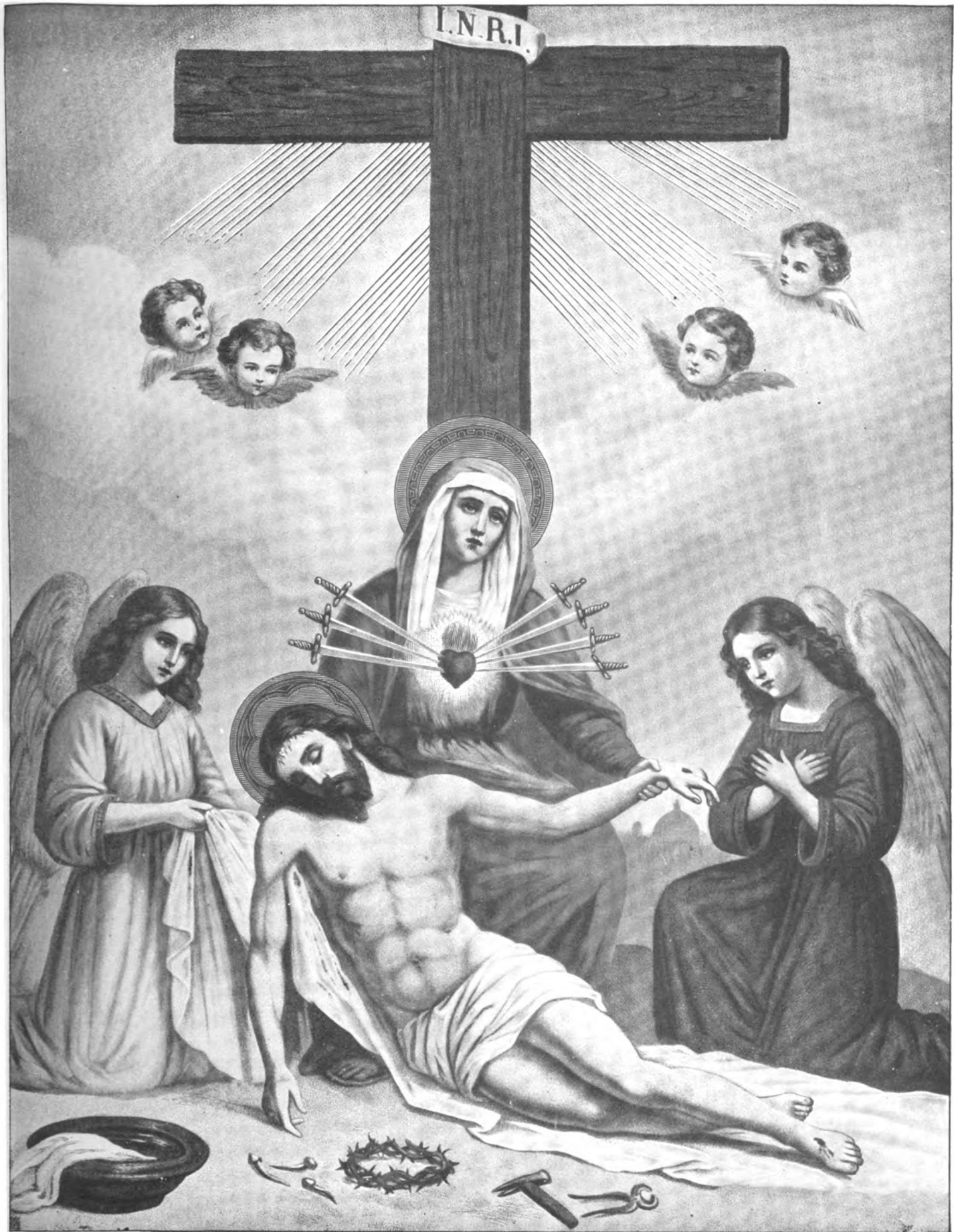
A. In bloody sacrifices a mactation, or slaying, was necessary, but not in others; Melchisedec's was a true and proper sacrifice, and so were the pacific sacrifices of the old law; however, in the sacrifice of the mass there is a real change, by the real conversion of the bread into his body, as also a mystical immolation or death; when the body and blood, are, as it were, separated by distinct consecrations.

Q. Have you any texts of Scripture for proof of the sacrifice of the mass?

A. Yes; besides many figures of this sacrifice in the Old Testament (of which the most evident is that of the bread and wine offered to Melchisedec, the priest of the most high God; according to whose order, Christ is said to be a priest for ever. Gen. xiv. 18. Psalm cx. And that as the holy fathers* take notice by reason of this new sacrifice of the eucharist) we have the prophecy of Malachi i. 10, 11, where God, rejecting the Jewish sacrifices, declares his acceptance of the sacrifice or pure offering, which should be made to him in every place among the Gentiles; which text the ancient fathers, both Greek and Latin, urge to show that the eucharist is a sacrifice. See St. Justin, St. Irenæus, St. Chrysostome, St. Augustine, etc.† In the New Testament St. Paul tells us, that under the new law we have an altar (and consequently a sacrifice) whereof they have no right to eat who serve the tabernacle, Heb. xiii. 10, that is, they who continue in the service of the old law. And in the 10th chapter of his 1st epistle to the Corinthians, from the 14th verse to the 21st, he makes a parallel between the partakers of the Christian sacrifice, and those who partake of the Jewish or heathenish victims, so as evidently to suppose, that the Christian table, which he mentions, verse 21, is an altar where Christ is mystically immolated, and afterwards eaten

* See St. Cypr. epist. 63. St. Chryst. Hom. 35. St. Jerom. epist. 126, ad Evan. St. Aug. Conc. 1, in Ps. 33. L. 15. de Civ. Dei., etc.

† St. Just. in Dial. cum Trypho. St. Irenæ. L. 4. C. 32. St. Chryst. in Ps. 92. St. Aug. L. 18. de Civ. Dei. C. 35.



THE DESCENT FROM THE CROSS.

Consider the sighs and tears of the Virgin Mother, with what pangs she embraced the bloody remains of her beloved Jesus. Here unite your tears with those of His disconsolate Mother. Reflect that your Jesus would not descend from the cross until He consummated the work of redemption, and that at His departure from as well as His entrance into the world He would be placed in the bosom of His beloved Mother. Hence learn constancy in your pious resolutions; cleave to the standard of the cross. Consider with what purity that soul should be adorned, which receives in the blessed Sacrament of the Eucharist Christ's most sacred Body and Blood.



VISION OF OUR LORD TO ST. FRANCIS OF ASSISI.

In the year 1221, while the saint was praying with fervent devotion, Jesus appeared to him and said : " Francis, demand what thou wilt for the salvation of nations."

by the faithful, as in the Jewish and heathenish sacrifices, the victim was first offered on the altar, and then eaten by the people. From whence the Apostle St. Paul infers, verse 16, that they who were partakers of this great sacrifice of the body and blood of Christ, ought not to be partakers with devils, by eating the meats sacrificed to idols. The sacrifice of the mass is also mentioned in the Acts of the Apostles, xiii. 2, where we read in the Protestant Testament, As they ministered to the Lord, and fasted, etc. In the Greek original it stands thus, As they were sacrificing (*Aeitourgountan*) to the Lord and fasting, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. Where the Greek word, which we have rendered in English, sacrificing, is the self same which to this day is used by the Greeks to express the sacrifice of the mass. Besides these arguments from Scripture, for the sacrifice offered to God in the blessed eucharist, we have the authority and perpetual tradition of the Catholic Church, from the days of the Apostles. Witness the most ancient liturgies of all churches and nations. Witness the manifold testimonies of councils, and fathers of all ages. Witness the frequent use in all Christian antiquity, of the names of altar, sacrifice, oblation, priest, etc. Witness, in fine, the universal consent of Christians of all denominations before Luther's time, in offering up the eucharist as a sacrifice; which is a matter of fact that cannot be contested.

Q. But does not St. Paul say, that Christ, by one offering, viz., that of the cross, hath perfected for ever them that are sanctified? Heb. x. 14. What room then can there be for the sacrifice of the mass?

A. What the Apostle says is certainly true, that the sacrifice of Christ upon the cross, is that one offering by which we are perfected for ever; because the whole world was redeemed by that one sacrifice, and all other means of our sanctification or salvation have their force and efficacy from that one offering: yet as that

one offering, by which Christ hath perfected for ever them that are sanctified, is no way injured, by his supplications, which as man he makes for us to his Father in heaven; where, as the same Apostle tells us, he ever liveth to make intercession for us, Heb. vii. 25, so neither is it any ways injured, but highly honored by the representing of the same offering to God in the sacrifice of the altar.

Q. But St. Paul tells us that Christ does not offer himself often, Heb. ix. 25. What say you to this?

A. St. Paul speaks there of his offering himself in a bloody manner by dying for the redemption of the world, which was to be but once. But though the price of our redemption was to be paid but once, yet the fruit of it was to be daily applied to our souls, by those means of grace which Christ has left in his Church; that is, by the sacraments, and sacrifice.

Q. Have you any thing more to allege for proof of the sacrifice of the mass?

A. Yes; we have the words of the institution, as they are related by St. Luke, xxii. 19, 20. This is my body which is given for you. This cup is the New Testament in my blood, which (cup) is shed for you. Now, since we really believe by the words of consecration, that the bread and wine are truly changed into the body and blood of Christ; and consequently, that our victim, which for us was immolated upon the cross, is in the mass exhibited, and presented to God. The mass therefore is properly an offering or sacrifice; and it is also a propitiatory sacrifice; for if the cup, viz.: The blood of Christ be shed for us, that is, for our sins, it must needs be propitiatory, at least by applying to us the fruit of the bloody sacrifice of the cross.

Q. But what need was there of the sacrifice of the mass, since we were fully redeemed by the sacrifice of the cross?

A. First, that we might have in the sacrifice of the mass, a standing memorial of the death of Christ. Secondly, that by the sacrifice of

the mass the fruit of his death might daily be applied to our souls. Thirdly, that his children might have, until the end of the world, an external sacrifice, in which they might join together in the outward worship of religion; as the servants of God had always done, from the beginning of the world. Fourthly, that in and by this sacrifice they might unite themselves daily with their high priest and victim Christ Jesus; and daily answer the four ends of sacrifice.

Q. What effects has the eucharist as a sacrifice?

A. The council of Trent* has defined that it is more than a sacrifice of praise, or a mere commemoration of Christ's passion, and that it is *latreuticum*, that is to say, by it we give to God divine honor; *eucharisticum*, that is, by it we give thanks to God, for his benefits and mercies bestowed upon us; *propitiatorium*, that is, by it we obtain pardon and remission of our sins; *impetratorium*, that is, by it we obtain new graces and blessings.

Q. Does it remit sin, or the pain due to sin, by way of satisfaction?

A. It is propitiatory, and satisfactory, by virtue of the divine institution; as to pain, both in this world, and purgatory, when it is applied with due dispositions, and according to the intention of the Church, it being the best of satisfactory or good works.

Q. Is the mass of a wicked priest, as valuable as that of a just one?

A. It has the same effect absolutely, because a wicked man offers in the person of Christ and the Church; yet the private devotion of the good priest may add to the efficacy in other respects.

Q. For whom is mass offered?

A. For all the faithful both living and dead, as also for all infidels, heretics, etc., that they may be converted; yet, their particular names are not to be mentioned in the mass.

Q. What advantage is the sacrifice of the mass to the living and the dead?

A. It procures to the living the merits and the

fruit of the sacrifice of the cross, that is, the grace we stand in need of, especially to those for whom it is said, and those who assist devoutly at it. As to the dead, it lessens their pains in purgatory, and hastens their deliverance out of it.*

Q. What means all the ceremonies of the mass, and how can additions be made to the sacrifice instituted by Christ?

A. They have a spiritual meaning and are instructive: they are added, some by Christ himself, others by the Apostles, others since by the Church, but are not essential, yet they cannot be omitted without a great sin. We shall explain these ceremonies hereafter.

Q. How ought persons to hear mass, and with what affection?

A. With great respect, devotion and attention, Jeremiah xviii. 10, and with that affection for which sacrifices were instituted, that is, with a devout acknowledgment of our duty to God; with an earnest desire to appease the wrath of God, which we have deserved for our sins; and also with thanksgiving to our blessed Saviour, that he has vouchsafed to leave to his Church his own precious body and blood, as a pledge of his love, to be offered up to his eternal Father by us, in testimony of the aforesaid acknowledgment, and as a means to appease his deserved anger.

Q. But what think you of those who, during the time of mass, instead of attending to this great sacrifice, suffer themselves to be carried away with willful distractions?

A. Such as these do not hear mass, that is they do not fulfill the Church precept, nor satisfy the obligation of the day, but rather mock God, whilst outwardly they pretend to honor him, when their heart is far from him. The like is to be said of those who in time of mass are laughing or talking, or who pass the greater part of the time in criminal amusements. These sort of persons must also answer for the scandal they give by their ill example, and for their hindering others from attending to their duty; as well

* Sess. xxii. Can. iii.

* St. Aug. l. 9, Confess. 2 Mach. xii. ver. 43, etc. Conc. Trid. Sess. xxii. Cp. ii. Can. iii.

as for their profaning these most sacred mysteries, by such an unchristian behavior at this holy time.

Q. Is it not a prejudice to the faithful, that mass is said in an unknown tongue?

A. No; for the mass contains only those prayers which the priest alone is commanded to say, as the mediator between God and his people. Neither are the people ignorant of what is said, since they have the mass expounded and Englished in their ordinary prayer book; and it is visible to any unprejudiced eye, that there is far more devotion among Catholics at mass, than there is at the Protestants' common prayer.

Q. Can you explain to me, by some example, how a person may devoutly and profitably assist at this sacrifice, though he be ignorant of the prayers which the priest is saying?

A. Yes, we can; for what do you think, if you, or any good Christian, had been present upon Mount Calvary, when Christ was offering himself upon the cross, a sacrifice for the sins of the whole world; would not the very sight of what was doing (provided that you had the same faith in Christ as you now have), have sufficed to excite in your soul most lively acts of the love of God, thanksgiving for so great a mercy, detestation for your sins, etc., though you could neither hear any word from the mouth of Christ your high priest, nor know in particular what passed in his soul? Just so in the mass, which is the same sacrifice as that which Christ offered upon the cross, because both the priest and the victim are the same. It is abundantly sufficient for the people's devotion, to be well instructed in what is then doing, and to excite in their souls suitable acts of adoration, praise, thanksgiving, repentance, etc., though they understand not the particular prayers used by the priest at that time. Besides, it is not necessary for the devout and profitable concurring in sacrifice offered to God, that the people should hear or recite the same prayers with the priest; nay, even the very seeing of him is more than what God was pleased to require in the old law. Hence we

find, that the whole multitude of the people were praying without, when Zachary went into the temple to burn incense. St. Luke i. 10. And it was expressly ordered that there should be no man in the tabernacle or temple, when the high priest went with the blood of the victims into the sanctuary, to make atonement. Leviticus xvi. 17.

Q. But does not St. Paul condemn the use of unknown tongues in the liturgy of the Church? 1 Corinthians xiv.

A. Whoever will but read that whole chapter with attention, will easily see, that St. Paul speaks not a word of the liturgy of the Church, but only reprehends the abuse of the gift of tongues, which some among the Corinthians were guilty of, who out of ostentation affected to make exhortations or extempore prayers in their assemblies, in languages utterly unknown, which, for want of an interpreter, could be of no edification to the rest of the faithful. But this is far from being the practice of the Catholic Church, where all exhortations, sermons and such like instructions, are made in the vulgar language, where there is no want of interpreters, since the people have the Church offices interpreted in their ordinary prayer books; and the pastors are commanded to explain often to them, particularly upon Sundays and holy-days,* the mysteries contained in the mass. Besides, after all, though the Latin be a dead language, yet, in the sense of St. Paul, it cannot be called an unknown tongue, since there is no language in Europe more universally understood, there being scarce a village without somebody who understands it.

Q. But why does the Church celebrate the mass in Latin, rather than in the vulgar language?

A. First, because it is her ancient language, used in all her sacred offices, even from the Apostles' days, throughout all the western parts of the world, and therefore the Church, who hates novelty, desires to celebrate her liturgy in the same language as the saints have done

* Conc. Trid. Sess. xxii. Cap. 8.

for so many ages. Secondly, for a greater uniformity in the public worship; that so a Catholic, in whatsoever country he chances to be, may still find the liturgy performed in the same manner, and in the same language, to which he is accustomed at home. Thirdly, to avoid the changes to which all vulgar languages, as we find by experience, are daily exposed. Nor is this method peculiar to the Catholic Church alone: for all the oriental schismatics, how different soever, use, in their liturgies, their ancient languages, which have long since ceased to be understood by the people; as we learn from Monsieur Renaudot, in his *Dissertation upon the Oriental Liturgies*, chap. vi. The Greeks say mass in the old Greek, of which the common people (as Mr. Brerewood, in his *Inquiries*, says) understand little or nothing. C. ii. p. 12. The Ethiopians and Armenians say mass in the old Ethiopian and Armenian tongue, which none but the learned understand. The Syrians, Indians, and Egyptians, say mass in Syriac, though Arabic is their vulgar language. The Muscovites say

mass in Greek, though it is not the language of the people, who speak nothing but a kind of Slavonian. So that those who declaim so violently against the Roman Catholic Church, for not having the public service in the vulgar tongues, have the universal practice of Christendom against them. And what is very remarkable, is, that the Protestants have furnished us with an excellent argument against themselves, for having the divine service celebrated in such a language as the people do not understand: for we read, in Dr. Heylin's *History of the Reformation*, p. 128, etc., that, in Queen Elizabeth's time, "The Irish Parliament passed an act for the uniformity of common prayer; with permission of saying the same in Latin, where the minister had not the knowledge of the English tongue. But for translating it into Irish, there was no care taken. The people are required by that statute, under severe penalties, to frequent their churches, and to be present at the reading the English liturgy, which they understood no more of than they do of the mass."





PENANCE * * * EXPOUNDED.

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Q. What is the signification of the word penance?

A. It is much the same with repentance; and, according to the Latin and Greek, is used to signify a change of the mind.

Q. What is the ecclesiastical use of the word?

A. It is sometimes taken for a certain virtue belonging to justice, and is a sincere grief for having offended God, with a firm purpose to offend him no more. Again, it is taken for a sacrament, which is a sorrow for sins committed after baptism, including confession, and a purpose of making satisfaction. So that it is a sacrament, whereby the sins we commit after baptism are forgiven us.

Q. When was this sacrament first instituted?

A. There was an intimation and promise of it, when our Saviour said, "Whatsoever you shall bind upon earth, shall be bound in heaven; and whatsoever you shall loose upon earth, shall be loosed in heaven." St. Matt. xviii. 18. Which promise was actually performed, after our Saviour's resurrection; when "he breathed upon his Apostles, and said to them, receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." St. John, xx. 22, 23

Q. How do you prove from hence that penance is a sacrament?

A. From the notion and definition of a sacrament, viz.: An outward and visible sign of inward grace, ordained by Jesus Christ. The outward or visible sign, is the sinner's confession, and the form of absolution pronounced by the priest; the inward grace is the remission of sins, promised by Jesus Christ. See St. John xx. 22, 23. The institution of Christ is gathered from the same place, and from St. Matt. xviii. 18.

Q. What is the matter and form of this sacrament?

A. The matter is twofold, viz.: Remote and immediate. The remote matter is sin, mortal and venial: the immediate are the acts of the penitent, viz.: Contrition, confession, and satisfaction. The form are the words of absolution.

Q. To what end is this sacrament instituted?

A. For the remission of sins committed after baptism.

Q. Is this sacrament necessary for salvation?

A. Yes, it is as necessary as baptism, in regard of those who fall into mortal sin after they are baptized.*

* St. Cypr. Ep. 57, ad Cornel. St. Chrys. L. 3, de Sacrad. St. Ambr. L. 1, de Pœnit. Cp. 2. St. Aug. Ep. 288, ad Honorat. Con. Trid. Sess. vi. C. xiv.

Q. Are not the words importing a power of forgiving and retaining sin, sufficiently verified by the power given to the Apostles to preach the gospel?

A. This indeed the Calvinists pretend, but falsely, there being two distinct ceremonies instituted for that purpose, viz.: Baptism, and penance, as the fathers expressly affirm, besides preaching. See St. Ambrose, in his book of Penance.

Q. What differences are observable between baptism and penance?

A. In baptism, sin is forgiven, by a true contrition, as a necessary preparation in the adult. It requires not confession: it remits the whole pain due to sin: it absolves not juridically: it gives a character, and cannot be repeated. It is absolutely necessary to infants; and to adults, at least in desire, if otherwise not obtainable. As for penance, jurisdiction is necessary: it requires certain dispositions, viz.: A sorrow and purpose to sin no more: it may be repeated: it requires confession, but it does not remit all the pain due to sin: lastly, it requires satisfaction.

Q. What is it to forgive sin?

A. It is to pronounce the words of absolution ministerially, under Christ, the principal cause. So that we do not believe that man can forgive sins by his own power, as no man, by his own power, can raise the dead to life: because both the one and the other equally belong to the power of God. But as God has sometimes made man his instrument in raising the dead to life, so we believe that he has been pleased to appoint that his ministers should, in virtue of his commission, as his instruments, and by his power, absolve repenting sinners. And this is what the Protestants pretend to believe, as well as we; for we find in their common prayer book, in the order for the visitation of the sick, where they prescribe a form of absolution, the same in substance as that used in the Catholic Church: which is as follows: Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly

repent, and believe in him, of his great mercy forgive thee thine offences: and, by his authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Q. What is it to retain sins?

A. It is to refuse or defer absolution for sin, or to inflict penalties for sin.

Q. Pray tell me in what cases is a confessor to refuse or defer absolution.

A. The rule of the Church is to defer absolution (excepting the case of necessity) to those of whose disposition the confessor has just cause to doubt; and to refuse or deny absolution to those who are certainly indisposed for it; which is the case of all such as refuse to forgive their enemies, or to restore ill-gotten goods, or to forsake the habits or immediate occasions of sin; or, in a word, to comply with any part of their duty, to which they are obliged under mortal sin.*

Q. What is contrition, and why so called?

A. It is an inward sorrow of the mind, for having offended so good a God, with a firm purpose not to offend him any more. It is so called, because the word contrition signifies a bruising, or breaking a thing into pieces, which is metaphorically applied to the heart, which is as it were bruised and broken by grief.

Q. How many sorts of contrition are there?

A. Two; perfect and imperfect.

Q. What is perfect contrition?

A. It is a hearty sorrow for having offended God, including a love of God above all things, as he is good in himself.

Q. What is imperfect contrition?

A. It is a sorrow for having offended God, upon account of the pains of hell, the turpitude of sin, or some other imperfect, but supernatural motive.

Q. By what name do you call imperfect contrition, and how does it differ from perfect contrition?

A. It is called attrition. Now, as to the difference, they differ in their motive. The motive

* See Rit. Rom. de Sacram. Pœni et Dœrt. Inn. II contr. 65. Prop. 1679. Conc. Trid. Sess. xiv, Cap. 4.

of perfect contrition is God, as he is good in himself. The motive of attrition is fear of punishment, etc. Yet here also the motive must be supernatural, and the sorrow must proceed from actual grace. Again, they differ in their effects. The first is capable to justify a person without the sacrament of penance, who has a desire, but not the opportunity of a confessor. The second only disposes a person for justification in the sacrament.

Q. When are we obliged to make an act of contrition?

A. Chiefly upon the following occasions, viz.: In danger of death: again, as often as we receive any of the sacraments, if we have not the convenience of confessing.

Q. Are we obliged to make so many distinct acts of contrition, according to the number of our sins?

A. No; one true act of contrition extends to all, yet a diligent examen of every sin, is to be premised before we make our confession.

Q. What is confession, and how many sorts are there?

A. Confession in general, is a declaration of a person's sins, which may be either general, or particular, public, or private, to God, or to man, by way of advice, or sacramental.

Q. What is sacramental confession?

A. It is an accusation of our sins to a proper priest; that is to say, to a priest who is approved of by the bishop, etc., in order to receive absolution.

Q. Can you bring any Scripture, which recommends the confession of our sins to the ministers of God, and can you prove it to be commanded by Christ?

A. In the first place, I can produce the precept of God in the Old Testament, where he expressly commands, that when a man or woman, shall commit any sin, that men commit, to do a trespass against the Lord, and that person be guilty, then they shall confess their sins, which they have done, etc.; Numbers v. 6, 7. Secondly, the example of the people; who hearkened to the preaching of St. John the Baptist, who were baptized by him, confessing

their sins; St. Matt. iii. 6. Thirdly, the command of St. James, confess your sins one to another, chapter v. verse 16, that is, to the priests of the Church. Fourthly, the practice of the first Christians, many that believed came, and confessed, and declared their deeds, Acts. xix. 18. Now, as to the command of Christ, for the confession of our sins to his ministers; I prove it from the commission which he gave to them, when he said to his Apostles, receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven; and whose sins you shall retain, they are retained; St. John xx. ver. 22, 23. Here he gave them, and their successors, viz.: The bishops and priests of his Church, commission or power to remit sin. Again, the Apostles and their successors, were made spiritual judges, by Christ our Lord, and had a power from him to bind and loose from sin, as we read in the 18th chapter of St. Matthew, verse 18. Amen, I say to you, whatsoever you shall bind on earth, shall be bound in heaven, and whatsoever you shall loose on earth shall be loosed in heaven. Here he made them judges and physicians of our souls: therefore it follows, by a necessary consequence, that the laity were obliged to confess their sins to them: for how could they exercise this power, and pronounce sentence, unless they first knew the state of the sinner's conscience, neither could they prescribe such remedies, and give such advice as was necessary for the penitent's cure, or amendment, unless they first knew the particular qualities and condition of the several sins the penitent commits, which cannot be without confession; so that we conclude with St. Augustine, that to pretend that it is enough to confess to God alone, is making void the power of the keys given to the Church, that is, contradicting the gospel, and making void the commission of Christ. Hom. xlix.; St. Matt. xvi. 19.

Q. Are Christians obliged to confess all their sins?

A. Yes; all mortal sins that can be remembered after a diligent examen. Moreover, the

penitent is to declare their number, species, and circumstances; not only the circumstances as alter the kind or nature of the sin, but also according to some divines, such as very much aggravate the guilt. Now, as to venial sins, there is no strict obligation to confess them; but if it be doubtful whether the sin be mortal or venial, he is to confess it under that doubt.

Q. By what rule shall a person be able to know whether his sins are mortal or venial?

A. All those sins are to be esteemed mortal, which the word of God represents to us as hateful to God, against which it pronounces a wo, or of which it declares, that such as do those things shall not enter into the kingdom of heaven. Of these we have many instances, both in the Old and New Testament. See Isaiah v. Ezek. xviii. Romans i. 29, 30, 31. 1 Cor. vi. 9, 10. Galatians v. 19, 20, 21. Ephesians v. 5. Apoc. xxi. 8.

Q. In what cases is confession sacrilegious and void?

A. If any mortal sin is wilfully omitted, or a diligent examen neglected, either as to number or species of the sins, or for want of a true sorrow for sin, or a firm purpose of amendment. The confession is also invalid, if the priest to whom he made it, has not the necessary faculties and approbation. But, in case the penitent omits any sin, after a diligent examen, the confession is valid; however, if afterwards he calls to mind any sin he omitted, he is to confess it; if he remembers it before communion, it ought to be confessed before he goes to communion; if he remember it after communion, he must confess it in his next confession.

Q. Is it a great sin to conceal, through shame or fear, any moral sin in confession?

A. Yes; it is a grievous sin, because it is lying to the Holy Ghost, for which Annanias and Saphira were struck dead, by a just judgment of God; Acts v. James ii. 10. It is acting deceitfully with God, and that in a matter of the utmost consequence. It is a sacrilege, as being an abuse of the sacrament of penance, and is generally followed by another great

sacrilege, in receiving unworthily the body and blood of Christ. And what is still more dreadful, such sinners seldom stop at the first bad confession, and communion but usually go on for a long time in these sins, and very often die in them. But, it is not only a great crime, but also, a great folly and madness to conceal one's sins, in confession; because, such offenders know very well that these sins must be confessed, or that they must burn for ever in the flames of hell for them; and they cannot be ignorant, that these bad confessions, do but increase their burden, by adding to it the dreadful guilt of repeated sacrileges, which they will have far more difficulty of confessing, than these very sins of which they are now so much ashamed.

Q. But suppose the sinner has been so unfortunate as to make a bad confession, or perhaps a great many bad confessions; what must he do to repair this fault, and to reinstate himself in God's grace?

A. He must apply himself to God, by hearty prayer for his grace and mercy; and so prepare himself to make a general confession of all his sins, at least from the time he first made a bad confession; because, all the confessions he has made, since he began to conceal his sins, were all sacrilegious; and consequently, null and void; and therefore, must be all repeated again.

Q. What observation do you make concerning the secrecy of confession, both in regard of the penitent and the confessor?

A. In the first place, there is no obligation of a public confession of private sins. Again, we are not to discover other person's sins, but only our own. As to the confessor, he is obliged to perpetual secrecy, both by the law of nature, the law of God, and his Church; so that whatever is declared in confession, the confessor can never discover it, either directly, or indirectly, to any one, upon any account whatsoever; nay, not even to save his own life.* The violation of this secrecy, is punished with deposition and perpetual penance.

* See Decree. Inno. xi. 1682.

Q. Tell me now in short, how many, and what are the conditions necessary for the worthy receiving the sacrament of penance?

A. There are five; first, to examine our consciences. Secondly, to conceive a hatred and detestation against sin, and a sorrow for having fallen into it, and incurred the displeasure and wrath of God. Thirdly, to make a firm resolution of sinning no more. Fourthly, to make a good confession of all our sins to a priest, who is approved by the Church. Fifthly, a resolution of making satisfaction to God and our neighbor, according to our ability.

Q. Who is the proper minister of penance, and qualified to hear confessions?

A. Only those, who are lawfully ordained to offer up the sacrifice of the mass, and have priest's orders.

Q. Has every priest power to absolve from sin?

A. In answer to this, we are to observe, that there are two powers a priest is endowed with. One is a power of binding and loosing the soul, called the power of order: the other is a power, of exercising the power of binding and loosing, and is called the power of jurisdiction. The first power is given when a priest is ordained, and made capable of absolving: the other a priest does not receive, until subjects are allotted him, on whom he is to exercise that power, which is conferred upon him by the pope, bishop, or other prelates, who have jurisdiction. So that every priest has not the power of jurisdiction, and by consequence, every priest cannot absolve from sin. How much therefore does it behove all penitents, to be very careful to make use of a priest who has the power of jurisdiction, that is, of one who is rightly approved; because, if they confess to one who is not approved of by the bishop of the place, their confession is null, and the priest's absolution is of no force or value. As to what may be objected, that there are some priests who are exempt from the power and jurisdiction of the bishop, as having faculties from the superior of their own order, by virtue, of a privilege

granted to them by the pope: to this I answer, that there are no such privileges and exemptions now in England; for all such privileges and exemptions which have formerly been granted, are all recalled by Innocent the XII's decree, in the year 1695, as also by the decree of Benedict XIV, in the year 1745,* which expressly obliges all regular priests, of what denomination soever here in England, to a strict submission and obedience to the bishops, in respect to the jurisdiction, or power of administering the sacraments.

Q. What is the form of absolution?

A. Our Lord Jesus Christ absolve thee, and I, by his authority, absolve thee, as far as I have power, and thou standest in need, from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Q. What is satisfaction?

A. It is doing what is sufficient, or what is required from a person, for the injury he does to another.

Q. What is sacramental satisfaction?

A. It is undergoing the penalty imposed by the priest, towards repairing the injury done to God's honor, and redeem the temporal pain due to sin.

Q. Which are the penalties whereby we may satisfy for sin?

A. In the first place, all calamities human life is subject to, when they are willingly embraced for that purpose. Again, fasting, prayer, and alms, with all other pious works.

Q. In what manner do we repair God's honor, by the aforesaid pains, and why?

A. They are all recommended, and commanded in the Scriptures, by Almighty God. We are to submit with patience to all temporal calamities in compliance with Divine Providence. By prayer, we submit our soul, and regulate all its faculties to the divine will. By fasting, we punish the body for committing excesses. By alms, we satisfy for the ill use we make of the goods of fortune. For as all sins are

* See Innocent XII, decree in Mr. Dodd's Church History of England, volume 3; page 528.

committed against God, our neighbour, and ourselves; so all duties to God are contained under prayer, both internal and external; duties toward our neighbor, as acts of fraternal love, etc., are contained under alms. Duties toward ourselves, as mortification and the like, are contained under fasting.

Q. Whence have priests the power of imposing penalties or satisfactory works?

A. From Christ, who gave them power of binding and loosing, both from sins and the penalties due to sin; as in temporal tribunals, the power that frees from death, extends to assign, or pardon punishment, proper to reform the offender.

Q. Which are the chief properties of the penalty imposed?

A. They satisfy for the temporal pain, and ought to be medicinal, that is, proper to reform the sinner.

Q. Is satisfaction an essential part of the sacrament of penance?

A. An intention of satisfaction is essential, but actual satisfaction, belongs only to the integrity of the sacrament; for the absolution is valid, before the satisfaction is performed; though in some cases it is requisite that satisfaction precede absolution.

Q. This doctrine of satisfaction supposes a false thing, viz.: That some pain is due to sin after the fault is pardoned.

A. Divines distinguish between eternal pain and temporal pain; the eternal pain is forgiven, but the temporal pain commonly remains, as it appears both from the necessity of the thing, the instance of David, who was punished by the death of his children, after his sins were forgiven; 2 Kings xii, and other instances of temporal calamities, inflicted for offences though pardoned. And this method of temporal pain is the foundation of our faith as to sacramental satisfaction, indulgences, purgatory and prayer for the dead.

Q. Can one person satisfy for another?

A. Yes; it is defined by the Church, and appears in the prayers of persons, etc. Yet

medicinal satisfaction is personal, and cannot be communicated to another.

Q. What is an indulgence?

A. It is a remission of the temporal punishment due to sins, after the sins themselves, as to the guilt and the eternal punishment, are forgiven by the sacrament of penance, or perfect contrition. Hence nothing can be more grossly misrepresented than indulgences are by our adversaries; for the generality of Protestants imagine that an indulgence is a leave to commit sin, or at least, that it is a pardon for sins to come; whereas it is no such thing. For we believe there is no power in heaven or earth that can give leave to commit sin; and consequently there is no giving pardon beforehand for sins to come.

Q. How do you prove that the Church has received a power from Christ to grant indulgences, that is, to discharge a penitent sinner from the debt of the temporal punishment which remains due to sins?

A. I prove it from the promise which Christ made to St. Peter, I will give unto thee the keys of the kingdom of heaven: St. Matt. xvi. 13. And whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven.* Which promise made without any exception, reservation, or limitation, must needs imply a power of loosing all such bonds as might otherwise hinder, or retard a Christian soul from entering heaven.

Q. How does an indulgence take off the obligation of personal satisfaction?

A. It takes off the penal but not the medicinal part.

Q. Do indulgences for the dead remit the pains in purgatory?

A. Not by way of absolution or jurisdiction, but only by way of prayer, or suffrage accepted by God.†

Q. What dispositions are required to gain an indulgence?

* See Conc. Trid. Sess. xxv. Decree de Indul.

† See Bellar. L. 2. de purga.

A. The person must be in the state of grace, confess, and communicate, and perform the things required while he is in the state of grace.

Q. What is a plenary indulgence?

A. If duly obtained, it is a remission of all the temporal punishment due to past sins.

Q. What is a particular indulgence?

A. It is a remission of part of the temporal punishment due to sin.

Q. I suppose this is meant by an indulgence of seven, ten, twenty, thirty, or forty days or years. But I comprehend not the meaning of this calculation.

A. According to the ancient canons and discipline of the Church, temporal punishments of such a number of days or years, were decreed for certain sins: and when there was sufficient reason to shorten the time, it was called an indulgence.

Q. But these canons being no longer in force, I do not see what can be the present meaning of an indulgence, for so many days or years. If a sinner is obliged no longer to those punishments, he is free, and stands not in need of an indulgence.

A. Though those canons are not in force, the law of God is still in force, which requires temporal punishment for sin,* and the Church by the power it has, relaxes as much punishment as was formerly inflicted by the ancient canons.

Q. Has not Christ abundantly satisfied, both for sin, and the punishment due to it, both temporal and eternal? Can the Church dispose of the merits and satisfaction of Christ?

A. Christ has abundantly satisfied and laid up the treasure for that purpose, but the remedy is to be applied accordingly as he has ordered. It is applied by the sacraments, and good works for the remission of sin; it is applied by indulgences for the remission of temporal punishment, as there shall be found just occasion.

Q. What is a jubilee?

A. It is a solemn plenary indulgence, accom-

panied with certain privileges, relating to censures and dispensations, granted to the inferior pastors of the Church by the supreme pastor, and specified in his bulls, or orders directed to them for that purpose; and it is so called from the resemblance it bears with the jubilee year in the old law (which was a year of remission, in which bondsmen were restored to liberty, and every one returned to his possession); Levit. xxv. 27. But according to some it is so called from the Latin word *jubilatio*, which signifies joy or exultation, because it causes a spiritual joy in the souls of all who are made partakers thereof: it is granted every twenty-fifth year, as also upon other extraordinary occasions, to such as being truly penitent, shall worthily receive the blessed sacrament, and perform the other conditions of fasting, alms, and prayer, usually prescribed at such times.

Q. What are the fruits or effects, which usually are seen among Catholics at the time of a jubilee?

A. At that time the Church most pressingly invites all sinners to return to God with their whole hearts, and encourages them by setting open her spiritual treasure in their favor; so that the most usual effects of a jubilee are the conversions of great numbers of sinners, and the multiplying of all sorts of good works among the faithful. So far it is from being true, that indulgences are an encouragement to sin, or an occasion of a neglect of good works, as our adversaries unjustly object.

Q. What is irregularity?

A. It is a disability of becoming a cleric, or exercising clerical functions, occasioned either by nature, or personal faults, ordained by the law, for the greater honor of God, and the sacred function.

Q. How many defects render persons irregular?

A. Chiefly seven, viz.: Of the mind, as gross ignorance, etc., of the body, as eunuch, deformity, etc. Birth, as bastards, etc. Servitude, as slaves, etc. Want of age, required by the council of Trent. Again, bigamy, want of

* See Bellar. L. i. de Indulg.

lenity, as murderers, hangmen, butchers, judges, and witnesses, in case of death, etc.

Q. What criminal defects render persons irregular?

A. Chiefly five, viz.: Re-baptizing; receiving or exercising spiritual functions, contrary to the canons; heresy; all concerned in murder, or voluntary mutilation; and an infamous life.

Q. Does irregularity annul ordination?

A. No; it only renders the receiving and exercise unlawful and sinful.

Q. How prove you that there is a power in the Church of excommunicating?

A. First, from the power of the keys; also from the eighteenth chapter of St. Matthew, where it is said, If he will not hear the Church, let him be to thee as a heathen and a publican, ver. 17. And from the 2d epistle of St. John, where he says, Receive him not into the house, nor say unto him, peace be to you, ver. 10. And likewise from the 1st epistle of St. Paul to the Corinthians, 5th chapter, With such a one do not so much as eat, ver. 11, and in the same chapter, Deliver such a one over to Satan, ver. 5.

EXTREME UNCTION EXPOUNDED.

Q. What is extreme unction, and why so called?

A. It is anointing the sick by a priest, under a certain form of words. It is called extreme, because it is applied only to dying persons, and with respect to former unctions, as in baptism, confirmation, etc., it is the last.

Q. How do you prove that this anointing of the sick is a sacrament? when, and by whom, was it instituted?

A. Because it is an outward sign of an inward and spiritual grace. The anointing, together with the prayers that accompany it, are the outward sign; the inward grace is the forgiveness of sins, promised in these words of St. James, If he be in sins, they shall be forgiven him, chap. v. ver. 15. It is uncertain when this sacrament was instituted. But the council of Trent* has declared, that it was instituted by Christ, and promulgated by St. James, in the 5th chapter of his epistle, where it is commanded, Is any one sick among you, let him call for the priests of the Church, and let them pray over him, anointing him with oil, in the name of the Lord: and the prayer of faith shall save the sick man, and the Lord shall ease him; and if he be in

sins, they shall be forgiven him, ver. 14, 15. It is also intimated by St. Mark, in the 6th chapter, where it is said, the Apostles anointed with oil many that were sick, ver. 13.

Q. What is the matter and form of this sacrament, who is the minister of it, and is it necessary for salvation?

A. The immediate matter is oil of olives, blessed by a bishop, as the council of Trent* declares. The form are these words: "By this holy unction, and his own most tender mercy, may the Lord pardon thee whatsoever sins thou hast committed by thy sight, by thy hearing," and so of the other senses. The only minister is a bishop or priest. And though the sacrament is not absolutely necessary, yet it is necessary, both by divine and ecclesiastical law. All these points are declared by the words of St. James, above quoted.

Q. Who may receive this sacrament?

A. Only adult persons, and such as are in danger of death, by sickness, or by wounds; but not infants, and such as are fools, and always mad. Some divines say, children of seven years of age may receive it, being capable of venial sin, though they never communicated.

* Sess. xiv. Can. 1. de Extr. Unct. et Can. iii.

* See Sess. xiv. de Inst. Sacra. Extr. Unct. Can. 1.

Q. Are persons to be anointed before a battle, or persons condemned, or in a shipwreck?

A. No.

Q. When ought this sacrament to be given?

A. In every sickness, where there is danger of death: but it is to be observed, that we ought not to defer it till the last hour, or agony of death; because it is much more profitable for the sick person to receive it whilst he has leisure, reason, and memory, to prepare himself for it.

Q. How ought a person to prepare himself for this sacrament?

A. If he be in mortal sin, he must clear his conscience, by a true and sincere confession. He ought also to make an act of contrition, at the time he receives it, and to beg of God to forgive him the sins which he has committed, by every organ or part that is anointed.

Q. But suppose he has lost his speech, and therefore cannot confess his sins; what ought he then to do?

A. In that case, he must make an act of contrition, or sorrow for his sins, and give signs, that he has a desire to obtain the forgiveness of them, and to receive the extreme unction.

Q. Can this sacrament be given to persons out of their senses?

A. Yes; if they desired it before, or very probably would have desired it.

Q. What parts are to be anointed?

A. The eyes, ears, nose, lips, hands and feet, and in some cases the reins, but not in women. When any member is wanting, the nearest part is to be anointed.

Q. What are the effects of this sacrament?

A. First, it remits all venial sins, and mortal sins forgotten: secondly, it remits something of the debt of punishment due to past sins: thirdly, it heals the soul of her infirmity and weakness, and a certain propension to sin, contracted by former sins, which are apt to remain in the soul, as the unhappy relics of sin: fourthly, it gives strength and grace to the soul, to bear with patience the pains and illness of the body, and it arms her against the temptations of her spiritual enemies: fifthly, it restores corporal health, if God sees it expedient for the good of the soul.

Q. Can the same person receive this sacrament more than once?

A. Yes; but not in the same illness, unless it should be of long continuance, and that the state of the sick person should be changed, so as to recover out of danger, and then fall into the like case.

HOLY ORDERS EXPOUNDED.

Q. What is holy order?

A. It is a sacrament by which the ministers of Christ are consecrated for their sacred functions, and receive grace to discharge them well.

Q. How do you prove that holy orders are a sacrament?

A. Because they are a visible sign, instituted by Christ to confer grace. The outward and visible sign is found in the imposition of the bishop's hands, and prayer. Acts vi. 6. et xiii. 3. After which manner we find the seven deacons were ordained; as also St. Paul and

St. Barnabas. The invisible grace conferred by this imposition of hands, is attested by St. Paul, in his second epistle to Timothy, where he says, Stir up the grace of God, which is in thee, by the imposition of my hands, chap. i. 6. Hence it is evident, that this sacrament was instituted by Christ; for the apostles, of themselves, could not annex the gift of grace to any outward sign or ceremony.

Q. When did Christ institute this sacrament?

A. At his last supper, when he said to his apostles, Do this in remembrance of me. St.

Luke xxii. 19. And after his resurrection, he confirmed it with a new power, when, breathing on them, he said, Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained. St. John xx. 22, 23. These two powers being the essential parts of priesthood, viz.: To concentrate and offer the unbloody sacrifice of his body and blood, and to forgive sins.

Q. Who is the minister of this sacrament?

A. A bishop only, as it is defined in the council of Trent.* Hence it says, confirming and ordaining is not common to priests. Titus i. 5.

Q. Can any bishop confer orders?

A. Heretics and schismatics may validly, but not lawfully, ordain; yet, by the decree of the council of Trent, no alien bishop can ordain priests, without dismissory letters from the proper bishop.

Q. To whom does the right of mission, vocation, and election, of the ministry, belong?

A. To the pastors of the church, viz.: The bishops and the pope.

Q. But suppose some should pretend, as the first reformers did, to an extraordinary calling or mission.

A. Let them prove their extraordinary mission from God, by some miracles or the like, and then they say something to the purpose.

Q. Is it not lawful for any one to take upon him priestly power, without the ordination of the Catholic Church?

A. No, it is not; because it is usurping a power, which no ways belongs to them; which we find has been severely chastised by Almighty God, in the person of Ozias, as also in the persons of Core, Dathan, and Abiram; 2 Paral. xxvi. 19; Numb. xvi. 32, etc.

Q. What need is there for ordaining those who have already the spirit of God in them, viz.: The inward unction of the Holy Ghost, which of itself sufficiently authorizes any one to administer and preach the word of God without any further ceremony?

* Sess. xxiii. Can. vii.

A. This doctrine was unheard of in the Church, whilst it was governed by the Apostles; for, in those times, we read, that bishops, priests, and deacons, were constantly ordained by the imposition of hands; nor was it lawful for any one to presume to preach, and administer the sacraments, unless he were first so ordained, and sent by the lawful pastors of the Church. Acts xiv. 23; 1 Tim. iv. 14. Nay, even St. Paul and St. Barnabas, though they were immediately called to the apostleship by God himself, as the Scripture testifies; yet we see they were afterwards ordained with the usual ceremony of laying on hands. Acts ix. 15; Acts xiii. 2. This extraordinary example, recorded in holy writ is a most convincing proof that ordination is indispensably necessary, to all who enter into the sacred ministry, since St. Paul himself was not excepted, who, if he had not been ordained, had not partaken of the priesthood. It is therefore a high and sacrilegious presumption, for any man to take upon him to preach the gospel, to administer the sacraments, and have the care of souls; unless he is first ordained, and sent by those who were ordained, by lawful pastors in the Church, before him, according to the sacrament which Christ has instituted for that purpose, verily, verily, I say unto you, he that entereth not by the door, into the sheepfold, but climbeth up some other way, the same is a thief and a robber. St. John x. 1. Now it is evident, that none but the bishops and priests of the Catholic Church derived their ordination and mission from the Apostles; and that the pastors of all other churches have climbed up into the fold by another way.

Q. What and how many are the conditions necessary for him who is to receive holy orders?

A. There are five principal ones.

Q. Which is the first?

A. That he be called by God, as Aaron was. 1 Heb. v. 4. So that he must not choose this holy state, of his own head.

Q. How shall a person know whether he be called by God?

A. If he has the conditions we are going to speak of; and if his spiritual director, after a due trial, counsels or advises him to it, then he may well presume he is called by God: yet, after all, he ought to fear and tremble; for Judas, though he was called by God himself, was miserably lost. St. Matthew x. 4; John xvii. 12.

Q. Is it not sufficient that he has a great desire to be of the Church, and that his parents design him for it?

A. No; for it often happens that this great desire comes not from God, but either from the love of idleness and ease, or from an expectation of gaining honor and esteem in the world, or from some other disorderly passion, which deserves the curse of God. As for parents, they are often as worldly and as vain as their children; moreover, they are commonly ignorant of the obligations of a churchman, and of the dangers of this high calling; so that, as our Saviour said to the children of Zebedee and their mother, they know not what they ask. St. Matt. xx. 22.

Q. What is the second condition?

A. A resolution and sincere desire of spending his health and life, in promoting the glory of God, and in working out his own salvation, and that of his neighbors.

Q. What is the third condition?

A. An honest, virtuous, and exemplary life.*

Q. What is the fourth condition?

A. He must be free even from all hidden mortal sins, at least for a long time before he receives this sacrament, and be in love and peace with God and man; for it is to the ministers of the Church, God spoke, saying, Be ye clean, who carry the vessels of the Lord. Levit. xxi. 8.

Q. What is the fifth condition?

A. A learning and knowledge enough to instruct and guide others, both by word and example, according to the law of God and his Church; for God warns the ignorant, saying, Because thou hast rejected knowledge, I will also reject thee, that thou shalt not be a priest

* See Conc. Trid. Sess. xxiii. Cap. xii.

to me. Ose. iv. 6. And it is to the ministers of the Church Christ says, You are the light of the world. Let your light shine before men, that they may see your good works, and glorify your Father who is in heaven. St. Matt. v. 13, 14. See the epistle of Pope Benedict, Dec. 14, 1740.

Q. Which are the virtues that are most requisite in those persons who aspire to the ecclesiastical state?

A. The spirit or love of prayer, chastity, temperance, prudence, humility, contempt of the world, patience in adversity, fortitude, or strength of mind, love of retirement, to be laborious, and given to study. 1 Timothy iii.; 12 Timothy iii.

Q. What persons are incapable of receiving holy orders?

A. All those who are not baptized, all hermaphrodites, and all women. I permit not a woman to teach, says St. Paul, 1 Tim. ii. 12; 1 Cor. xiv. 34. Hence the Pepusiani, who ordained women, were declared heretics, as St. Epiphanius gives an account.

Q. How many orders are there?

A. Only one total, but seven partial, which makes but one sacrament of ordination; for they have all a reference to, and are included in, priesthood.

Q. How are they called?

A. Priest, deacon, sub-deacon, acolyth, exorcist, lector, and porter.

Q. Why are not bishops reckoned among the rest?

A. If you reckon episcopacy, then indeed there are eight orders; but commonly it is not named with the rest, because it is an eminent degree, which surpasseth them all, as being the source from whence all the rest are derived; for they all proceed from it, and end in it; and as, in a kingdom, the king is not reckoned in the number of the officers that govern under him, because his power is transcendent, and runs through all the magistrates of the kingdom; so, in like manner, the bishop is not ordinarily reckoned in the number of the other orders, for

he is in his Church, as the king in his kingdom, the prince and head of all ecclesiastical hierarchy, or holy principality.

Q. What is the respective function of each order?

A. The office or function of a priest is to consecrate, or offer sacrifice, to forgive sins, administer the sacraments, and preach God's word, etc. A deacon is to assist the bishop or priest in the sacrifice of the mass, to read the gospel, etc. A sub-deacon offers the sacred vessels to the deacon, and reads the epistle, etc. An acolyth prepares the cruets, and carries the lights, etc. An exorcist reads the exorcisms, to expel the devil, etc. A lector reads the prophecies, etc. A porter takes care to admit none but the faithful into the Church, and keeps the Church decent.

Q. Why are some orders called lesser, others greater? and which be they?

A. The greater orders are priesthood, deacon, and sub-deacon: and they are so called, because they regard the sacrifice immediately; the others lesser, because more remotely.

Q. Are all the orders called holy?

A. No; only the greater, for the reason given.

Q. What is a hierarchy?

A. It is a holy government of sacred min-

isters, viz.: Bishops, priests and ministers, instituted by Christ, for the sanctification of mankind.*

Q. Are the ministers all equal?

A. No; the pope is by divine right the head, and bishops are by divine right above priests, both by the power of order and jurisdiction; that is, a bishop can ordain, and confirm, and demand obedience over priests. See St. Matt. xvi. 18, 19; St. John xxi. 15; St. Luke xxii. Philipp. i. 1; 1 Tim. iii. 2; Tit. i. 7; Acts xx. 28.

Q. Does not St. Hierome say, that bishops and priests are the same?

A. No; on the contrary, he expressly says, priests cannot ordain: indeed he says, in the beginning they were promiscuously styled presbyters, or seniors, in the Scriptures; and moreover, that simple priests had a share in jurisdiction; but not that simple priests could claim jurisdiction, by divine right. Hence, the Arians were declared heretics, for making priests and bishops equal.

Q. What is the proper function of a bishop?

A. To govern in chief; to chastise the wicked and disobedient, by excommunicating them; to preach and exhort; to administer the sacraments of confirmation, and holy orders.

MATRIMONY EXPOUNDED.

Q. What is matrimony?

A. It is a lawful contract between a man and a woman, whereby they deliver up a right to each other's bodies, in order to propagate their species.

Q. When was this contract first instituted?

A. It was first instituted by Almighty God, between our first parents in the earthly paradise, Gen. ii. And this institution was confirmed by Jesus Christ, in the New Testament, where he says, What God hath joined together, let no man put asunder, St. Matt. xix. 4, 5, 6. And our blessed Saviour, in order to show that this

state is holy, and not to be condemned, or despised, was pleased to honor it with his first miracle wrought at the marriage of Cana in Galilee; St. John ii.

Q. For what end was matrimony instituted?

A. For the procreation of children, which may serve God here, and people heaven hereafter; as also for a remedy against concupiscence: and for the benefit of conjugal society, that man and wife may mutually help one another, and contribute to one another's salvation.

Q. Is matrimony a sacrament?

* Conc. Trid. Sess. xxiii. Can. vi.

A. Yes.

Q. How do you prove it to be a sacrament?

A. Because it is a conjunction made and sanctified by God himself, and not to be dissolved by any power of man; as being a sacred sign, or mysterious representation, of the indissoluble union of Christ and his Church. Hence, St. Paul expressly calls it a great sacrament, Eph. v. 31, 32; or mystery; with regard to Christ and his Church. And the holy fathers all agree, it confers grace for the purposes above mentioned; see St. Ambrose, and St. Augustine.*

Q. Was matrimony always a sacrament?

A. No; not till it was elevated to that dignity, by Christ in the law of grace.

Q. Is marriage between Jews and infidels, and persons unbaptized, a sacrament?

A. No: yet it is a natural contract among them, and obliges the parties as such.

Q. What is the matter and form of this sacrament?

A. As the Church has not decided this point, there are two opinions concerning it: the one is, that the matter is the mutual delivery of their bodies; and the form, the words, or outward signs, whereby this delivery is accepted. Others, especially Melchior Cano, Estius, and Sylvius, think the delivery, or contract, to be the matter; but the form to be the words of the priest, I join you together in matrimony, etc., or some other words equivalent. Now, the difference in these opinions is; the former make the contractors to be the ministers of the sacrament. But the latter make the priest to be the minister of the sacrament, and the contractors only ministers of the civil contract.

Q. What is the effect of this sacrament?

A. It gives a special grace for the religious educating of children, and bearing with the difficulties, and complying with the obligations of the state, and to be faithful and loving to each other.

Q. How comes it then, that so many mar-

riages are unhappy, if matrimony be a sacrament which gives so great a grace?

A. Because, the greatest part do not receive it in the dispositions they ought: they consult not God in their choice, but only their own lust or temporal interest; they prepare not themselves for it, by putting themselves in the state of grace; and too often are guilty of freedoms before marriage, which are not allowable by the law of God.

Q. In what dispositions ought persons to receive this sacrament?

A. They ought to be in the state of grace, by confession; their intention ought to be pure, viz.: To embrace this holy state for the ends for which God instituted it; and if they be under the care of parents, etc., they ought to consult them, and do nothing in this kind without their consent.

Q. What are the obligations of the married couple?

A. First, to be united and live together during life; St. Mark x. Secondly, to be faithful to one another, as they have promised in marriage; 1 Corinthians vii. 4, etc. Thirdly, to assist one another in their distress; to bear patiently the indiscretion, weakness and burdens of each other; Galatians vi. 2; Colossians iii. Fourthly, to get their children baptized as soon as possible; and to instruct and bring them up Christian-like; Ephesians vi. Fifthly, to give good example to their children, and to their whole family, and to engage all to serve God, and pray to him, especially morning and evening; 2 Corinthians xii. 14. Hence, all jealousies, bitterness, hatred, reproaches, contentions, scolding, fretfulness, abuses and excessive love of their children and the world, are to be avoided; as also, all immoderate affection, without reason or decency, for one another, whereby they make slight account of the law and love of God; St. Peter iii. 1. Again, the wife is obliged to be submissive, and obedient to her husband in all things that are not contrary to the law of God: for the man is the head of the woman, as Christ is

* St. Amb. L. i. de Abra. C. 7. St. Aug. L. de bono Coniug. C. 18, et L. de Nup. et Conc. C. 10.

the head of the Church; Ephesians v. She must likewise be careful that she does not miscarry through her own fault; nor must she let the infant sleep in the same bed with her, or its nurse, for the space of a twelve month, for fear it should be overlaid; Rom. Rit. The husband is obliged to be loving and careful of his wife, and provide for her and his family; Ephesians v. 28, etc.

Q. Can man and wife separate or break the marriage contract, so as to be at liberty to marry another?

A. There are several cases wherein they may separate, as to cohabitation, with the approbation of the Church; but the contract can never be broke or annulled, so as to have liberty to marry again, as the council of Trent has defined against late heretics, who allow of parting and re-marrying, in case of adultery.*

Q. Can marriage be dissolved (*quoad vinculum*) by a person's entering into religion?

A. The council of Trent† has declared, that if the marriage be not consummated, it may be annulled, by entering into religion; and the reason is, because, as yet, they are not one flesh.

Q. Were not the Jews accustomed to break the marriage contract, and marry again?

A. Such a custom was permitted by their law, (upon account of the hardness of their hearts,) St. Matthew xix. 8, and a bill of divorce granted in some cases; but they abused the law, extending it to cases not allowed of; besides, it was not approved of, but only permitted by divine appointment; however, our Saviour recalled that law; St. Mark x.

Q. Is it lawful to have more wives than one?

A. No; for it is expressly forbid by the law of God. See St. Matt. xix.; St. Mark x.; St. Luke xvi.; 1 Cor. vi.

Q. Did not the ancient patriarchs keep several wives at the same time?

A. This was done by divine dispensation, as

the council of Trent (following St. Augustine, etc.) declares. Polygamy not being against a first, but only a secondary precept of the law of nature, which God can dispense with. However, it never was permitted for a woman to have more husbands than one, this being against the first precept of the law of nature, viz.: The procreation of children, which would be obstructed thereby.

Q. Are all persons qualified to enter into the contract of marriage?

A. No; because sometimes the contract may be against the law of nature, the law of God, and human laws, both civil and ecclesiastical.

Q. Is the contract void where persons lie under incapacity from those laws?

A. Impediments are of two kinds, some annul the contract; others only render the contract unlawful.

Q. Has the Church power to appoint those impediments?

A. Yes; for so it is expressly defined in the council of Trent.*

Q. Which are the chief impediments rendering the contract of marriage illegal?

A. A simple vow of chastity, or to become religious. Secondly, espousals with another, or a mutual promise of future marriage. Thirdly, to solemnize marriage on days prohibited by the Church.

Q. In what cases are espousals dissolvable?

A. By mutual consent; by marriage; by entrance into religion; a long absence, not returning at the time appointed, or thereabouts; want of age; affinity or consanguinity supervening; a notable deformity of body happening after; fornication, heresy supervening; if any condition promised is not fulfilled; a capital crime; holy orders; an insupportable cruel temper; if anything happens after, which would have hindered the promise. Yet in all these cases the Church is to be consulted.

* Sess. xxiv. de ref. matr.

† Sess. xxiv. initio.

* Sess. xxiv. Can. iv. de matr.

Q. At what time is marriage prohibited by the Church?

A. From the first Sunday in Advent, till the Epiphany, or Twelfth-Day be past; or from Ash-Wednesday, till after Low-Sunday.*

Q. Which are the chief impediments that render the contract of marriage null?

A. Holy orders, or solemn profession in any religious order; or if the contract is between persons a-kin, either in affinity or consanguinity, viz.: Within the fourth degree: again, if either party be not baptized; as also clandestine marriages, that is without the parish priest or one deputed by him, and at least two witnesses, but this is only an impediment where the council of Trent is received.†

Q. How far is the consent of parents requisite in marriage?

A. It is a great sin to marry without their knowledge and consent, unless there be plain reasons not to ask it: for the Scripture every where mentions, parents giving their children in marriage. However, the council of Trent has decreed, that marriage without their consent is valid.‡

Q. Does the Catholic Church allow those of

* Con. Trid. Sess. xxiv. de reform. matr. C. x.

† Sess. xxiv. de reform. matr. Cap. i.

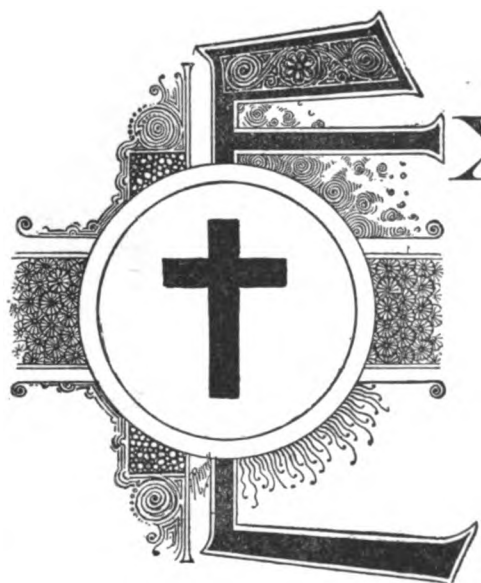
‡ Sess. xxiv. de reform. matr. Cap. i.

her communion to marry with those who are of a different communion?

A. She has often prohibited such marriages, as may be seen in the councils of Illiberis, Laodica, Chalcedon, Agde,* etc. And the reason is, first, because she would not have her children communicate in sacred things, such as matrimony is, with those that are out of her communion. Secondly, because such marriages are apt to give occasion to disturbances in families, whilst one of the parties draws one way, and the other another. Thirdly, because there is a danger of the Catholic party being perverted, or at least of not being allowed the free exercise of religion. Fourthly, because there is a danger of the children being brought up in error, of which we have seen several bad instances. However, sometimes, and in some places, the pastors of the Church for weighty reasons have been forced to dispense with this law, and tolerate such marriages. But it is to be observed, that these bargains are by no means to be allowed of, by which the contracting parties agree to have the boys brought up in the religion of the father, and the girls to follow the mother; for God and his Church will have no such division, nor give up their right to any one.

* See Concil. Illi. Can. xvi. Laodi. Can. x. Chal. Can. xiv. Agde Can. lxvii.





EXPOUNDING



OF SIN



Q. What is sin?

A. It is defined by St. Augustine to be any thought, word, or deed, against the law of God*; which includes all sins of omission, which are interpreted in an affirmative sense. It also includes all human laws, civil and ecclesiastical, which are God's laws radically; for as St. Paul says, he who resisteth power, resisteth the ordinance of God. Rom. xiii. 2.

Q. Is it necessary to avoid sin above all things, and why?

A. Yes, it is necessary; and the reason is, because it is sin alone that makes us enemies to God, and damns us eternally. Jer. ii. 19. 1 Jo. iii. 6, etc.

Q. What is required to make an action sinful?

A. It must be voluntary, and it is said to be voluntary, when it proceeds from knowledge and deliberation, and without force. For instance, the actions of children and madmen, and of one dragged to idolatry, are not voluntary.

Q. What kind of fear mitigates sin, and how shall it be known?

A. The fear of great evil, as death, etc., whereby persons of the strongest resolutions,

are driven to evil actions. But there is a difference between the law of nature, and divine positive laws; human laws, Ecclesiastical and civil. In the latter, viz.: Ecclesiastical and civil, the fear of death, or some great evil, may commonly excuse the offender totally, but not in the two first. I say commonly, for if the public good be concerned, he is not excused. For instance, a soldier cannot desert his post; nor can a Catholic eat flesh on prohibited days, when the honor of the church is concerned.

Q. Does concupiscence render an action involuntary?

A. No, it rather increases it.

Q. When does ignorance make an action involuntary?

A. In three cases, viz.: When we are not obliged to know; when not affected; when otherwise we should not have done the action.

Q. What things are to be considered to know the nature of moral action?

A. Several, viz.: Knowledge, will, intention, election or choice, council, consent and fact.

Q. How many sorts of moral actions are there, and how known?

A. In general two, good and bad; which are known by their object, end, and circumstances, so that no action is indifferent (in individuo).

* L. 22. cont. Faust. C. xxvii.

Q. Pray tell me how many kinds of sins there are?

A. Two, viz.: Original and actual.

Q. What is original sin, and which are the evils we suffer by it?

A. Original sin, is the sin in which we are all born, through the disobedience of our first father Adam. Rom. v. 12. Eph. ii. 3. The evils which proceed from it, are death, sickness, labor, and inclination and facility to do evil, a slackness and difficulty to do good; and lastly, an eternal loss of heaven, unless we are cleansed by baptism. St. Jo. iii. 5.

Q. What is actual sin?

A. It is the sin we commit ourselves, such as cursing, swearing, lying, stealing, etc.

Q. How many ways is actual sin committed?

A. Several, viz.: By thoughts, words, deeds, or actions; by infirmity, ignorance, malice, omission, etc.

Q. How many kinds of actual sins are there?

A. Two, mortal and venial.

Q. What is mortal sin?

A. It is a sin whereby we lose the grace and love of God, and make ourselves liable to eternal damnation. St. James i. 15.

Q. Why is it called mortal sin?

A. Because it kills the soul.

Q. How can that be since the soul is immortal?

A. Because, as I said before, by mortal sin the soul loses the grace of God, which is its spiritual life; and makes itself guilty of the eternal flames of hell, which is the worst of death. Rom. viii. 9 et 10. Psalm xxxiii. 22.

Q. Can a person be damned for only one mortal sin?

A. Yes, certainly; for the devils have been damned for one bad thought.

Q. What is venial sin?

A. It is a much less offence, whereby the grace of God is not lost; but it lessens his love in our hearts. Prov. xxiv. 16. St. Matthew xii. 36.

Q. What rules can you give that we may know mortal sins from venial?

A. The principal rules are these. First, mortal sins are marked in the Scripture by the word *wo*, the threats of deserving death, eternal pain, excluding from heaven, etc. Secondly, the opinion of the fathers and divines, when they all agree; and when they differ to follow the safer part. The third general rule, is reason, viz.: When the dishonor done to God, and injury to our neighbor, is notoriously against the love of God and charity.

Q. What consideration may induce us to judge sins are only venial?

A. Chiefly two, viz.: Surreption or surprise, and smallness or trifle of matter.

Q. Can a sin that is venial become mortal?

A. No, because it is a contradiction. However, venial sins dispose a person to commit mortal; for as Ecclesiasticus tells us, C. xix. 1. He who contemneth small faults, shall fall by degrees into greater.

Q. Can a sin that is mortal of its nature, be only venial by accident?

A. Yes, in three cases chiefly, viz.: To steal a trifle. Secondly, for want of deliberation. And thirdly, for want of sufficient use of reason, as in children, and persons half asleep.*

Q. Can a sin that is only venial of its own nature, become mortal by accident?

A. Yes, for instance, he who thinks a venial to be a mortal one, and yet commits it. Secondly, by contempt. Thirdly, by danger.†

Q. Which are the most common venial sins?

A. These following, viz.: Idle words; small excesses in eating or drinking; too much pleasure in diversions; jocose lies, or lies out of excuse; coming late to prayers; neglecting alms; harsh words; and flattering speeches; small thefts; distractions in time of prayer not fully resisted, etc.

Q. Are we obliged to avoid venial sins, and why?

A. We ought undoubtedly; and the reason is, because they are a token of the want of zeal for God's service; they likewise weaken the

* See St. Tho. i. 2. Ques. 88. art. 6 in Corp.

† St. Tho. i. 2. q. 88. art. 2. in Corp.

will, and incline it to mortal sin, for a wound neglected gangrenes, and a garment torn is to be immediately mended; besides, it diminishes the grace of God, and makes us liable to grievous torments, which we must suffer in purgatory if we do not make satisfaction in this life.

Q. Can venial sins be forgiven without the sacrament of penance?

A. Yes, by sacramentals, viz.: Holy water, signing with the sign of the cross, alms, fasting, etc. Yet these things suppose the performer to be in the state of grace, that is to say, free from all mortal sin, and that every work is accompanied with inward devotion, and acts of the mind; because they do not produce their effects by their own force.

Q. Which are the intrinsic causes of sin?

A. Ignorance of the understanding; passion of the sensitive appetite, and malice of the will.

Q. What is ignorance, and how does it concur to sin?

A. It is a three-fold, viz.: Invincible, affected, and supine.

Q. What is invincible ignorance?

A. When it is not in our power to know a thing, and it excuses from sin.*

Q. What is affected ignorance?

A. When a person knows not a thing which he is obliged to know, and might have known it, but neglected it. This does not excuse from sin.

Q. What is supine ignorance?

A. When a thing may be known with ease. This excuses not from sin.

Q. What are the things we are obliged to know?

A. First, all Christian or religious duties. Secondly, what belongs to our particular state or calling.

Q. What is passion, and when does it excuse or aggravate sin?†

A. A sin of passion is called a sin of in-

* See St. Tho. i. 2. q. 76, art. 2. 2. St. Aug. de Gra. et de Lib. Arb. C. iii. n. 5.

† N. B.—By passion, we mean any strong or vehement emotion of the soul, as inclination, desire, etc.

firmity; it is grounded in self-love. Passion does not excuse from sin; yet strong passion diminishes it, because it renders sin less voluntary. If passion is so violent as to hinder reason entirely, it excuses from sin. But passion consequent, or which comes after sin, aggravates it; but antecedent, or going before, diminishes it.

Q. What is a sin of malice?

A. It proceeds from clear knowledge, reflection, or habit, and is a great aggravation.

Q. What is a sin of omission?

A. It is the omitting to do what God or his church commands; as for example, if a rich person neglects to give alms, or any one should neglect to say his daily prayers, or neglect to hear mass when he can, upon a Sunday, etc.

Q. What is a circumstance, and how many circumstances are there?

A. It is something belonging to an action, but not of its substance. Aristotle and St. Thomas name several, viz.: Who, what, where, with what help, why, how, when. Who, denotes the person, as whether a religious man or layman, a relation or otherwise, a married person or single. This circumstance is to be declared in sins of impurity, murder, etc. What, denotes the quantity, as how much, or whether consecrated or not. This circumstance is to be declared in sins of theft. Where, denotes the place, as whether in the church, or any other sacred place: this circumstance is to be declared in sins of theft, murder and carnal sins in fact. With what help, denotes the scandal given, whereby others might be in danger of being drawn into sin, or whereby God may be dishonored, and his church brought into contempt: this circumstance chiefly regards all public sins. Why, denotes the motive, intention, or end: this circumstance is to be declared, when the end of doing an action is a mortal sin in itself, as for example, to steal a sword, with a design or intention to kill a man with it. How, denotes whether done out of ignorance or knowledge. When, denotes the time how long. This circumstance properly belongs to the sins of desire, anger, and ill-will;

so that persons should declare how long they continued in the same dismal desires, anger, hatred, and the like, without interruption.

Q. What circumstances are we obliged to express in confession?

A. All those which change the species or nature of the sin, as the council of Trent has defined.* Again, all those circumstances which change not the species, but which very much aggravate, according to the most probable opinion, are to be confessed, viz.: Stealing from the indigent, etc.

Q. Whence do sins derive their enormity?

A. Sins derive their nature from the object; and the more worthy the object that is abused, the greater is the sin. Hence, sins immediately against God are greater than those against ourselves or neighbors. Spiritual sins are greater than carnal. Sins against our neighbor's soul are greater than those against his person or goods, but this is to be taken when equally compared; as the ruin of a man's soul is worse than the destruction of his person or goods. Again, the enormity may be compared as to the cause: hence sins of malice exceed sins of ignorance and passion.

Q. Which are the degrees whereby sins are committed?

A. These four, viz.: Suggestion, delectation, consent, and fact.

Q. What is suggestion, and how far sinful?

A. Suggestion is the first impression of a temptation: it is not sinful if only resisted. In carnal sins, it is often a venial sin, especially when occasion is given to it by dangerous objects.

Q. What is delectation?

A. It is to take pleasure in thinking on what is sinful, though there be no consent to commit the fact. If the fact be a mortal sin, the delectation is a mortal sin: if the fact be venial, the delectation is only venial. This delectation commonly happens in sins of the flesh, envy, anger, revenge, etc. Now this delectation may happen two ways, by taking a pleasure in the thought, or in the thing itself, and by consenting to the pleasure. When there is delectation in the pleasure, it is called *morosa*, and is accompanied with consent, viz.: In the voluntary delight.

Q. What is consent?

A. When a person resolves to commit the sin.

THE SEVEN DEADLY SINS EXPOUNDED.

Q. Which are the seven deadly or capital sins?

A. Pride, covetousness, luxury, envy, gluttony, anger, sloth.

Q. Why are they called deadly or capital sins?

A. Because they are the source and root of all other sins.

Q. What is pride; and is it a great sin?

A. It is an inordinate desire of esteem, and being above others, viz.: To think we have good from ourselves; to think we have good from another, but by our own merits; to pretend to have what we have not. By pretending to have things, so as to despise others, as if they

* *Sess. xxiv. C. v. et Can. vii.*

had them not. There is not a sin more grievous or more dangerous; for it is the sin of the fallen angels; and of the first man. It is the sin which we have the greatest difficulty to preserve ourselves from; and the last we overcome. *Eccle. x. 7. 1 Pet. v. 5. Isa. xiv. 12, etc. Gen. iii. 5.*

Q. How many branches are there of pride?

A. Eight, viz.: Vain-glory, ambition, disobedience, boasting, hypocrisy, contention, obstinacy, and curiosity.

Q. Explain every particular.

A. Vain-glory is a manifestation of a person's own excellency before men: for instance,

by expecting to be esteemed for things not worthy of praise, as for wicked things and the like. Secondly, by expecting esteem from those who are not competent judges, as from ignorant people. Thirdly, by expecting esteem, when the motive is bad, as it happens in prayer and alms. In these cases, where the object is mortal, the sin is mortal. Ambition is an inordinate desire of honors. Disobedience is preferring a man's own will to the will of a lawful superior. Boasting is a manifestation of a person's own excellency, by words. Hypocrisy is a dissimulation of holiness, either by words or actions. Contention is properly maintaining what is contrary to truth, by words. Discord is adhering to a man's own opinion, with making a party. Curiosity is a disordinate desire of knowing more than is necessary, or convenient, or profitable.

Q. What considerations will abate pride?

A. The defects of soul and body, ignorance, error, others' perfections, follies, misfortunes, and to remember that holy lesson of our Saviour Christ, Learn of me, because I am meek and humble of heart, St. Matt. xi. 29, and to consider that we are sinful dust, and shall soon return again to dust: and that whatsoever good we have or do, is the free gift of God. Its opposite virtue is humility, which inclines us to conceive a mean opinion of ourselves, Gal. vi. 3, to require neither esteem nor respect of others; to despise no person; and to suffer contempt and disrespect patiently and calmly. St. Luke xxi. 19. This is a virtue so necessary, that no one can be saved without it, according to the express words of our Saviour Christ. St. Luke xviii. 17.

Q. What is covetousness?

A. It is a disordinate or immoderate desire or love of riches or worldly goods.

Q. When is the love of worldly things immoderate?

A. When the heart of man is tied to them.

Q. How can we know when the heart is tied to the world?

A. By one of these four signs. First, when

a person is overjoyed for possessing, or oversad for losing, any earthly thing, Ps. li. 9. 2 Cor. vii. 10. Secondly when he acquires or keeps any thing unjustly, Isa. xxxiii. 1. Thirdly, when he seeks greedily after worldly goods, or retains them with too great an affection. 1 Tim. vi. 9. Fourthly, when he is not bountiful to the poor, according to his ability, St. Luke xi. 41.

Q. If this be true, there are but few who are not covetous.

A. Very right; there are but few: for every one is covetous, who is tied to his share of this world, although he came lawfully by it, Jer. viii. 10. Phil. ii. 21.

Q. Can the poor be covetous?

A. Yes; the poorest person is covetous, if he loves the riches he has not, St. Matt. xiii. 22, or if he thinks it a misfortune for him to be poor, and is impatient in his poverty.

Q. Which are the crimes that usually attend a covetous mind?

A. All sorts of injustices, viz.: Treachery, like Judas, who betrayed our Saviour. Deceit, or fraud. Falsehood, when fair words draw persons on, as in trafficking. Perjury, when a false oath backs their words. Violence, when covetousness induces a person to steal. Solicitude, an unquiet mind, in obtaining and preserving riches. Obdurateness against the poor, in refusing to assist them in their wants.

Q. What considerations are profitable against covetousness, and what is the virtue opposite to it?

A. To consider that we brought nothing with us into the world, nor shall carry any thing out of it, 1 Tim. vi. 7. That God has promised, if we seek in the first place his kingdom and its justice, that all other things shall be added unto us, St. Matt. vi. 33. To consider the threats pronounced against it in the Scripture. The dangers it exposes men to; the difficulty of being saved; since our Saviour has told us, that it is harder for a rich man to enter heaven than for a camel to pass through the eye of a needle, Matt. xix. 24. To consider that amendment is almost impossible. The neglect of

spiritual duties. The folly of the vice. The extravagances of heirs. The shortness of this life. The pains of hell, and joys of heaven. The virtue opposite to this vice, is liberality, which weans our hearts from earthly things, and inclines us to share our goods freely, not with the rich, and persons in easy circumstances, but with the poor, for it is much better to give than to take, Acts. xx. 35. And St. Paul says, that God loves a cheerful giver, 2 Cor. ix. 7.

Q. What is luxury?

A. An inordinate desire of carnal sins, or delights of the flesh; which is an abominable sin, and ought not to be so much as named among Christians, Eph. v. 3.

Q. Are all carnal pleasures inordinate?

A. All but between man and wife.

Q. When is a person guilty of this odious sin?

A. Not only when he commits the fact, but likewise when he wilfully, with delight or pleasure, Job xxxi. 1, hearkens to, looks upon, or thinks of, any thing whatsoever, which any ways moves him to this detestable sin, Eph. v. 4, 5. Matt. v. 28.

Q. What are the remedies against lust, and what is the virtue opposite to it?

A. Flying the occasions; fasting; avoiding idleness, and bad company; reading good books; guarding the senses, but most especially the eyes; meditating on hell; constant prayer; modest in dress; to confess often, and communicate with devotion. The virtue opposite to this vice is chastity, which is a purity of body and mind, making us abstain from carnal pleasures: it is an angelical virtue, which God bestows upon people of prayer upon the obedient, and humble, Wisd. viii. 21. James iv. 6. There is no virtue that renders persons more acceptable to God, than this of chastity, Rev. xiv. 4.

Q. What is envy?

A. It is a sadness or repining at the worldly or spiritual good of our neighbor, because it seems to lessen our own, or a rejoicing at his damage or distress.

Q. What branches has envy?

A. Want of love for our neighbor; whispering or talking to break friendship; detraction, a taking away another's reputation; rash judgment, reproach, contempt of others, hatred, etc. So detestable is this vice, that God warns us not to eat with an envious man, Proverbs xxiii. 6, being contrary to charity, and human society. It makes men like devil's, whose nature is malice. By the devil's envy, death entered into this world. Sap. ii. 24. It caused Cain to kill his brother, Genesis iv. and the Jews, our Saviour Christ; and seeing it destroys in man the love of God and our neighbor, and fills the world with innumerable mischiefs, it is no wonder that it is put among the vices that exclude from heaven, Galatians v. 21. 1 Peter ii. 1.

Q. What are the remedies to cure envy?

A. To consider the unreasonableness of the sin, which neither increaseth our happiness, nor diminishes that of our neighbors; that it robs us of charity, and deforms us to the likeness of the devil or evil spirits, who continually go about to devour us; for it is a kind of death to them, to see that man is happier than themselves, 1 Peter v. 8. To consider the disturbance it gives to a person. To place our affections only on future happiness. The virtue opposite to this vice is charity, or brotherly love, which consists in doing and wishing as much good to our neighbor as we would have others do to us, St. John xiii. 35. This is the chief badge of a Christian. Again, humility is a very powerful virtue, in order to overcome this odious vice; for whosoever is humble, is not sorry that his neighbor is more rich, more learned, and more esteemed, than himself.

Q. What is gluttony?

A. An inordinate desire of meat or drink.

Q. How many ways are there of offending in this kind?

A. Chiefly five, viz.: First, to eat unseasonably to please the appetite, Numbers xi. 5. Proverbs xxi. 17. Secondly, to desire delicacies, or not to be satisfied without choice meat and drink, Ezekiel xvi. 49. Thirdly, to eat or drink

to excess, so as to make a person sick, Ecclesiastes xxxvii. 32. Fourthly, to eat with greediness. Fifthly, to seek for what is most pleasing.

Q. Which is the worst and most destructive kind of gluttony?

A. Drunkenness.

Q. What is drunkenness?

A. A disordinate use, and desire of intoxicating liquor, so as by it to lose any share of our reason, or senses.

Q. How is it sinful or excusable?

A. It is excusable, if a person knows not the strength of the liquor; if out of surprise he drinks too much, more than to satisfy nature, it is only a venial sin: but if he knows the strength of the liquor, and will drink to excess, it is a mortal sin; 1 Corinthians vi. 10. Isaiah v. 22. It is likewise a grievous sin, as often as it is a considerable prejudice, either to body, estate, or family: it is also a mortal sin, to cause wilfully another to be intoxicated.

Q. What are the effects of drunkenness?

A. Dullness and incapacity, both in regard of temporal and spiritual duties. Irregularity of the passions. Loquacity, or an unbridled use of the tongue, in lying, swearing, and profane discourse. Scurrility, in abusing and exposing our neighbor. Uncleanliness, by pollution, vomiting, etc.

Q. What remedies are there against the sin of drunkenness, and what is the virtue opposite to it?

A. To consider, that it makes a man worse than a beast; as also to consider the abstinence of Christ and his saints; that it brings beggary, diseases, and damnation. To reflect on the happiness of an abstemious life. The virtue that is opposite to it, is temperance, which bridles the inordinate desire of meat and drink, as likewise all other disorderly passions.

Q. What is anger?

A. It is an inordinate desire of revenge, or of punishing those who displease us.

Q. How, and when is anger innocent or sinful?

A. It is a natural passion of the soul, and

may be either good or bad. A superior sins not in being angry, or desiring to punish a fault in a subject: but in others, it is both against justice and charity: and even superiors may sin in excess of anger?

Q. What branches are there in anger?

A. Scolding, when anger breaks forth into contradiction by words, and ends in threats and blows. Swelling with anger, as when a person ruminates in his mind, by how many ways he will take revenge. Contumely, when a person makes use of injurious words, reflecting upon other's morals, imperfection of body and mind, or misfortunes. Malediction, by wishing another some evil, from God, the devil, or some misfortune. Indignation, when we refuse to see, or converse with others through anger. Clamor, when we attack another with confused language, without any regard to what is said. Blasphemy, when in anger we use injurious words, either against God, his saints, or any holy thing. Lastly, manslaughter and murder. All which are grievous sins, in the sight of God, St. Matt. v. 22. Gal. v. 20. Eph. iv. 31.

Q. What are the remedies against anger, and what is the virtue opposite to it?

A. Meekness, which suppresseth in us all passion and desire of revenge: patience, which is a voluntary suffering of all injuries, hardships, miseries, troubles, labor, and poverty, for God's sake, as Christ has done. St. Peter ii. 23. To remember the example of our blessed Saviour in his sufferings, who calls upon all his followers; learn of me, because I am meek, etc. St. Matt. xi. 29. To consider the evil effects, as quarreling, fighting, murder. Resisting the first attack; silence, which will pacify our neighbor; the obligation of brotherly love; to consider and do all things rationally and discreetly, with the eyes and light of faith; and to beg earnestly the grace of God so to do. 2 Cor. iv. 17. St. James i. 17.

Q. What is sloth?

A. It is an unwillingness, or laziness of the mind to perform those duties which are required to save man's soul.

Q. When is a person guilty of sloth?

A. First, when he does not take proper care of his own serious affairs; 1 Thess. iv. 11. 1 Cor. xiv. 38. Secondly, when he does not take pains to know the things which every Christian is obliged to know; or when he acts not according to his knowledge, nor reaps any profit from it. Thirdly, when he neglects the obligations of his state and calling, and is given to idleness, etc. 1 Tim. v. 13. Fourthly, when he spends his time in insignificant and frivolous affairs: such as unprofitable discourse, visits, plays, etc. Fifthly, when he neglects the service of God, and uses no diligence to overcome his failings, or to advance in virtue.

Q. Is sloth a great sin?

A. Yes, certainly it is a deadly sin; for our Saviour assures us, that every tree that yieldeth not good fruit, shall be cut down and cast into the fire. St. Matt. vii. 19. And again, cast, says he, the unprofitable servant into utter darkness where there shall be weeping and gnashing of teeth. St. Matt. xxv. 30. Hence, an idle life is quite contrary to the gospel, which prescribes a watchful, laborious, and penitential life; it requires self-denial, forsaking the world, crucifying the flesh, abounding in every good work, the working our salvation with fear and trembling: Phil. ii. 12. Not to be weary in doing good; Gal. vi. 9, to walk circumspectly; to understand what is the will of God; to redeem time; to walk worthy of our vocation; Eph. v. 16. Wherein is sufficiently condemned an idle life,

which exposes persons to many temptations and dangers, and brings them under the guilt of many sins, and the neglect of the greatest duties, in making this life a sacrifice to self-love, in wasting their time, their money, etc. For all which they stand accountable to Almighty God, and so should fly idleness, as the broad and large way that leads to perdition.

Q. Which are the effects of sloth?

A. Tepidity, which is a coldness in devotion: pusillanimity, which is a cowardice to undertake what a person has in his power, or is able to perform: aversion for spiritual things: weariness of life: distrust of God's mercy: inconstancy, or a want of resolution to prosecute every Christian duty.

Q. Which are the remedies against sloth; and by what virtues is it overcome?

A. To consider the labors of Jesus Christ, of his apostles, martyrs, confessors, virgins, etc. To consider the easiness of spiritual duties, and with what diligence men labor for temporal advantages. That every one is to account for the time he loses. That heaven is only bestowed upon laborers. To pass no day without doing some good action. To call to mind frequently, the words of the prophet Jeremiah, chap. xlviii. 10. Cursed is he who does the work of God negligently. Now the chief virtues that are opposite to sloth, are diligence, which makes us careful and zealous in performing our duties, both to God and man; as also devotion, which is a sincere endeavor, and pious zeal for the service of good, and for everything that regards our duty and calling. St. Mark, xii. 33.

THE THREE THEOLOGICAL VIRTUES EXPOUNDED.

Q. Which are the three theological virtues, and why are they so called?

A. Faith, hope, and charity; and they are called theological, because they regard God as their immediate object. 1 Cor. xiii. 13.

Q. What is faith?

A. It is a supernatural light, or divine virtue, infused by God into the soul, whereby we firmly believe and assent, to all things that are revealed by God and proposed by his church.

Q. Is faith a gift of God?

A. Yes, as it is defined against the Pelagians,

and even without charity, as the council of Trent has defined against the Calvinists. Phil. i. 28, 29.

Q. Is faith necessary to salvation?

A. Yes, it is, as St. Paul assures us, where he says, that without faith, it is impossible to please God. Heb. xi. 6. And St. Mark says, he who believes not, shall be condemned. Chap. xvi. 16. However, it does not follow from hence, that faith alone will save a man, without good works, as Luther, and other heretics have taught.* For the fathers by their lives and writings; councils by their decrees; pastors by their preaching and exhorting, to do good and avoid evil; to keep God's commandments, etc., universally show, as the Scripture does, in several places, that faith alone, without good works, will never save a man. If I should have all faith, so as to remove mountains, and have not charity, I am nothing, says St. Paul, 1 Cor. xiii. 2. And St. James declares, that faith without works is dead; C. ii. 26. And our Saviour says, if thou wilt enter into life, keep the commandments. St. Matt. xix. 17. All which is more than sufficient to prove, that faith alone will save no man.

Q. What is the formal object or motive into which faith is resolved?

A. The authority of God revealing, who can neither deceive, nor be deceived; Heb. vi. 18.

Q. Is not faith resolved into reason, human authority, miracles, etc.?

A. No; these are only the motives of credibility, which induce and dispose the mind to believe.

Q. Which are the properties of faith?

A. It is so certain, as to exclude all doubting; it requires a pious affection of the will; it extends to every thing that is revealed, either explicitly, or implicitly; so that not to believe all articles, is, at least, an imperfect faith, or rather human faith; Heb. xi. 1.

Q. What is the material object of faith?

A. Every thing that is revealed, viz.: The word of God, written, or unwritten.

Q. Is it not sufficient to believe all that is written in the Bible?

A. No, it is not; for we must believe all apostolical traditions, as St. Paul declares; therefore, brethren, says he, stand firm; and keep the traditions, which you have learnt, whether by word, or whether by our epistle. 2 Thess. ii. 14.

Q. From whom do we receive the word of God, and the meaning of it?

A. From the Catholic church.

Q. How is faith divided?

A. Into human and divine, actual and habitual, internal and external, living and dead, explicit and implicit.

Q. How do you explain these branches?

A. Human faith depends upon the information of man. Divine faith upon the information of God, proposed by motives of credibility. Habitual faith is the gift of faith, infused by God, and inherent in the soul. Actual faith is the actual assent we give, to what God has revealed. Internal faith is the inward assent given by the intellect. External faith is the outward profession by words or signs. Living faith is joined with charity, or the love of God, as in the just. Dead faith is that which is void of charity, as in the wicked. Hence, the council of Trent has defined, that true faith is separable from charity; yet, it may be lost by its opposite vice, viz.: Infidelity. Explicit faith is when an article is believed explicitly, distinctly, and in distinct terms, as the Trinity. Implicit faith is when we believe in general, every thing that is revealed, and proposed by the church; or when we believe an article not in express terms, but by believing an article wherein it is contained; as he who expressly believes the Trinity, believes implicitly, that the second and third person are consubstantial with the Father: again, he who explicitly believes the incarnation, implicitly believes Christ to have a human soul, body, and will.

Q. When does an external act, or public profession of faith, oblige?

A. As often as God's honor, or the good of our neighbor requires it: Acts iv. 20. Hence,

* See Luther i. 1. Vit. prop. 15. 18. f. 52. Serm. de Ind. 65. See Bossuet i. Variations Tom. i. L. 1. P. 8, 9.

no one is to deny his faith; for our Saviour says, he who shall deny me before men, I will also deny him before my Father who is in heaven; St. Matt. x. 33. Again, an internal act of faith obliges, when baptism is received by adult persons; as also, when we have a temptation against faith, or when we receive any of the sacraments, or when we are in danger of death, etc.

Q. Which are the vices opposite to faith?

A. Infidelity, apostasy, heresy. Infidelity is either positive, that is, when a person has faith sufficiently proposed, or negative, that is, when faith is not sufficiently proposed. The first is sinful, the latter innocent. Apostasy is either total, as when Christ and his doctrine is denied, as in Jews, Turks, and Atheists; or partial, as when some particular articles are rejected. Heresy is an obstinate error of those who are baptized, against some particular articles which are of faith; so that it is to be observed, that if a person should deny or obstinately doubt of only one point of faith, he would thereby lose his whole faith; and the reason is, because true faith must always be entire, and he who fails only in one article, is made guilty of all, by disbelieving the authority of God, upon which all are equally grounded.

Q. What is schism? and does it destroy faith?

A. It is a sin of disobedience against charity, and separation from the church; and it is often joined with heresy.

Q. Is blasphemy against faith?

A. It is a sin opposite to the profession of faith; as being an injurious speech, or thought, against God or holy things, which either attributes to God what does not belong to him, or denies what does belong to him; or gives to creatures what belongs to God.

Q. What is hope?

A. It is a gift of God or divine virtue, whereby we certainly and confidently expect life everlasting, through Christ's merits, applied by our endeavors, as the means. Romans viii. 24, 25.

Q. On what is our confidence or hope grounded?

A. Upon the promises of God, who affirmed, that he would give eternal happiness to such as fulfill his law or commandments. Hebrews vi. 18, 19. 1 John iii. 21. Secondly, on the superabundant merits of our Saviour Jesus Christ, whereby God gives us his grace in this world, and promises us his kingdom and everlasting bliss in the world to come. St. John x. 10. Rom. v. 10.

Q. What are the properties of hope?

A. It supposes faith. It is founded on a moral certainty, excluding unreasonable solicitude; not in an infallible certainty, as the Calvinists pretend. It excludes not fear, but this fear must not be a worldly fear, which is an apprehension of worldly pain only, but a servile fear of eternal punishment; which is good, as excluding the will of offending: but most especially the fear attending hope, is a filial fear, which is a fear of offending God.

Q. What is the object of hope?

A. The primary object of hope is life everlasting. The secondary object are the means of obtaining it, as grace, perseverance, and good works, proceeding from grace. Hence the Quietists are condemned, who pretend that perfection consists in hoping for nothing, not even life everlasting.

Q. When are we obliged to make acts of hope?

A. When we come to the use of reason and begin to know that God is our last end, for which he created us; being then obliged to hope for eternal salvation, and means to arrive thereto; also when we are obliged to pray, to do acts of penance, or beg any thing necessary for our salvation, we must hope God will not be wanting on his side, if we do as we ought: blessed is the man whose hope is in the name of our Lord, and hath not regard to vanities. Psalm xxxix. 5.

Q. What sins are opposite to hope?

A. First, despair by defect, when a person has a diffidence, that God will not save him, or provide him with the means, which he therefore neglects. St. Matt. xxvii. v. Eph. iv. 19.

Gen. iv. 13. Secondly, presumption, by relying wholly on God's mercy, without the means of good works. Rom. ii. 4, 5. These sins are sometimes joined with heresy, when a person believes that God can not or will not pardon his sins.

Q. Can there be true hope without true charity?

A. Yes; as there is true faith without charity, but then it is a weak and imperfect hope.

Q. What is charity?

A. It is a divine virtue, or gift of God, whereby we love God above all things, for himself; and our neighbor as ourselves, for God's sake, as he requires.* Thou shalt love the Lord thy God, with all thy heart, with all thy soul and with all thy mind, etc. Thou shalt love thy neighbor as thyself, St. Matt. xxii. 37, etc. God is charity, says St. John, and he that abides in charity, abides in God, and God in him, 1 John iv. 16.

Q. What is it to love God above all things?

A. It is to prefer him, his divine will, and commands, before all things, purely for his sake, so as to be willing to lose all things, even life itself, rather than the grace or love of God by mortal sin. If any one loves me, he will keep my commands, St. John xiv. 23. And again; this is the charity of God, that we keep his commandments, 1 John v. 3. He that loves father or mother more than me, is not worthy of me, Matt. x. 37, says our Saviour Christ. All transitory happiness is infinitely below the end for which God made us, and therefore is as much below our love; God having made us for himself, nothing but God can make us happy; the love of the world ever leaves us worse than it found us, it fills us with a thousand disquiets and solitudes; the love of God is the only happy love; when once we come to taste how sweet it is to love God, the soul is charmed therewith, it despises all other things, as rivals infinitely below him; the more we love God, more still we shall discover in him perfections inviting us to love

him: nor we cannot pretend to love God with our whole heart, soul, mind and strength, as he requires, if we prefer our life, liberty, riches, pleasures, or any created thing whatever before him; we must choose rather to lose all than him, who most, and only deserves our love. He is our Father, Creator, Conserver, Redeemer, etc. Ought we not then to give him our hearts, our souls, and all? Son, give me thy heart, Prov. xxiii. 26. And St. Paul says, If any one love not our Lord Jesus Christ, let him be accursed, 1 Cor. xvi. 22. Set your affections on the things that are above, and not on the things that are upon the earth, Col. iii. 2, which never made any one happy, nor can be able to do it.

Q. What is it to love our neighbor as ourselves? who is our neighbor? and in what order is charity to proceed?

A. To wish him as much good, for body and soul, as to ourselves; to do him no wrong, by thought, word, or deed; to be ready to do him good, and hinder any harm we can from befalling him, either in respect of soul or body, chiefly for the love of God, and to love him as ourselves, that is, as well as ourselves, not by equality, but by likeness; for as our Saviour says, All things whatsoever ye would that men do to you, do you also them, St. Matt. vii. 12. And again; This is my command, that you love one another, as I have loved you, St. John xv. 12. By this, all men shall know that you are my disciples, if you love one another, John xiii. 35. Above all things, have always mutual charity among yourselves, 1 Peter iv. 8, which surely they want, who either upon account of religion, or any other pretence, hate their neighbor. Now, our neighbors are all mankind, even our enemies, whom we are bound to love, according to that of our Saviour, I say unto you, love your enemies, bless them that curse you, and do good to them who hate you, St. Matt. v. 44. The order of charity is this; first, love God; secondly, our own souls; thirdly, our neighbor's souls; fourthly, our own life and body; fifthly, the life and body of our neighbor; sixthly, our

* St. Aug. L. 3. de Doct. Christ. C. x. n. 16.

own fame and temporal goods; seventhly, the fame and temporal goods of our neighbor. Then, in necessity, relations, carnal, spiritual, and civil, are to be preferred to others.

Q. What are the chief qualities of charity?

A. To esteem, love, praise, and obey God above all things, so that it is the greatest or strongest affection of the soul, so as to prefer his honor, good, and will, to our own, or any other's. Again, charity loves God upon his own account, and for his own great perfections, because it is a love of perfect friendship, which immediately regards the good of the object that is loved, and not barely a love of concupiscence, which regards the good of the lover, which is only the secondary object of charity; so that charity has two arms, one regards God immediately, the other ourselves, which is likewise loving God, because it is obeying God's will to love, or wish the greatest good to ourselves. Hence, the Quietists are condemned, who pretend that true charity excludes the secondary object, and ought to make us indifferent to our own chiefest good, and exclude all other motives, even salvation, which they take to be a mercenary motive. Charity, indeed, as St. Paul says, seeks not its own interest; 1 Cor. xiii. 5. But this is to be understood either with regard to temporal goods, or with regard to the primary object, but not exclusively of it. The Scripture every where recommending God to be loved and served as our reward.

Q. Is charity necessary to salvation?

A. Yes, most certainly; for our Saviour says, he that loves not, remains in death; 1 John iii. 14. And St. Paul says, that if we distribute all our substance to feed the poor, and deliver up our bodies so as to be burnt, and have not charity, it will avail us nothing; 1 Cor. xiii. 3.

Q. Who are they who have true charity?

A. They only who are so affected, as would rather die, and lose all that is most dear to them, than break any of God's commandments: this is the love of God, says St. John, that we keep his commandments; 1 John v. 3. O that

all could truly say with the Apostle, who shall separate us from the love of Christ, etc.? Rom. viii. 25. But alas! all seek the things that are their own, not the things that are Jesus Christ's; Phil. ii. 21.

Q. What are the effects of perfect charity, and how is charity lost?

A. It remits sins: charity, says St. James, covers a multitude of sins, chapter v. 20. It gives spiritual life to the soul; we know, says St. John, that we are translated from death to life, because we love the brethren; 1 John iv. 14. It renders man acceptable to God, for he that abides in love, abides in God, and God in him; 1 John iv. 16. Charity is lost by breaking any of God's commandments in any weighty matter. If you love me keep my commandments; St. John xiv. 14.

Q. Which are the acts of charity?

A. Some are interior, viz.: A love towards the object, to wish it all good. Joy, when good happens to it. Peace, by laboring to procure, and join in doing good. Compassion, by being moved with its evil, as if it were our own. Other acts are exterior, viz.: Not only acts of benevolence, but of beneficence, viz.: Actually to assist in procuring his good, both spiritual by prayer, good example, instruction, etc., as also the good of his body by alms, etc.

Q. What is alms?

A. It is an act of mercy, or compassion, whereby, for the love of God, we relieve our neighbor in all his wants, both corporal and spiritual.

Q. Which are the corporal alms, or works of mercy?

A. These seven: 1. To feed the hungry. 2. To give drink to the thirsty. 3. To clothe the naked; St. Matt. xxv. 35, 36. 4. To harbor the poor with lodging. 5. To visit the sick and imprisoned. 6. To redeem the captives, and pay the debts of others. 7. To bury the dead, St. Matt. xxvi. 10.

Q. Which are the spiritual alms, or works of mercy, and how many?

A. Seven, viz. 1. To give good advice, or

counsel to the doubtful, Job xxix. 21. 2. To correct or admonish those who do amiss; Gal. vi. 1. 3. To instruct the ignorant; Prov. xiv. 33. 4. To comfort the afflicted; Rom. xii. 17. 5. To forgive injuries and offence; 2 Cor. i. 4. 6. To bear patiently person's ill humors; James v. 16. 7. To pray for the living and the dead, and for our persecutors; Matt. v. 44.

Q. When is it that a work of mercy is most meritorious?

A. When it is really done for God's sake, and applied to the person that stands most in need of it.

Q. What are the offences we ought to forgive?

A. All offences and injuries, let them be never so great, or many; St. Matt. xviii. 21, 22.

Q. What is the reward of the works of mercy?

A. Mercy from God in this life, and the kingdom of heaven in the next.

Q. What shall be the lot of those who are hard-hearted to the poor?

A. God himself affirms, that judgment without mercy, and the everlasting fire of hell, are allotted to those who show no mercy to persons in distress; St. Matthew xxv. 41, etc.

Q. What sins are opposite to charity?

A. In the first place, every mortal sin, but not venial sins, which only lessen the fervor of charitable acts, and by breeding evil habits, dispose towards mortal sins. Also, hatred of our neighbor, envy discord, schism, fighting,

duelling, unjust war, unmercifulness, and scandal, are all opposite to charity.

Q. What is scandal, and how many sorts of scandal are there?

A. Scandal, if we search the etymology and derivation of the word, signifies something laid in our way, which is apt to make us fall; and so it is taken for the same as a stumbling-block; and in this sense, the Psalmist says, they have laid for me a scandal or stumbling-block, by the way side; Ps. cxxxix. 6. From this literal signification, scandal by a metaphor, is taken to signify any thing that is the cause, or occasion of another's falling into sin: and accordingly, scandal, by St. Thomas, the doctor of the schools, is said to consist in words or actions, which are evil, and which occasions the spiritual ruin of another person's soul. Scandal, therefore, is a sin of bad example, which is apt to draw or induce other persons into sin, whether it be by words, actions, or omissions. Now, there are several sorts of scandal, viz.: Direct, with an intention; or indirect, as bad example. Active, which is the scandalous action. Passive, which is the spiritual loss, or ruin.

Q. By how many ways may men scandalize, or concur to the spiritual ruin of their neighbor?

A. Six ways directly, viz.: By command, by advice, by consent, by provoking, by praising, by concurring; Prov. xvii. 15. Three ways indirectly, viz.: By silence, by not hindering, and by not discovering.

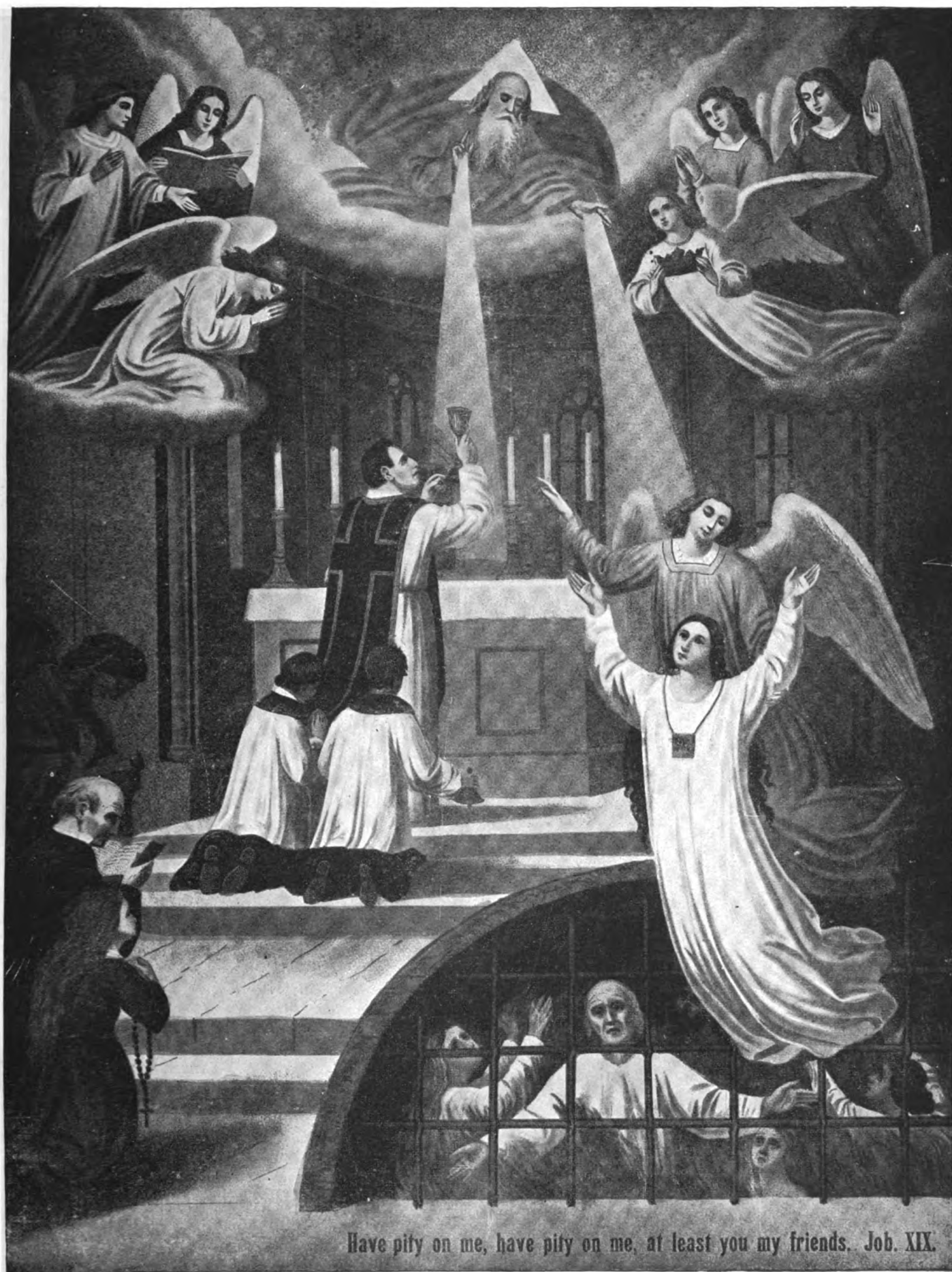
THE FOUR CARDINAL VIRTUES EXPOUNDED.

Q. Which are the four cardinal virtues, and why so called?

A. Prudence, justice, fortitude and temperance; Sap. viii. 7. They are called cardinal metaphorically, from the Latin word *cardo*, which signifies a hinge; as being the hinges, or general rules, in the practice of all other moral virtues: and second in dignity, to the theological virtues.

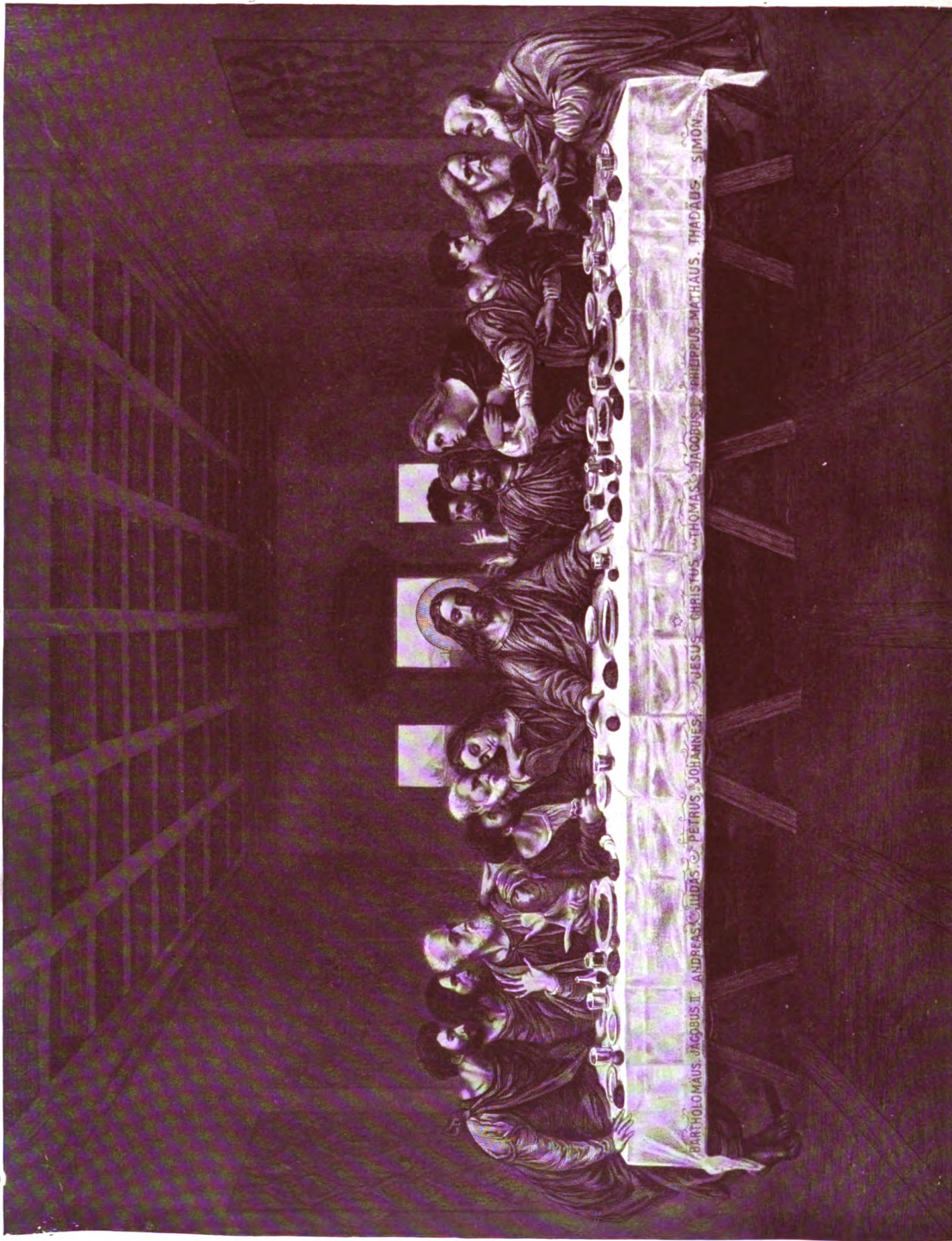
Q. What is prudence?

A. It is a moral virtue, which makes us wary in all our actions, that we may neither deceive others, nor be deceived ourselves, or which suggests to us, what things are to be embraced, and what avoided, with regard always to God's command; and that we do all things, in their proper time and manner; St. Matt. x. 16; Eccles. iii. 32.



PURGATORY.

Purgatory is a middle state of souls, suffering for a time on account of their sins. St. Paul writes to the Corinthians: "And the fire shall try **every** man's work of what sort it is. If any man's work burn he shall suffer loss; but he himself shall be saved, yet so as by fire."



THE LAST SUPPER.

On Holy Thursday Christ ate with His Apostles the Paschal lamb, which was a type of Himself. After having eaten the Paschal lamb, our Lord, with profound humility, washed the feet of His Apostles : exhorting them to practice the same humility and charity. He gave them His Flesh and Blood, under the appearance of bread and wine, for spiritual food and drink ; thus instituting the Most Holy Sacrament of the Altar, the Sacrifice of the Mass, and the priesthood : for when He said to the Apostles : Do this in commemoration of Me, He ordained them priests.

Q. Which are the functions of prudence?

A. Three, viz.: Previous consultation, sound judging, and execution.

Q. How are these functions to be performed?

A. Eight ways, to consider things past: to attend to what is present: by providing against what may happen hereafter: by reasoning upon every point: by docility, or a promptitude to be informed: by sagacity, or quickness in taking, or judging: by industry, or quick execution in applying the means: by circumspection, in reflecting upon circumstance: by caution, in providing against evil events.

Q. Which are the defects of prudence?

A. Precipitation, to engage without due reflection. Inconsideration, the want of attention, before the choice of means. Negligence, or omission in the execution, after a prudent choice.

Q. Which are the excesses in prudence?

A. Carnal prudence, or diligence, in seeking to please corrupt nature. Craft, a subtle and clandestine way of managing, which in facts is called deceit, or tricking, cunning or cheating, called frauds. Solicitude, an anxious care in obtaining, or conserving worldly goods, or diffidence in providence, for fear of wanting hereafter.

Q. What is justice?

A. It is a moral virtue, which inclines the will to give every man his due, as God requires; Rom. xiii. 7.

Q. In what is justice grounded?

A. In dominion, in birth-right, in contract, in gifts, in promises, etc.

Q. What vices are opposite to justice?

A. Usurpation, theft, rapine, detraction, usury, acceptance of persons, etc.

Q. Among what persons, and by what actions are injustices commonly committed?

A. In purchases, in buying, selling, the price of goods: by judges, witnesses, last wills and testaments; by servants, detractors, etc.

Q. What obligation arises from injustice?

A. Restitution either in kind, or equivalent; let it be goods or reputation.

Q. What is fortitude?

A. It is a moral virtue, which gives us courage to endure all hardships, dangers, and even death itself, for our faith and the service of God; Prov. xxviii. 1; 1 Peter v. 14, 15; St. Matt. x. 28.

Q. When is it chiefly practised?

A. In bearing afflictions, whether providential, or maliciously designed, viz.: Heat, cold, poverty, imprisonment, danger of death, in time of battle, wounds, pains of the body, or mind, death, or martyrdom.

Q. Which are the qualities of fortitude?

A. Patience, not to repine at hardships, longanimity, not to complain of the dilatoriness of assistance.

Q. Which are the defects of fortitude?

A. Cowardice, to want boldness in dangers, that are according to reason.

Q. What are the excesses of fortitude?

A. To be rash and expose one's self to danger contrary to reason, as in duelling, etc.

Q. What is temperance?

A. It is a moral virtue, moderating man's affections, or appetites in tasting, and touching, that is, eating and drinking according to right reason; Eccles. xxxvii. 34; 1 Thess. v. 21; 1 Peter ii. 11.

Q. Which are the chief branches belonging to temperance?

A. Abstinence, which moderates the use of eatables, and sobriety, which moderates the use of drink.

Q. Which are the opposite vices to temperance?

A. Excess, as drunkenness, gluttony, and indecency.

Q. Is it necessary for a Christian to be exercised in these virtues?

A. Yes, it is; for we must not only decline from evil, but do good; Ps. xxxvi. 27.

Q. What are the other virtues which our Saviour chiefly requires of us to pursue?

A. Humility, patience, meekness, chastity, and vigilance; St. Matt. xi. 24; St. Mark xiii. 33, 34, 35, etc.; St. Luke xxi. 19; St. Matt. v. 28.

RELIGION EXPOUNDED.

Q. What is religion?

A. It is the worship we pay to God as the supreme being.

Q. How many sorts of worship are there?

A. Several, viz.: Supreme, inferior, hyperdulia, religious and civil, absolute and relative.

Q. How do you explain these several kinds?

A. Worship is paid to things upon account of their excellency. Supreme worship is paid to God only, and it is called Latria. Inferior worship is paid to saints and holy things, and it is called dulia. Hyperdulia is paid on account of some singular excellency communicated only to one, as to the blessed Virgin Mary. Religious worship is upon account of some supernatural excellency. Civil worship is on account of some natural or acquired excellency. Absolute worship is on account of some inherent excellency. Relative worship is on account of some relation it has to inherent excellency.

Q. Is the cross of Christ, and other instruments, the object of supreme worship?

A. No, they are not.

Q. Which are the proper acts of religion?

A. Interior and exterior. Devotion, or a promptitude of the soul to worship God. Prayer, which is raising the mind to God, by meditation, or petitioning for what we want, viz.: Absolutely,

grace and heaven; conditionally, all things that conduce that way; also praise and thanksgiving are parts of prayer. Prayer is mental or vocal, public or private, in set form or extemporary, with attention or pharisaical; actual attention is either to the words, or to God and pious objects; an habitual intention is not sufficient.

Q. Which are the outward acts of religion?

A. External worship; by genuflexion, crossing, kneeling, uncovering, knocking the breast, incense, prostration, oblations, sacrifice, erecting altars, dedicating churches, vows, oaths, etc.

Q. Are all outward acts of religion indifferent, to signify supreme honor?

A. All excepting altars, sacrifice, and churches; which are all offered to God alone: as for other acts, they are determined by the intention.

Q. Is God worshiped by counsel, or particular works not commanded?

A. Yes, by vows of poverty, chastity, and obedience.

Q. Which are the vices directly opposite to religion?

A. Superstition, to adore God by false ways, or expect supernatural effects from improper causes; also idolatry, Judaism, Mahometanism, heresy, divination, conjuration, perjury, blasphemy, sacrilege, etc.

LAWS EXPOUNDED.

Q. What are laws?

A. They are the ordinances and commandments of superior powers, as rules to know what is to be performed, and what avoided.

Q. How are laws distinguished?

A. Eternal and temporary, divine and human, natural and positive, old and new, ecclesiastical and civil, etc.

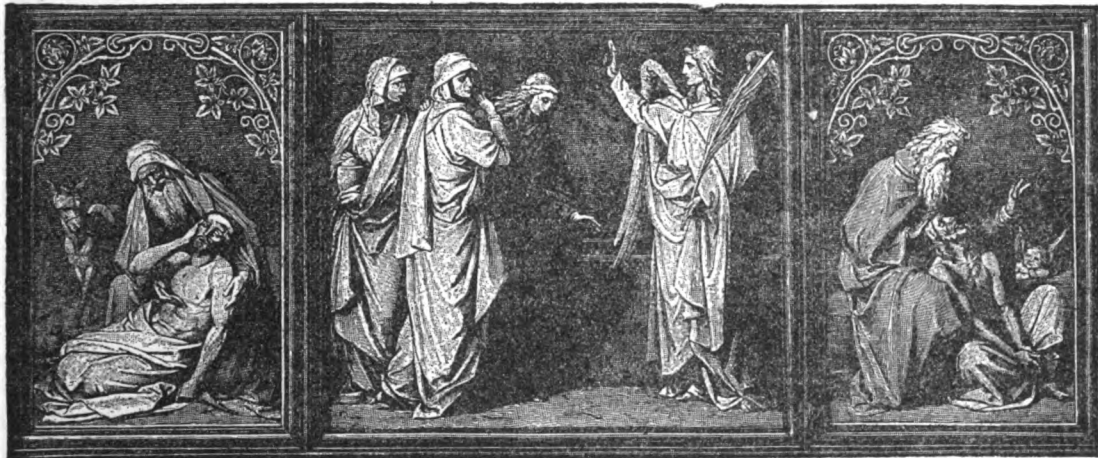
Q. Explain the nature of these laws.

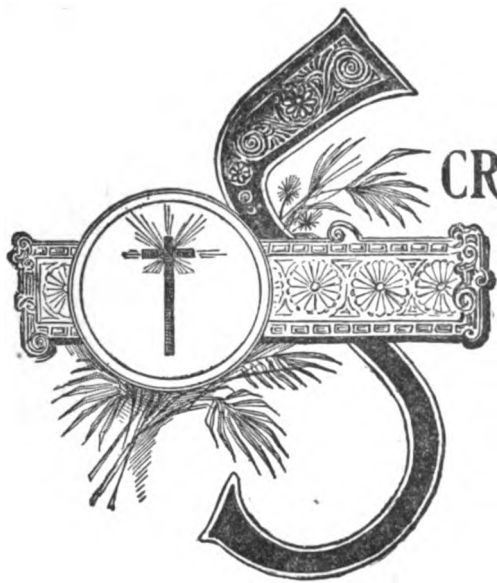
A. Eternal, is the divine will, in order to make our will conformable to his. The law of

nature, is the impression made by nature, informing us of truth and falsehood, right and wrong; whereby we first know general principles, both speculative and practical, viz.: That something is certain, as for example, our own existence; that the same thing can be, and cannot be, at the same time; good is to be done, evil avoided; do as you would be done by. The secondary principles are contained in the decalogue, or ten commandments, and regard God, our neighbor, and ourselves. The third are

drawn from the former. Conscience is an inward persuasion, that this or that particular action is good or bad. Now, conscience is sometimes rightly informed, other times erroneous, probable, scrupulous, doubtful, or opinionative. God's positive law is what is written in the Old and New Scripture, or known by tradition. The old law is what was delivered by Moses, either moral, judicial, or ceremonial. The new law are the writings and traditions of Christ and the evangelists. The difference between the old and new law is, they agree in the law of nature,

and all moral laws: they differ in the judicial and ceremonial laws, which are abrogated. The law of Moses was but for a time, as to the judicial and ceremonial part. The old law chiefly regarded temporal felicity; the new law, future happiness: the old law was the figure; the new law, the substance. Human laws are given by men, and must proceed from a lawful power: they must be for the public good, and be promulgated. Ecclesiastical laws regard the good of the soul, civil laws regard life, liberty, and property; both equally binding in conscience.





SCRIPTURE, TRADITION, COUNCILS, AND HEAD OF THE CHURCH EXPOUNDED.



Q. What is the Scripture?

A. It is the word of God, written by persons inspired by God himself to speak the truth; and it is divided into the Old and New Testament, which are called canonical books.

Q. Why are they called canonical?

A. They are so called from the Greek word canon, which signifies a rule; therefore we call them canonical books, that is to say, books which contain the rule of our faith.

Q. How many canonical books are there?

A. There are many, which are divided into five sorts, viz.: Legal historical, sapiential, prophetic, and doctrinal. The legal books of the Old Testament are the five books of Moses, viz.: Genesis, Exodus, Leviticus, Numbers, Deuteronomy. The historical books are, Joshua, Judges, Ruth; the four books of Kings, the two first of which are called by some the books of Samuel; the two books of Paralipomenon, or Chronicles; the two books of Esdras; the books of Nehemiah, Tobit, Judith, Esther, Job and the two books of the Macchabees. The sapiential books are those of Proverbs, Ecclesiastes, Canticles, or Song of Solomon, Wisdom and Ecclesiasticus. The prophetic books are the Psalms of David, (which are also sapiential, legal and historical) the books of Isaiah, Jeremiah, with Baruch, Ezekiel, Daniel; and the twelve lesser prophets,

viz.: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakuk, Zephaniah, Haggai, Zechariah, and Malachi. The doctrinal chiefly regards those of the New Testament, which are the four gospels of St. Matthew, Mark, Luke, and John; the Acts of the Apostles; the fourteen Epistles of St. Paul, viz.: His Epistle to the Romans, his two Epistles to the Corinthians, his Epistle to the Galatians, to the Ephesians, to the Philippians, to the Colossians, his two Epistles to the Thessalonians, and his two Epistles to Timothy; his Epistle to Titus, to Philemon, and to the Hebrews; the Epistle of St. James; the two Epistles of St. Peter; the three Epistles of St. John; the Epistle of St. Jude; and the Apocalypse or Revelation of St. John. All these books are undoubtedly canonical, as being received and declared as such by the Catholic church. See the council of Laodicea, etc.* And consequently, all and every part thereof are infallibly true; for otherwise, as St. Augustine says, if any part was false or doubtful, all would be uncertain. However, certain it is, that some books are doubted of by the Catholic church, which we call Apocryphal; that is to say, hidden or not certainly known, as not

* Conc. Laod. Can. 60. et Conc. Cartha. 3 Cp. 47. An. 397. et Conc. Trid. Sess. iv. An. 1546. et St. Atha. in Synop. St. Aug. L. 2. de Doct. Christ. C. 8. n. 12, etc.

being so evident whether they were divine Scripture, because they were not in the Jews' canon, nor at first in the church's canon, but were never rejected as false or erroneous; in which sense are the prayer of Manasses, the third book of Esdras, and the third of the Macchabees. As for the fourth of Esdras, and fourth of Macchabees, there is more doubt. But as to the book ascribed to Enoch, the gospel of St. Andrew, St. Thomas, St. Bartholomew, and the like, mentioned by St. Jerom, and St. Augustine,* they are in a worse sense called Apocryphal; and are rejected, as containing manifest errors.

Q. How do you know for certain, which books are divine and canonical Scripture, and which not?

A. By the testimony of the Catholic Church, which without interruption, succeeded the Apostles, and with whom our Saviour has promised to abide, and teach all truth, to the end of the world.

Q. You tell me the Scripture is the infallible word of God: why then does your Church forbid the faithful to read it, since nothing can be more clear and easy to be understood, in all things necessary to salvation? This has an ill aspect, and looks as though it was with design to keep the people in ignorance.

A. You seem to mistake the case. The Catholic Church never forbid her children the reading of the holy Scriptures: on the contrary, she always did and does teach, that the reading of the holy Scriptures (provided it be with a humble and reverent mind, and with submission to the interpretation of the Church from whom we received them) is a good and laudable practice, and ought to be the daily exercise of every Christian. Now, all the restraint there ever was, and even that not general, was by the fourth rule of the index of Pope Pius the fourth;† and this only relates to the reading of the Scripture in the vulgar languages, by which he remits the people to

their pastors and confessors, as the most proper judges of their capacities, and the disposition of their souls. The reason of this restraint was, in order to arm the people against the danger of novelty and error: which would necessarily follow, if every cobbler and tinker was allowed to interpret the Scripture according to their silly fancies; since St. Peter assures us, that in St. Paul's epistles, there are some things hard to be understood, which they that are unlearned and unstable, wrest, as they do also the other Scriptures, to their own destruction; 2 Peter iii. 16. Hence it follows, that the Scriptures are not so clear and plain as you pretend they are, in all points that concern our salvation; otherwise, it would not be truly said, that they wrest the Scriptures to their own destruction. As to what our adversaries allege against us, that the true reason of not putting the Scripture into the hands of every one, is to keep the common people from discovering the errors and follies of their religion. Nothing can be more absurd than this: because, if there were any grounds to fear the making any such discovery, I ask, whether of the two would be best able to do it, the learned or unlearned? surely the learned. Yet these are all allowed to read the Scriptures, and are not clear-sighted enough to make this discovery. A man must be strangely blinded with prejudice, not to see the absurdity of this calumny.

Q. Why may not every particular Christian have liberty to interpret the Scripture according to his own private judgment, without regard to the interpretation of the Church?

A. The reason is, first, because St. Peter declares, that no prophecy of the Scripture is of private interpretation; 2 Peter i. 20. Secondly, because as men's judgments are as different as their fancies, such liberty as this must needs produce almost as many religions as there are men. Thirdly, because Christ has left his Church, and her pastors and teachers, to be our guides in all controversies relating to religion, and consequently in the

* St. Jer. Ep. ad Letram, St. Aug. L. 15. C. 23. de civ. Dei.

† See the Index to the council of Trent.

understanding of holy writ. He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for edifying of the body of Christ, until we all come in the unity of the faith; that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by slight of men and cunning craftiness, whereby they lie in wait to deceive, etc.; Eph. iv. 11, 12, etc. Lastly, Protestants themselves confess, that as the Scriptures were not written without the inspiration of the Holy Ghost, so neither can they be rightly interpreted without the gift of the Holy Ghost; now this gift is not given to every one. For to one is given by the spirit the word of wisdom, to another the word of knowledge, to another prophecy, etc.; 1 Cor. xii. 8. From whence we may conclude that the gift of interpreting Scripture is not a gift for every one, but chiefly, as we may reasonably suppose, for such as God has given, apostles, pastors, and doctors to his Church. As to reformers in particular, it does not appear that they have hitherto been endowed with any other gift but that of contradicting each other's interpretation, throughout all the Reformed Churches. Witness the Lutherans, Calvinists, Anabaptists, Independents, Arians, Socinians, etc. The Lutherans say, that the Scripture teaches them to hold the real presence; the Calvinists say, that it teaches them to deny it; those of the Church of England say, that the Scripture teaches them to baptize infants; the Anabaptists say, that it teaches them to condemn it; the Arians and Socinians say, that the Scripture teaches them that Christ is a creature; and other Protestants say, it teaches them to believe that he is the eternal Creator of all things. Now no one will say, that this is the gift of the Holy Ghost. So that Protestants themselves, on the one hand, confessing that the Scriptures cannot be rightly interpreted without the gift of the Holy Ghost; and it being evident on the other hand that

Protestant Churches, from their contradicting one another have not that gift, we therefore conclude that they have not a right to judge of the sense of Scripture, and expound it for themselves. Besides, if the very disciples of Christ could not understand the Scriptures, without an interpreter, as we find by St. Luke they could not; xxiv. 27, et 54. Can it then be supposed that every private man and woman among Protestants are better enlightened than they were? If the Apostles themselves did not understand the holy Scriptures, till our Saviour opened their understanding; St. Luke xxiv. 54. Let this at least teach reformers, that natural talents alone are not sufficient for expounding Scripture, unless their understanding be by our Saviour Christ in like manner opened.

Q. Are not all necessary points of doctrine contained in the holy Scripture? and is not the Scripture the sole rule of faith?

A. No; for we find that St. Paul taught many things to his flock at Thessalonica and Corinth, by word of mouth, which are not in his epistles, and yet nevertheless he enjoins them to believe, as being of equal authority with what he had written. We command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly, and not after the tradition he received of us; 2 Thess. iii. 6. And again, I pray you, brethren, that you remember me in all things, and keep the traditions as I have delivered them to you; 1 Cor. xi. 2. St. John likewise assures us, that all our Saviour did and taught for the salvation of mankind is not written; John xxi. 25. In short, this doctrine implies a contradiction; for if nothing is to be believed with divine faith, but what is clearly contained in the Scripture, then this very doctrine, which our adversaries thus boldly affirm, is not to be believed: because it is no where to be found in Scripture; for where is it written in the holy Scripture, that the Apostles were commanded by our Saviour Christ to write all that he and

themselves had taught? In a word, will the Church of England say, that the following articles are not to be believed, viz.: That the Virgin Mary was always a virgin; that the Sabbath was, by divine authority, translated to the Sunday; that the Christian Passover, or Easter, is always to be celebrated on a Sunday; that infants are to be baptized; that the baptism of heretics is valid; and that the Apostles' creed is of divine authority? Yet certainly these articles are not clearly contained in the holy Scripture, but Protestants received them from the tradition of the Church of Rome. Therefore it is plain that all necessary points of doctrine are not contained in the holy Scripture. Now, from what has been said, it follows to a demonstration, that the Scripture alone, without the tradition of the Apostles, and interpretation of the Catholic Church, cannot be the sole rule of faith; because, as I have already proved, there are many things that are necessary to be believed, which are not contained in the Scripture. Besides, we do not find that there is one text in the whole Scripture that clearly and expressly affirms, that the Scripture alone is the whole and sole rule of faith. Again, the Scripture alone cannot be the sole rule of faith, because one great article of the Christian faith, is to believe that these books are divine Scripture. Now this we could never have known, but by the tradition and declaration of the Catholic Church; for the Scripture itself no where gives us a catalogue of the canonical books. It no where affirms, that all and every one of those books which are contained in the Protestant Bible or Testament, are the infallible word of God. Our adversaries, therefore, are very unhappy in their choice of a rule of faith, which is not only without any foundation from the Scripture, but even excludes the Scripture from being any part of their faith, as not coming under their only rule by which they pretend to steer in matters of faith.

Q. What is tradition?

A. All such points of faith, or Church discipline, which are not clearly, or not at all expressed in the Scripture; but were taught or established by the Apostles, and have carefully been preserved in the Church ever since.

Q. How many sorts of traditions are there?

A. Chiefly two, viz.: Apostolical, and ecclesiastical; the apostolical are those which had their origin, or institution from the Apostles: such as the number of the sacraments; the Apostles' creed; infants' baptism; the Lord's day; receiving the blessed sacrament, fasting; mixing water with the wine in the eucharist; and making the sign of the cross in baptism, etc. The ecclesiastical, are such as had their institution from the Church; as many ceremonies always in use time after time, such as fasts, feasts, blessing of water, candles, bread, etc.

Q. How are we to know what traditions are truly apostolical, and what not?

A. In the same manner, and by the same authority, by which we know what Scriptures are apostolical, and what not; this is by the authority of the apostolic Church, guided by the unerring spirit of God.

Q. What Scripture can you bring in favor of tradition?

A. From the 32d chap., ver. 7, Deuteronomy. Ask thy Father and he will show thee, thy elders, and they will tell thee; 1 Cor. iv. 2; Psal. xviii. 5, etc. Again out of the 2d Epistle of St. Paul to the Thessalonians, xi. 2; 2 Thess. iii. 6. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, where by word or epistle, 2 Tim. i. 13, et chap. ii. 2. et chap. iii. 14; chap. ii. 25.

Q. What are councils, and how many kinds?

A. They are assemblies of the superiors of the Church to consult about faith, and other spiritual matters; and they are either universal, national, provincial, or diocesan.

Q. Who presides over them?

A. The pope in a universal; the primate in a national; the metropolitan in a provincial; and the bishop in a diocesan.

Q. How many general councils do you reckon, and which are they?

A. They are commonly computed these twenty. The eight first are called the Eastern or Greek general councils.

1. The council of Nice, held under Pope Silvester, anno 325, in which the Arian heresy was condemned.
2. The council of Constantinople, held under Pope Damascus, anno 381, against the Macedonians, Eunomians, and Apollinarians.
3. The council of Ephesus, held under Pope Celestinus I, anno 431, against the Nestorians.
4. The council of Chalcedon, held under Pope Leo I, anno 451, against the Eutychians.
5. The 2d council of Constantinople, held under Pope Virgilius, anno 553, against Origenists.
6. The 3d council of Constantinople, held under Pope Agatho, anno 680, against the Monothelites.
7. The 2d council of Nice, held under Pope Adrian I, anno 787, against the Iconoclasts.
8. The 4th council of Constantinople, held under Pope Adrian II, anno 869, against Photius.

The Western or Latin general councils.

9. The 1st council of Lateran, held under Pope Calixtus II, anno 1122, for the recovery of the Holy Land.
10. The 2d council of Lateran, held under Pope Innocent II, anno 1139.
11. The 3d council of Lateran, held under Pope Alexander III, anno 1179, against the Albigenses, who maintained the errors of the Manichæans.
12. The 4th council of Lateran, held under Pope Innocent III, anno 1215, against the Waldenses and Albigenses.
13. The 1st council of Lyons, held under Pope Innocent IV, anno 1245, for the recovery of Holy Land.
14. The 2d council of Lyons, held under Pope Gregory X, anno 1274, in which the

Greeks renounced their schism, but relapsed soon after.

15. The council of Vienne held under Pope Clement V, anno 1311, against the Dulcinians and Beguards, as also for the recovery of the Holy Land.
 16. The council of Pisa, called in the time of Gregory XII, anno 1409, which put a stop to the schism, and deposed both the contending pontiffs, viz.: Gregory XII, and Benedict XIII, and chose Alexander V, by whom this council was approved.
 17. The council of Constance, held under Pope John XXIII, anno 1414, which broke the neck of the long schism, and condemned the errors of Wickliffe and Huss.
 18. The council of Florence, held under Pope Eugenius IV, anno 1439, in which the Greeks renounced their schism.
 19. The 5th council of Lateran, held under Pope Julius II, anno 1512, Pope Leo X, concluded it, anno 1517, for the recovery of the Holy Land. Some divines dispute whether this was a general council.
 20. The council of Trent, held by Paul III, etc., anno 1545, against the errors of Luther and Calvin. Pope Pius IV, brought this council to a happy conclusion, anno 1563.
- Q. Who is the pope, and what power has he?
- A. He is the bishop of Rome, successor of St. Peter, visible head of the Church, and has jurisdiction over the whole Church.

Q. What is the Catholic doctrine as to the pope's supremacy?

A. It is comprised in these two articles: 1. That St. Peter, by divine commission, was head of the Church under Christ. 2. That the pope or bishop of Rome is successor to St. Peter, is at present head of the Church, and Christ's Vicar upon earth.

How do you prove St. Peter's supremacy?

A. First, from the 16th chapter of St. Matthew verses 18, 19; where our Saviour says, Thou art Peter, (that is a rock) and upon this rock will I build my Church, and the gates of hell shall not prevail against it. And I will

give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Secondly, from the 22d chapter of St. Luke, verses 31, 32. The Lord said Simon, Simon, behold Satan had desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not, and when thou art converted, strengthen thy brethren. Thirdly, from the 21st chapter of St. John, verse 15, etc. Jesus said to Simon Peter, Simon, son of Jonas, lovest thou me more than these? he said unto him, yea, Lord, thou knowest that I love thee. He said unto him, feed my lambs; he said to him again the second time, Simon, son of Jonas, lovest thou me? He said unto him, yea, Lord, thou knowest that I love thee. He said unto him, feed my lambs. He said unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time lovest thou me? And he said unto him, Lord, thou knowest all things, thou knowest that I love thee; Jesus said unto him, feed my sheep. In the first of these texts our Lord promised, that in the building of his Church Peter should be as a rock or foundation stone; and under the metaphor of the keys of the kingdom of heaven, ensured to him the chief authority in his Church: as when a king gives the keys of a city to one of his courtiers, he thereby signifies that he gives him the government of that city. In the second text, our Lord not only declared his particular concern for Peter, in praying for him, that his faith might not fail: but also gave him the care of his brethren, the other Apostles, in charging him to

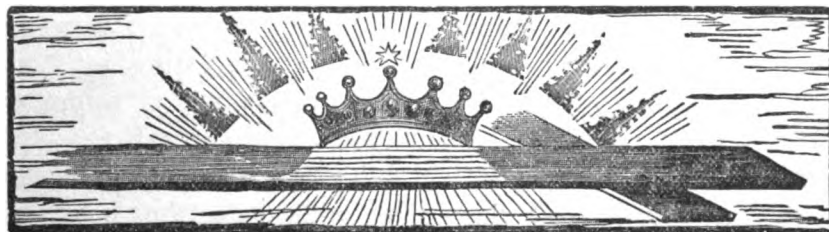
confirm or strengthen them. In the third text, our Lord, in most solemn manner, thrice committed to Peter the care of all his sheep without exception, that is, of his whole Church.

Q. How do you prove that this commission given to Peter, descends to the pope or bishop of Rome?

A. Because by the unanimous consent of the Fathers, and the tradition of the Church in all ages, the bishops of Rome are the successors of St. Peter, who translated his chair from Antioch to Rome, and died bishop of Rome.* Hence the see of Rome, in all ages is called the see of Peter, the chair of Peter, and absolutely the see Apostolic: and in that quality, has from the beginning, exercised jurisdiction over all other Churches, as appears from the best records of ancient history.† Besides, supposing the supremacy of St. Peter, which we have proved above from plain Scripture, it must consequently be allowed that this supremacy which Christ established for the better government of his Church, and maintaining of unity, was not to die with Peter, no more than the Church, which he promised should stand for ever. For how can any Christian imagine that Christ should appoint a head for the government of his Church, and maintaining of unity during the Apostles' time; and design another kind of government for succeeding ages, when there was like to be so much more need of a head. Therefore, we must grant that St. Peter's supremacy was by succession to descend to somebody. Now, I would willingly know, who has half so fair a title to this succession as the bishop of Rome.

* See Conc. Calced. Sess. 1, 2, 3.

† See Conc. 4. Later. Can. v.



THE FOUR LAST THINGS EXPOUNDED.

Q. Which are the four last things?

A. Death, judgment, hell and heaven.

Q. What is death?

A. It is a separation of the soul from the body.

Q. Which are the most useful considerations concerning death?

A. First, that we frequently consider that we must certainly die, and that but once. Heb. ix. 27. Secondly, that the time, place and manner of our death is uncertain. St. Matt. xxv. 13. St. Mark xiii. 35. Thirdly, that God commands us to be prepared; and always on our guard; and assures us that death will surprise those foolish people, who sleep and live in sin. St. Matt. xxiv. 44. Eccl. ix. 13. Fourthly, that generally speaking, we shall die as we have lived; if we spend our life in the state of grace, we shall in all appearance die in the state of grace; or if we pass our life in the state of sin, we shall in all likelihood die in the state of sin. Prov. i. 24; Eccl. xli. 1, Rom. ii. 5, 6, 7, 8. Fifthly, that our eternal lot depends on the hour of death. Eccl. iii. 8, et C. ix. 10. Lastly, that we ought to submit to its stroke, as being the punishment of sin; for had not man sinned, he had never died, but been translated alive to heaven.

Q. What is judgment, how many sorts, and what circumstances?

A. It is the sentence upon men, pronounced by God. It is particular when man dies, and general at the end of the world. The circumstances are the signs that will forerun it, viz.: In the heavens, earth, and seas; antichrist will appear, and against him Enoch and Elias. The world will be converted and consumed by fire. The general resurrection, and union of body and soul. The qualities of the judge, severity of the examen, in thoughts, words, and actions; and general and particular duties. The strength of the proofs, from conscience and the devil.

Q. How ought we to think of judgment?

A. We ought, first, to consider that all our

thoughts, words, actions, and omissions, since we came to the use of reason, shall be judged. St. Matt. xii. 36. Secondly, that there can be no appeal from, nor revoking of the judgment. St. Matt. xxv. 46. Thirdly, that the law of God, is the rule of our judgment, and that it will be put in execution upon the spot, without showing us either pity or mercy. Rom. ii. 16; Heb. x. 31. Lastly, that the punishment and reward appointed for us by our judge, shall be everlasting. St. Matt. xxv. 46.

Q. What is hell?

A. A place of eternal punishment, with the pain of separation from God, and the pain of sensible torments for all eternity, proportionable, as to heathens, Christians, ignorance and malice.

Q. How ought we to think of hell?

A. First, we ought to consider that the damned shall never see the face of God; Psalm xlviii. 12. That they shall burn and be tormented both in body and soul during eternity. Apoc. xx. 10. Secondly, that they shall suffer all the evils and all the misery that can be thought of, without any comfort or rest, and that the worm of their conscience shall be gnawing and tearing them as long as God shall be God. St. Mark xi. 43. 45.

Q. What is heaven?

A. It is an eternal place of pleasures of body and mind, free from all evil, and enjoying all good, proportioned to every one's merits.

Q. How ought we to think of heaven?

A. We ought often to consider, that the blessed shall suffer no kind of evil; Apoc. vii. 16, etc., that they shall abound in all good things; Ps. xxxv. 9. That they shall see God and his saints face to face; 1 Cor. xiii. 12. That their bodies shall be glorious, immortal, active, vigorous, and bright, 1 Cor. xv. 42. That they shall possess everlasting joys and happiness, without any danger or apprehension of ever losing them, St. John xvi. 22. In a word, that the eye hath not seen, nor the ear heard, nor hath it entered into the heart of man to conceive,

what God hath prepared for those who love him. 1 Cor i. 9.

Q. Pray, what do you mean by purgatory?

A. A middle state, wherein such souls are detained who depart this life in God's grace, yet not without some venial sins, or without having made such satisfaction for their sins as God's justice requires.

Q. Why do you say that those who die guilty of lesser sins, go to purgatory?

A. Because, such as depart this life, before they have repented for these venial frailties, and imperfections (as many Christians do, who either by sudden death, or otherwise, are taken out of this world, before they have repented for these ordinary failings), cannot be supposed to be condemned to the eternal torments of hell, since the sins of which they are guilty, are but small, and which even God's best servants are more or less liable to. Nor can they go straight to heaven in this state, because the Scripture assures us, that nothing that is defiled shall enter there. Rev. xxi. 27.

Q. Pray tell me, upon what do you ground your belief of purgatory?

A. Upon Scripture, tradition, and reason.

Q. What grounds have you for purgatory from Scripture?

A. First, because the Scripture in many places teaches us, that it is the fixed rule of God's justice to render to every man according to his works. See Psalm lxii. 12. St. Matt. xvi. 27, Rom. ii. 6. Rev. xxii. 12. So that according to the works which each man has done in the time of his mortal life, and according to the state in which he is found at the moment of his departure out of this life, he shall certainly receive reward or punishment from God. Hence, it evidently follows, that as by this rule of God's justice, they that die in great and deadly sins, not cancelled by repentance, will be eternally punished in hell; so, by the same rule, they who die in lesser, or venial sins, will be punished some where for a time, until God's justice be satisfied, and this is what we call Purgatory. Secondly,

because the Scripture assures us, that we are to render an account hereafter to the great judge, even for every idle word, that we have spoken; Matt. xii. 36. And, consequently, every idle word not cancelled here by repentance, is liable to be punished by God's justice hereafter. Now, no one can think that God will condemn a soul to hell for every idle word; therefore, there must be another place of punishment for those, who die guilty of these little transgressions. Thirdly, because St. Paul assures us, that every man's work shall be made manifest. 1 Cor. iii. 13, 14, 15. For the day shall declare it, because it shall be revealed by fire. And the fire shall try every man's work of what sort it is. If any man's work abide, which he hath built thereupon (that is, upon the foundation which is Jesus Christ), he shall receive a reward. If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved, yet so as by fire. Here, you see, St. Paul informs us, that every man's work shall be made manifest by a fiery trial; and that they who have built upon the foundation, which is Christ, wood, hay, and stubble (that is to say, whose works have been very imperfect and defective, though not to the degree of losing Christ), shall suffer loss, but yet shall be saved so as by fire; that is, by a purging fire, as the fathers understand it; of which St. Augustine writes, they who have done things deserving temporal punishment, shall pass through a certain purging fire, of which the apostle St. Paul speaks. Hom. xvi. ex. L. 50 Hom. Again, on the 37th Psalm, n. 3. he says, this fire shall be more grievous than whatever man can suffer in this life. So he prays, purge me O Lord, in this life, and render me such, as may not need the mending fire. Being for them that shall be saved, yet so as by fire. Fourthly, because our Saviour says, that whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come. Matt. xii. 13. Which last words would be superfluous and absurd, if sins not forgiven in this world could never be

forgiven in the world to come. Now, if there may be forgiveness of sins in the world to come, there must be a purgatory or third place, for in hell there is no forgiveness, and in heaven no sin. Besides, a middle place is also implied by the prison mentioned in St. Matthew, chapter v. 26. out of which a man shall not come till he has paid the uttermost farthing. And by the prison mentioned in St. Peter; where Christ is said by his spirit to have gone and preached to the spirits that were in prison, which sometimes were disobedient, etc. St. Pet. iii. 18, 19, 20. From this last text, it appears that at the time of our Saviour's death there were some souls in a state of suffering (in prison) in the other world, on account of lesser sins not deserving of damnation, for certainly our Saviour would not have gone and preached to them, had they not been capable of salvation. These souls, therefore, were not in heaven, where all preaching is needless, nor in hell, where all preaching is unprofitable; but in the middle state of suffering souls they were, which is the purgatory maintained, by the Catholic Church.

Q. Pray, what do you say to that text of Scripture, if the tree fall towards the south, or towards the north, in the place where the tree falleth there shall it lie? Eccles. xi. 3.

A. I say that it is no way evident that this text has relation to the state of the soul after death: but if it be so understood, as to have relation to the soul, it makes nothing against purgatory, because it only proves what no Catholic denies, viz.: That when once a soul is come to the south, or to the north, that is, to heaven or to hell, its state is unchangeable.

Q. But does not the Scripture promise rest, after death, to such as die in the Lord? Rev. xiv. 13.

A. Yes, it does; but then we are to understand, that those are said to die in the Lord, who die for the Lord by martyrdom; or at least, those who at the time of their death, are so happy as to have no debts nor stains to interpose between them and the Lord. As for others

who die but imperfectly in the Lord, they shall rest indeed from the labors of this world, but as their works that follow them, are imperfect, they must expect to receive from the Lord according to their works.

Q. Let me now hear what grounds you have for the belief of a purgatory upon tradition, or the authority of the Church?

A. Because, both the Jewish Church, long before our Saviour's coming; and the Christian Church, from the very beginning in all ages, and all nations, has offered up prayers and sacrifice for the repose,* and relief of the faithful departed, which evidently imply the belief of a purgatory or third place: and it is certain that the Church of Christ always believed that there is a purgatory, as is evident from the writings of the ancient fathers, and the express definitions of the general councils. See Tertullian, St. Cyprian, etc.

Q. What grounds have you for the belief of purgatory, from reason?

A. Because reason teaches these two things, first, that every sin, be it never so small, is an offence to God, and consequently deserves punishment from the justice of God; and therefore every person who dies under the guilt of any such offence unrepented of, must expect to be punished by the justice of God. Secondly, that there are some sins, in which a person may chance to die, that are so small, either through the levity of the matter, or for want of a full deliberation in the act, as not to deserve everlasting punishments. From whence it plainly follows, that besides the place of everlasting punishment which we call hell, there must be also a place of temporal punishment for such as die in those lesser offences, and this we call purgatory.

Q. Do you then think that any repentance can be available after death, or that they are capable of relief in that state?

* See 2 Mach. xii. Tert. L. de Mil. Coro. C. 3. St. Cypr. Epis. lxvi. Euseb L. de Vit. Constan. C. 71. St. Jo. Chrys. Hom. iii. lect. Tertul. L. 4. de Ania. C. 58. St. Cypr. Ep. lii. ad Antonin. St. Amb. in C. 3. Ep. ad Cor. St. Jer. in C. 5. Mat. St. Aug. L. 20. de Civ. Dei. 24 et L. 21. C. 13. Conc. Flor. Sess. Ult. Conc. Trid. Sess. vi. Can. xxx. et Sess. xxv. de Purga.

A. No repentance can be available after death; but God's justice must take place, which will render to every man according to his work: however, they are capable of relief; but not from any thing that they can do for themselves, but from the prayers, alms, and other suffrages offered to God for them by the faithful on earth, which God in his mercy is pleased to accept of, by reason of that communion which we have with them, by being fellow-members of the same body of the Church, under the same head, which is Christ Jesus.

Q. How do you prove that it is lawful and profitable to pray for the dead?

A. If there be a place of temporal punishment where some souls are purged, and venial sins remitted after this life, as I have already proved there is; then that charity which obliges us also to pray that the living may be saved, obliges us also to pray that the dead may be freed from their punishments. Besides, if we consult the Scripture, or primitive tradition with relation to the promise or encouragement given in favor of our prayers, we shall nowhere find the dead excepted from the benefit of them; and the perpetual practice of the church of God (which is the best interpreter of the Scripture) has, from the beginning, ever authorized prayer for the dead, as believing such prayers beneficial to them.* Again, we find that praying, and making offerings for the dead, was practiced by Judas Macchabæus,† and by the Jews, before the coming of Christ, who were then the true people of God; now, had this doctrine and practice of the Jews been unlawful and unprofitable, our blessed Saviour would certainly have condemned it; as he reproved all the evil doctrines and traditions

of the Scribes and Pharisees, but we do not find that he ever spoke one word against this public practice. As to what several churchmen of the reformed Church buzz so industriously from the pulpit into the people's ears, viz.: That praying for the dead was only an invention to get money, it is a scandalous reflection upon Christendom, and even the primitive Christians, since it has always been the practice from the beginning, both among the Greeks and Latins,‡ and all the ancient Churches to pray for the dead, and so continues to this day. A little reflection might let people see that these gentlemen have found out a much easier method to subsist by, than praying day and night either for the living or the dead.

Q. St. John, in his first Epistle, chapter v. 16. says, that it is not lawful to pray for the dead: there is a sin, says he, unto death, for that I do not say that any one should ask.

A. What the Apostle here signifies by a sin to death, is final impenitence, or a mortal sin persevered in until death, and for such a sin we are not taught to pray, but what is this to those who die guilty only of venial sins or small failings? for such as these, the Apostle himself, in the words immediately preceding, seems to command, or at least encourages us to pray, where he says, he that knoweth that his brother committeth a sin, which is not unto death, let him ask, and life shall be given him. 1 John v. 16. Now some object that we pray for all who die in the communion of the Catholic Church; this is very true, we do so, and the reason is, because we do not certainly know the particular state in which each one dies; however, we are sensible that our prayers are available for those only that are in a middle state.

* See Conc. Nice. C. 65.

† 2 Maccha. xii. 43, 44, 45.

‡ See the Translations of Monsieur Du Pin. Cent. 7. p. 3.

THE LORD'S PRAYER EXPOUNDED.

Q. What is the Lord's prayer?

A. It is a prayer made by Christ our Lord, to be said by all Christians; and delivered as a model, according to which all our petitions are to be drawn up; Matt. vi. 9, etc.; Luke xi. 2.

Q. What are the general contents of this prayer?

A. It mentions the good we petition for, and the evil we desire to be freed from.

Q. Which are the goods we desire, and the evils we petition to be freed from?

A. The goods we desire are three, viz.: The glory of God; the salvation of our souls, and the obeying divine will. The evils are these four; want of necessities, that we may be capable of honoring God, and laboring for our salvation; secondly, to be freed from sin; thirdly; to avoid temptations; and, fourthly, to be protected in pain, and temporal calamities.

Q. Which is the preface to these seven petitions?

A. Our Father who art in heaven.

Q. Why is this prayer addressed to God as a Father, and in what sense is he a Father?

A. Father is the most endearing title, and rather used than King, Lord, or any other that is of a forbidding import; for as fathers have naturally a love and tenderness for their children, so it gives the petitioner great hopes of succeeding, when he is ordered to approach the Almighty, in quality of a father. Now, God is our father on several accounts, viz.: By creation, in giving us our being; by preservation, in preserving our being; by a providential care, in furnishing us with all things necessary and convenient for life, and often distinguishing favors of fortune, parts, etc. Again, by furnishing us with means to be happy hereafter, viz.: Faith, grace, and being his adopted children, of an eternal inheritance; as also by the incarnation, by redeeming us from the slavery of sin, and the devil.

Q. Why do you say our father, rather than my father?

A. To signify that we are all brethren of the same father, and therefore ought to love one another; and respectively not only to pray for ourselves, but all mankind, viz.: Friends, and enemies, and for the conversion of sinners, infidels, heretics, etc. So it is a common prayer.

Q. Why is the prayer addressed to God in heaven?

A. Not that God is only in heaven, for he is every where; but because heaven is the place where he resides, with the greatest show of majesty, and by his omnipotency, is capable of affording assistance to all petitioners.

Q. Which is the first petition?

A. Hallowed be thy name.

Q. Is not God's name always holy, and how do we petition that it may be made holy?

A. We do not petition, that it may be holy in itself, it being always intrinsically so, neither can we add nor detract, from the intrinsical holiness of his name. What we therefore are to petition for is, that his name may be honored, and treated with due respect, and not abused; with respect, by faith, hope, and charity; believing what he has revealed, and practising the holy things he has ordained, and not abuse his holy name, by oaths, perjury, blasphemy, obscene and profane language; Rom. ii. 23, 24.

Q. Which is the second petition?

A. Thy kingdom come.

Q. Which are God's kingdoms?

A. All the temporal kingdoms of this world; the kingdom of his Church. The kingdom of grace, whereby he reigns spiritually in man's soul, and the kingdom of glory in a future state.

Q. In what sense do we petition that each of these kingdoms may come?

A. We do not petition that temporal kingdoms may come, because they are come, and

God actually governs all kingdoms; neither do we petition that the kingdom of the Church may come, it being already established; yet we may petition for its greater extension, by adding to it all those parts of the earth which are separated from it by infidelity or heresy. What we chiefly pray for, is, that the kingdom of grace may be established in our souls, by believing and practising what he has ordered, and that by so doing, we may at last reign with him in his kingdom of glory, in a future state.

Q. Which is the third petition?

A. Thy will be done on earth as it is in heaven.

Q. What is it to do the will of God?

A. It is to comply with all his commands, both as to what we are to believe, and what to practice, and that not only what himself immediately commands, but what is commanded by his representatives, viz.: Civil and ecclesiastical powers, and in a word, all subordinate powers, as parents, masters, etc.

Q. Can we perform the will of God as the saints and angels do in heaven?

A. No, not as to the equality, because they never deviate from God's will: but we are to endeavor at it, by a general desire if corrupted nature would suffer us, and strive for it, with fervor and zeal.

Q. What else do we petition for?

A. That God would be pleased to discover to us his will in difficult matters, which occur in human life, viz.: In regard of a state of life, and in suffering all sorts of calamities.

Q. Which is the fourth petition?

A. Give us this day our daily bread.

Q. What is meant by bread?

A. Not only strictly what is so called, but all things that are necessary for life in general, or our particular state of life, as far as it is God's pleasure, but not superfluities as to worldly conveniences, much less are we to pray for riches, honors, and any other thing, that is apt to turn us from God's service; St. Matt. iv. 4; St. John vi. 35. Again, by bread is also understood, the spiritual bread whereby

the soul is nourished; among which we may reckon God's grace, pious books, but most especially the blessed eucharist. Hence, in the place of daily, St. Matthew, vi. 11. has substantial, that is, uncommon and supernatural bread.

Q. Which is the fifth petition?

A. And forgive us our trespasses, as we forgive them that trespass against us.

Q. What do we beg by this petition?

A. To have our sins forgiven, which, being an injury and debt owing to God, and we being unable to pay it ourselves, we may and do petition that he will pardon us.

Q. Does God immediately pardon us, upon this petition?

A. No, unless we comply with the conditions, viz.: A sincere sorrow for having offended him, and a firm resolution to offend no more: as also forgiveness of others who have offended us, because we are obliged to love our neighbor, which requires of us to lay aside all thoughts of revenge; St. Matt. xviii. 21; St. Mark vi. 25 et 26.

Q. Is this petition to be made by all mankind?

A. Yes; all are daily offenders, either mortally or venially: none ever have been excepted, but our blessed Saviour and his virgin mother.

Q. Which is the sixth petition?

A. And lead us not into temptation.

Q. Does God tempt us to sin, and what is it you call temptation?

A. Temptation is provoking men to sin: in which sense, God tempts no man; such temptations are ascribed to the world, the flesh, and the devil; St. James x. 13; St. Matt. iv. 3; Rom. vii. 23; St. James i. 14. Yet God permits us to fall into several temptations or trials from those quarters, in order to try our fidelity, and gain a greater reward by resisting them. What we pray for therefore, is the divine assistance and grace, that we may come off victorious, upon such occasions, and that he will not desert us: but most especially, we pray for the gift of perseverance.

Q. Which is the seventh petition?

A. But deliver us from evil.

Q. Which are the evils we petition to be freed from?

A. In the fifth petition, we begged to be freed from the evils of sin, by having them forgiven, in this we beg to be freed from the devil and all his stratagems; from evil company; from all temporal evils that may happen to our body, soul, or fortunes; inasmuch as they may be an impediment to laboring in God's service; but this is to be understood conditionally, and with resignation to the divine will. What we absolutely pray for, on this occasion is, that we may bear with patience all temporal calamities,

and that they may not oppress us so as to make us deviate from our duty to God.

Q. Can we pray to be freed from the miseries of human life?

A. We are not to pray for our death, wherein we are to submit entirely to God's holy will, but, in St. Paul's sense, we may desire to be dissolved; Phil. i. 23.

Q. What means the word, Amen?

A. It is a Hebrew word of confirmation or assent, signifying so be it, or let it be done; consequently, it confirms, with a repetition and general wish, all the seven petitions, and is the usual close of all prayers whatever, being as it were an abridgment.

THE HAIL MARY EXPOUNDED.

Q. What is this prayer, and by whom was it drawn up, and for what end?

A. It is called the angelical salutation, and expresses the excellencies of the blessed Virgin Mary. It was composed of three parts. The first are the words of the angel Gabriel saluting her. The second, the words of St. Elizabeth when visited by her. The third, the words of the Church, desiring her intercession; which is the chief motive for which it was appointed.

Q. Which part was composed by the angel Gabriel?

A. Hail Mary, full of grace, our Lord is with thee, blessed art thou among women; St. Luke i. 28.

Q. What means the word hail?

A. It is a word, in the original tongue, signifying joy and peace, upon account of good tidings: and, upon the present occasion, it imported not only a congratulation of comfort and joy to the Virgin Mary, that she was so much in favor with the Almighty, as to be made choice of, to bring forth the Saviour of the world; but a general joy to all mankind, for the news of their approaching redemption.

Q. What signifies the word Mary?

A. It was the proper name of the blessed Virgin, and signifies the excellency of her person and employment, if we attend to the original sense of the word, which signifies a lady and a sea star. By the first, it is imported, that she was to be the lady, and queen of all mankind, by bringing forth the king and ruler of the world. Secondly, that she was the star, to guide us through the dangerous seas of this life, by the example of her virtues, and intercession.

Q. Why is she said to be full of grace?

A. By grace are understood all supernatural gifts, which made her acceptable to God, and preferable to all other creatures; and this is expressed by fulness;* and this was requisite, that her womb might be a suitable receptacle for the author of grace; but most especially, the fulness of grace consists in the particularity of graces, viz.: She was not only sanctified in her mother's womb, as some few others had been, but was exempt from the guilt of original sin, and, as a consequence of that, from concupiscence of the flesh, and never was guilty

* See St. Epiph. tom. ii. p. 292.

of the least sin;* for it was not proper that the flesh, from which the pure body of Christ was to be formed, should ever be corrupted or defiled by any sin, either original or actual, mortal or venial. Besides, she possessed all divine gifts in the most eminent degree, viz.: Faith, hope, charity, humility, obedience, and chastity, with all the moral virtues, etc.

Q. What signifies, our Lord is with thee?

A. It imports, that God was not only with her in a general manner, by all the aforesaid gifts, but that the second person, at that very moment the angel spoke, was to be united to her, by forming a perfect human body of her flesh; and at the same time, a human soul was infused into it, and both united to the second person of the most blessed trinity.

Q. What means, blessed art thou among women, and what is it to be blessed?

A. To be blessed, in general, is to be in the favor of Almighty God, and the more a person is in God's favor the more blessed he is, and the more favors God shows a person, the greater is his blessing. Hence the Virgin Mary is, upon account of the favor shown her, blessed above all other women.† An abridgment of these favors, are her purity from all sin; she being a mother and a virgin, and what is more, she being the mother of the world's redeemer, and mother of God.

Q. In what other sense is she to be called blessed?

A. Because all nations shall honor her, and call her blessed, as St. Luke declares, C. i. 48. All generations shall honor her, by invoking her as a common mother, and having great power with Almighty God.

* St. Aug. L. de Nat. et Grat. C. xxxvi. n. 42. Conc. Trid. Sess. v. Decr. de Pec. Orig.

† See St. Jer. Cont. Jovin, ect. L. 13. C. 44. in Ezech.

Q. Which part was composed by St. Elizabeth?

A. Blessed is the fruit of thy womb.

Q. What is the meaning of these words?

A. The fruit of her womb was Jesus, the redeemer of the world, who was not only blessed in himself, but a blessed fruit, that spread itself every where, and to every person who received a benefit from him. Jesus is added by the Church.

Q. Which part of this prayer was composed by the Church?

A. Holy Mary, mother of God, pray for us, sinners, now, and at the hour of our death.*

Q. Explain the meaning of every word?

A. The Church calls her holy, because the angel declared she was full of grace: the Church calls her Mary, that name being confirmed to her by the same angel: she calls her mother of God, from these words of the angel, Thou shalt conceive and bring forth a son, and thou shalt call his name Jesus; Luke i. 31. As also because she is the true mother of Jesus Christ, who is both God and man, as the council of Ephesus has defined against Nestorius. Lastly, pray for us sinners, desiring her intercession; now, that is, every moment, because every moment we are in danger; and at the hour of our death, because then we are most incapable of helping ourselves, and then the devil is most industrious to tempt us, either by despair, or deferring our conversion.

Q. Why are we particularly exhorted to beg the Virgin Mary's intercession?

A. For several reasons. First, her great power with Almighty God. Secondly, her flaming love, charity, and willingness to assist all who call upon her with their prayers. And lastly, because she is the common spiritual mother of all mankind.

* Con. Ephes. Anno 431.

CEREMONIES IN GENERAL EXPOUNDED.

Q. What are ceremonies, and how many kinds are there ?

A. Ceremonies are outward actions, made use of for decency, honor, and instruction : and there are chiefly two sorts, civil and religious.

Q. Why are they necessary ?

A. Because man being composed of body and soul, which mutually concur in all performances, both civil and religious. It is both requisite and necessary that these be attended with certain visible ceremonies, to distinguish what we are doing, and render the performance of the duty more significant.

Q. I easily conceive the necessity of ceremonies in civil matters, which cannot be managed, unless civil power be conferred, executed, and obeyed, with proper ceremonies. But what occasion is there for ceremonies in religious matters ?

A. For the same reasons that they are necessary in civil matters ; and particularly that God may be served with decency, with more honor, and the people instructed in their duty.

Q. How with decency ?

A. By churches, or places set apart for divine service, decently adorned, a thing not refused to men of distinction : for princes, nobility, gentry, etc., take care of commodious and decent places of abode.

Q. How for God's greater honor ?

A. The ceremonies are to be answerable to the dignity of the person, both as to show, riches, grandeur, etc.

Q. How for the people's instruction ?

A. The ceremonies are to represent the mysteries of faith, to explain them to the eye, for the benefit of the illiterate and ignorant, and capable of exciting them to piety.

Q. Do not ceremonies destroy the substance of inward devotion ? Are they not sometimes superfluous, sometimes ridiculous, sometimes superstitious ?

A. They are so far from destroying the substance, that they preserve it, as leaves do the

fruit, from the inclemency of the season, and for that reason are not superfluous ; and as to the superfluity of their number, they are all tending towards piety, and on that score very profitable. If any religious ceremonies appear ridiculous, it is owing to ignorance or scoffing ; and as to superstition, there can be none, where no other effect is ascribed to them than what God or nature has ordained.

Q. Who was the first author and contriver of religious ceremonies ?

A. God himself, in the law of nature, the law of Moses, and the law of grace.

Q. What religious ceremonies were there in the law of nature ?

A. We read of few, besides sacrificing of beasts, to acknowledge God's supreme power, which was attended with ceremonies of altars, etc. Gen. xv. And we may justly suppose, that prayer was attended with the ceremonies of time, place, and kneeling, lifting up hands, etc. Again, circumcision was a ceremony of the law of nature.

Q. What ceremonies were appointed by the law of Moses ?

A. An infinite number, in general regarding the consecrating of their kings, priests, and sacrifices, their temple, etc. Ex. xxix. et xl. which were ordained to declare God's majesty, and prefigure the law of grace, as the sanctum sanctorum, the manna, the paschal lamb, the shew-bread, the curing of the leprosy, the priest's vestments, images of cherubims, their cleansing from legal impurities, their feasts, etc.

Q. Did Christ, in the new law, make use of or appoint religious ceremonies ?

A. Yes, several, he was circumcised, presented in the temple, baptized by St. John, performed the ceremonies of the pasch, ordered fasting, and water baptism, used clay and spittle in curing the blind, lifted up his eyes, and prostrated himself, washing feet, etc. ; St. Mark vii. St. Luke viii.

Q. Did the Apostles use and ordain religious ceremonies?

A. Yes, several, viz.: Imposition of hands, the anointing with oil, abstaining from certain meats, the matter and form of the sacraments, which were delivered by Christ, during the forty days, between his resurrection and ascension, etc.

Q. Has the Church authority to ordain cere-

monies, and does she not ordain those that are superfluous?

A. Yes, she has power to add or diminish, as being the proper judge, which are significant and instructive. And though we are to adore God in spirit, this does not exclude ceremonies, but only directs us to attend to their spiritual meaning.

PARTICULAR CEREMONIES EXPOUNDED.

Q. When and wherein are particular ceremonies made use of?

A. In adorning Churches, in celebrating mass, in administering the sacraments, in priest's vestments, in celebrating Sundays, in celebrating feasts of our Lord, in celebrating feasts of the blessed Virgin, in celebrating feasts of the saints, in the devotion practised in holy week, in observing fasts, in consecrating and blessing several of God's creatures, in postures of the body, etc.

Q. Which are the chief ornaments in churches?

A. Pictures, images, crucifixes, altars, tabernacles, and candles.

Q. For what use are pictures, images, and crucifixes?

A. They are the books of the ignorant, and illiterate, to put them in mind of several mysteries and passages belonging to religion.

Q. Are they to be honored, worshiped, and prayed to?

A. We neither pray to pictures nor images, nor do we believe any perfection inherent in them; we only pay them a relative honor, on account of the things and persons they represent; as we honor the king, and a friend, by keeping their pictures, and placing them decently: yet with this difference, that pictures in churches are regarded with a religious honor, because it is paid on account of some religious qualification; but the honor we pay

to the pictures of others, is called civil honor, because it is paid on account of some natural or acquired perfection.

Q. Was it always customary, to place pictures and images in churches?

A. In the law of Moses such things were ordered, as the brazen serpent in the desert, and the figures of seraphims, cherubims, and other images to adorn the tabernacle. As to the law of grace, for the first three ages, the Christians not being permitted to have public churches, there was no occasion for that ceremony, nor was it much practised upon the conversion of the world, in Constantine's days, that the heathens might not be scandalized, who placed idols in their temples; but by degrees, as idolatry was abolished, it was customary to set up the images of Christ crucified, and the pictures of saints and martyrs.

Q. What are altars, and why are they placed in churches?

A. They are tables on which the Christian sacrifice is laid and offered, viz.: The body and blood of Jesus Christ; and they represent Mount Calvary, where the bloody sacrifice was offered.

Q. What is the tabernacle?

A. As the Jews formerly were ordered to make a rich chest, to preserve their manna; so Christians have one, to keep, or preserve the blessed sacrament in, for the benefit of the sick, and whereof the Jewish tabernacle was a figure.

Q. Why are candles exposed and lighted?

A. To signify the light of the gospel, and the light that will shine eternally in heaven, not to give light to the eye.

Q. What is the mass? why performed in Latin? was it always performed with so much ceremony, and what is the meaning of the chief of those ceremonies?

A. It is the Christian sacrifice, which our Saviour offered at the last supper, viz.: His body and blood, accompanied with certain prayers, which are usually said in Latin, that being a public language, the best known of any other, in order to preserve unity among different nations. It is true, our blessed Saviour did not use all these ceremonies, at the first institution, which by degrees were appointed by the Apostles, and their successors, for greater solemnity. The chief whereof are, the lessons taken from the gospels, and other parts of the holy Scriptures, with prayers suitable to the purpose. As to the meaning of every particular ceremony, they are instructive, and represent some passages of our blessed Saviour's life, and passion, viz.: The priest standing at the steps of the altar, and bowing, represents Christ humbling himself in the garden, to prepare for his passion. His turning to the people, and saying, *dominus vobiscum*; that is, the Lord be with you, puts them in mind to be attentive and to join with him in that oblation. Standing up at the gospel, imports their willingness to profess and defend it. The priest washes his fingers, to represent the cleanliness from sin. He kisses the altar, to signify Christian peace, and willingness to embrace the cross.

Q. Why is there always a crucifix upon the altar at the time of mass?

A. That as the mass is said in remembrance of Christ's passion and death, the priest and people may have always before their eyes the image that represents his passion and death.

Q. What is the meaning of the frequent use of the sign of the cross in the mass, and the administration of the sacraments?

A. First, to signify that all good must come

through Christ crucified. Secondly, it is to show that we are no more ashamed of the cross of Christ, than the Apostle St. Paul was, who gloried in the cross of our Lord Jesus Christ; Gal. vi. 14. Thirdly, it is to make an open profession of our believing in the crucified God, although it was a scandal to the Jews, and folly to the Gentiles, so to do, 1 Cor. i. 23, and to help us to bear always in mind his death and passion. Fourthly, it is to chase away the devil, and dissipate his illusions, St. Matt. xxiv. 30, for the cross is the standard of Christ,* and the evil spirit trembles at the very sight of the instrument of our redemption. See St. Matt. etc.

Q. At what times is it fit to make the sign of the cross?

A. At our rising, and going to bed; when we begin prayer, and every other work; and particularly in time of temptation, or any danger whatsoever.†

Q. Was the sign of the cross made use of in the primitive Church?

A. Yes; as it plainly appears from St. Augustine: if the sign of the cross, says this great Father of the Church,‡ be not applied to the foreheads of the faithful; to the water with which they are baptized; to the chrism with which they are anointed; to the sacrifice with which they are fed, none of all these things are duly performed. The reason is, because all the sacraments have their whole force and efficacy from the cross; that is, from the death and passion of Jesus Christ, on the cross.

Q. Did the primitive Christians only make use of the sign of the cross in the administration of the sacrament?

A. Not only then, but upon all other occasions; at every step, says the ancient and learned Tertullian, at every coming in and going out, when we put on our clothes, when we wash, when we sit down to table, when we light candles, or whatsoever conversation employs us,

* St. Cyril. Catec. St. Aug. Serm. 19.

† St. Jer. de Cust. Virg. ad Eust. St. Amb. Serm. 43.

‡ St. Aug. Tract 119. in Jon.

we imprint on our foreheads the sign of the cross.*

Q. Can you prove, that by means of the sign of the cross, we receive any favor from God?

A. There are innumerable instances of it, in ancient Church history, and in the writings of the holy fathers, which would be too tedious to relate. I shall only recount that the cross was given by our Lord Jesus Christ to Constantine, the first Christian emperor, as a token and assurance of victory, when he and his whole army, in their march against the tyrant Maxentius, saw a cross formed of pure light above the sun, with this inscription: By this thou shalt conquer: and by it he forthwith conquered his enemies. Which account the ancient Eusebius, in his book of the life of Constantine, declares he had from that emperor's own mouth.

Q. What ceremonies are made use of in the sacraments, and what is their signification? And first, as to baptism?

A. There are a godfather and a godmother, who are to instruct the child, if the parents neglect it. The priest breathes upon the infant, to signify spiritual life. This ceremony St. Augustine† makes mention of, and says it was universally practised in his time; and it is used in contempt of the devil, and to drive him away, by the Holy Ghost, who is called the spirit or breath of God. The infant is signed with the cross, to signify that he is listed, a soldier of Christ. Salt is put into the child's mouth, which is an emblem of prudence, and imports grace, to preserve the soul incorrupt. Spittle is applied to the child's ears and nostrils, in imitation of Christ, who used that ceremony in curing the deaf and dumb. The anointing signifies the healing quality of grace; the head denotes the dignity of Christianity; the anointing the shoulders, that he may be strengthened to carry his cross; the breast that his heart may concur in all duties; the white

linen cloth, or chrysom, put on the child, signifies innocence of behavior; and the wax taper, or candle, signifies the light of faith he is endowed with, and the flame of charity.

Q. Which are the ceremonies, and the signification of them, in the sacrament of confirmation?

A. Anointing with oil denotes that it gives strength to profess the faith, and makes a person a perfect Christian. A stroke on the cheek signifies the persecution he is to undergo and endure. The imposition of hands signifies the overflowing of the Holy Ghost.

Q. What are the ceremonies in the sacrament of the Holy Eucharist, and what their signification?

A. Bread and wine, and water mixed with the wine. The first signifies the nourishment of the soul: the second signifies the water flowing from Christ's side.

Q. What is meant by the ceremony of exposing the blessed sacrament to the view of the people, in a remonstrance set up upon the tabernacle or altar?

A. It is to invite the people to come there to adore Jesus Christ, and to excite in them a greater devotion, by the sight of their Lord, veiled in these sacred mysteries.

Q. What is the meaning of the benediction given on certain days?

A. It is a devotion practised by the Church, in order to give adoration, praise, and blessing to God, for his infinite goodness and love, testified to us in the institution of this blessed sacrament; and to receive, at the same time, the benediction or blessing of our Lord here present.

Q. What is the meaning of the blessed sacrament being sometimes carried in solemn procession through the streets?

A. It is to honor our Lord, there present, with a kind of triumph, and thereby to make him some sort of amends for the injuries and affronts which are so frequently offered to this divine sacrament, and to obtain his blessing for all those places through which he passes.

* Tertul. L. de Coron. Milit. Cap. 3.

† L. de Nupt. C. 18 et 19.

Q. Which are the ceremonies of the sacrament of penance, and the signification of them?

A. The penitent kneels, to show his humility; the priest stretches his hands upon the penitent, to signify the grace he receives: the penitent confesses his sins, as a token of contrition.

Q. Which are the ceremonies of extreme unction, and what are their meaning?

A. The anointing with oil signifies the strength of grace and recovery of health, if God sees it convenient. The seat of the five senses are anointed, as being the instruments whereby God is offended.

Q. Which are the ceremonies of holy orders, and their meaning?

A. Anointing is made use of, to signify the grace that is given, as also power; hands are imposed to represent the giving of the Holy Ghost; and certain instruments are delivered, to distinguish the nature of the function.

Q. Which are the ceremonies of marriage, and their signification?

A. The ring signifies perpetual love, and it is put on the fourth finger, because it is said a vein goes from thence to the heart: money is given to signify the communication of worldly goods, and that there be no strife about them: the married couple join hands, to signify the indissolvability of marriage: they are blessed by the priest, in order to receive the grace belonging to the state, viz.: For the education of their children, and to bear with difficulties, etc.

Q. What is the meaning of the churching of women after child-bearing? Is it that you look upon them to be under any uncleanness, as formerly in the old law, or to be any ways out of the Church by child-bearing?

A. No; by no means: but what we call the churching of women is nothing else, but their coming to the Church to give thanks to God for their safe delivery, and to receive the blessing of the priest upon that occasion.

Q. Which are the principal Sundays distinguished from the rest?

A. The four Sundays before Christ's nativity, called Advent Sundays, from the word *Adventus*, that is, coming; to put us in mind, that the birth of Christ approaches, and that we are to prepare for a worthy celebration of it; as also to prepare for the second coming of our Saviour, at the day of judgment. Other remarkable Sundays, are Septuagesima, Sexagesima, Quinquagesima, and Quadragesima; which are designed to prepare ourselves for penance, and a worthy celebration of the passion and resurrection of our Lord. As also Passion Sunday, Palm Sunday, and Low Sunday. Passion Sunday is so called from the passion of Christ, then drawing nigh, and was ordained to prepare us for a worthy celebrating of it; Palm Sunday is a day in memory and honor of the triumphant entry of our Saviour Christ into Jerusalem; and is so called from the palm branches which the Hebrew children strewed under his feet, crying Hosanna to the son of David, Matt. xxi. And hence it is, that yearly on this day, the Church blesses Palms, and makes a solemn procession, in honor of the same triumph, all the people bearing palm branches in their hands. The palms are likewise an emblem of the victory which Christ gained over sin and death, by dying on the cross. Low Sunday, is the octave of Easter day, and is called by the Church, *Dominica in Albis*, from the *Catechumens*, or *Neophytes*, who were on that day solemnly divested in the Church of their white garments.

Q. What are the principal feasts of our Lord?

A. Christmas Day, so called from the mass that is said in honor of our blessed Saviour's nativity, or birth at Bethlehem: And on this day we ought to give God thanks, for sending his Son into the world for our redemption, we ought also to endeavor to study, and learn those great lessons of poverty of spirit, of humility, and of self-denial, which our blessed Redeemer teaches us from the crib of Bethlehem.

Q. What is the reason that on Christmas day mass is said at midnight?

A. Because Christ was born at midnight.

Q. Why are three masses said by every priest upon Christmas day?

A. This ancient observance may be understood to denote three different births of Christ; his eternal birth from his father, his temporal birth from his mother, and his spiritual birth in the hearts of good Christians.

Q. Are there any other feasts of our Lord?

A. Yes; the circumcision, or New Year's day. It is a feast in memory of Christ being circumcised the eighth day after his birth, as the law of Moses ordained; Gen. xvii. 12, and that he then first shed his blood for the redemption of the world; and on this day, we ought to study how we may imitate him by a spiritual circumcision in our hearts. It is called New Year's day, because on the first of January the Romans reckoned the beginning of the new year, and Christ offered his blood as a gift. Hence, the custom among Christians of New Year's gifts.

The Epiphany, or twelfth-day: Epiphany is a Greek word, signifying manifestation, because our Lord then began to manifest himself to the Gentiles, viz: To the three kings in the east, who came and adored our blessed Saviour in the manger. It is called twelfth-day, because, it is celebrated the twelfth day after the nativity exclusively. Gold, myrrh, and frankincense were offered, to signify, he was a king, man, and God. The devotion of this day, is to give God thanks for our vocation to the true faith, and like the wise men, to make our offerings of gold, frankincense, and myrrh; that is of charity, prayer, and mortification, to our newborn Saviour. On this day the Church also celebrates the memory of the baptism of Christ, and of his first miracle of changing water into wine, in Cana of Galilee.

The Resurrection, or Easter day, is a solemnity in memory and honor of our Saviour Christ's rising from death on the third day. It is called Easter, from the east, so Christ is called Oriens, or rising. For, as the prophet Zechariah says, his name shall be called Oriens, chapter iv. 12. Because as the material sun

daily arises from the east, so, he, the Son of justice, at this day rose from the dead. The devotion of this time, is to rejoice in Christ's victory over death and hell; and to labor to imitate his resurrection, by rising from the death of sin to the life of grace.

Ascension day: A feast kept the fortieth day after Christ's resurrection, in memory of his visible ascending into heaven, in sight of his Apostles and disciples; and therefore, it is a festival of joy, as well as by reason of the triumphs of our Saviour on this day, and the exaltation of our human nature, by him now exalted above the angels; as likewise, because our Saviour has taken possession of that kingdom in our name, and is preparing a place for us. It is also a part of the devotion of this day, to labor to disengage our hearts from this earth, and earthly things, to remember that we are but strangers and pilgrims here, and to aspire after our heavenly country, where Christ, our treasure, is gone before us, in order to draw our hearts thither after him.

Whitsuntide, or Pentecost: A feast in commemoration and honor of the Holy Ghost, descending visibly upon the heads of the Apostles, in the shape of tongues, as it were of fire. It is called Whit Sunday, because at this time the Catechumens, who were then baptized, were all in white. It was anciently called Wied Sunday, that is, holy Sunday; for Wied, or Wihed, signifies holy in the old Saxon language. It is called Pentecost, from the Greek word, signifying fiftieth, it being the fiftieth day after the resurrection, and the tenth after the ascension. The proper devotion of this time, is to invite the Holy Ghost into our souls, by fervent prayer, and to give ourselves up to his divine influences.

Trinity Sunday: a feast celebrated on the Sunday after Whit Sunday, being the octave of Whit Sunday, to signify that the work of man's redemption was completed by the whole Trinity, and the truth of the mystery of the Trinity, being acknowledged solemnly on this day, against the several heresies that denied it.

Corpus Christi day: a feast instituted by the Church in honor and memory of the body and blood of Christ, really present in the most holy sacrament of the Eucharist; during the octave of which feast, the blessed sacrament is exposed, to be adored by the faithful, in all the principal Churches in Catholic countries, and great processions are made in honor of it, and therefore, it is called Corpus Christi day, or the day of the body of Christ; a standing proof of the real presence.

The transfiguration of our Lord, a feast in remembrance of Christ appearing in glory, upon Mount Tabor, to St. Peter, James, and John; and it is so called from the Latin word, *transfiguro*, which signifies to transfigure or change shape.

Q. Which are the feasts in honor of the blessed Virgin Mary?

A. These; the conception, nativity, presentation, annunciation, visitation, assumption, and purification.

Q. What is the conception?

A. A feast in honor of the blessed Virgin Mary being conceived in her mother's womb.

Q. What is to be observed in her conception?

A. First, she was conceived in her mother's old age, St. Anne being her mother, and St. Joachim her father; secondly, she was sanctified in her mother's womb; thirdly, she was exempted from the guilt of original sin, as is piously believed, though not an article of faith.

Q. What is the nativity of the blessed Virgin?

A. A feast in honor of her happy birth, of whom the Author of all life and salvation, was to be born to the world; he was both God and man, and by consequence, she was the mother of God, and in this she is to be honored above all other women.

Q. What is the presentation of the blessed Virgin?

A. A feast in memory of her being offered by her parents, at three years of age, in the temple.

Q. What is the annunciation, or Lady-day?

A. It is a feast in memory of the most happy message, or embassy, brought to her by the angel Gabriel, signifying that she was to be the mother of God, and of a Redeemer. It is also the day of our Lord's incarnation, when he was first conceived by the Holy Ghost in the womb of the blessed Virgin Mary; and it is called the annunciation, from the message brought from heaven this day to the blessed Virgin; St. Luke i.

Q. What is the visitation?

A. It is in memory of her visit made to St. Elizabeth, mother of St. John Baptist, after she had conceived the Son of God, at whose presence, St. John Baptist leaped into his mother's womb.

Q. What is the assumption?

A. A feast in memory of her being assumed, or taken up into heaven, both body and soul, immediately after her decease.

Q. Is it an article of faith, that she was bodily carried into heaven?

A. No; it is only piously and generally believed to have happened, by a particular privilege, as by a particular privilege her soul was free from original sin, so it was congruous that her body should not be subject to corruption, for the Church piously believes, agreeably to the doctrine of the ancient fathers and the council of Trent, that she was never guilty of any actual sin.*

Q. What means the feast of the purification, or Candlemas day?

A. It is the feast in memory both of the presentation of our blessed Saviour, and of the purification of the blessed Virgin, made in the temple of Jerusalem, the fortieth day after her happy child-birth: for it was a ceremony practiced in the old law, and renewed in the new; whereby a mother was obliged to appear in the temple, and return thanks, forty days after the birth of her child. It is called purification, from the Latin word *purifico*, to purify; not that the

* St. Aug. Epist. 58; St. Amb. in Psal. cxviii; St. Berned. Epist. 174; Conc. Trid. Sess. vi; Can. xxiii.

blessed Virgin was tainted with any sin, or any thing by her child-birth, which needed purifying, as being the mother of purity itself, but in compliance with the ceremony, which was according to the law of Moses, as we read in Leviticus xii. 6, and as our Saviour Christ submitted to circumcision. Upon this day, the Church makes a solemn procession, with lighted candles, which are blessed by the priest before mass, and carried in the hands of the faithful, as an emblem of Christ, who is the light of the world; and from this ceremony it is called Candlemas day.

Q. Has the Church power to appoint feasts of saints? And what end has she in appointing them?

A. As the Church has power of making laws that are binding, so particularly this power regards religious duties, as in honoring saints.

Q. How are the saints honored at their feasts?

A. Not by dedicating churches and altars to them, but to God only, in acknowledgment of the benefit he has done to us by his saints, and on that account, we give them such a name as St. Peter's church, St. Paul's, etc., and, by recounting their birth, sufferings, and virtuous practices, we are induced to imitate their several kinds of martyrdoms and sufferings for the faith of Christ, as also for their several ways of virtue and perfection, by following their example in our behavior, and begging their prayers, so that we honor God in his saints.

Q. Which are the principal feasts of saints whose memory we celebrate?

A. The twelve Apostles, which are common to all titular saints, or the patrons of nations, by whom we were converted: the founders of religious orders, who have benefited Christianity, by establishing and practicing the evangelical councils. And again, the saints of particular provinces, dioceses, and parishes, where holy persons have lived, and their memory been recorded by their miracles and good example, and have churches erected to their memory.

Q. Are there no other feasts? and what is the meaning of their ceremonies?

A. Yes; Michaelmas, All Saints, All Souls,

the Invention of the Cross, the Exaltation of the Cross, Shrovetide, Ash-Wednesday, etc.

Q. What means the feast of Michaelmas?

A. It is a solemnity, or solemn mass, in honor of St. Michael, prince of the heavenly host, and likewise of all the nine orders of holy angels; as well as to commemorate the famous battle fought by him and them, in heaven, against the dragon and his apostate angels, which we read of in the Apocalypse or Revelation, xii. 7; as also to recommend the whole Church of God to their patronage and prayers. And it is called the dedication of St. Michael, by reason of a Church in Rome, dedicated, on that day, to St. Michael by Pope Boniface.

Q. What is the meaning of All Saints?

A. It is a feast instituted by the Church in honor of all the saints, and that we might obtain the prayers of them all, since the whole year is too short to afford us a particular feast for every saint.

Q. What is the meaning of All Souls day?

A. It is a day instituted by the Church in memory of all the faithful departed, that, by the prayers and suffrages of the living, they may be freed out of their purging pains, and come to everlasting rest.

Q. What is the meaning of the Invention and Exaltation of the Holy Cross, commonly called Holy-rood days?

A. The Invention of the Cross is a feast kept in memory of the miraculous finding of the holy cross, by St. Helen, mother of Constantine the Great, after it had been hid and buried by the Infidels 180 years. The Exaltation is kept in memory of setting up the said holy cross, by Heraclius the emperor, who having regained it a second time, from the Persians, after it had been lost fourteen years, carried it on his own shoulders to Mount Calvary, and exalted it with great solemnity. It is called Holy-rood day, or Holy-cross, from the great sanctity which it received, by touching and bearing the oblation of the most precious body of Christ; the word Rood, in the old Saxon tongue signifying cross. The chief

devotion of this day, as well as that of the Exaltation of the Cross, is to celebrate the victorious death and passion of our blessed Redeemer.

Q. What is the meaning of Shrovetide?

A. It signifies a time of confessing; for our ancestors were used to say, we will go to shrift, instead of, we will go to confession; and in the more primitive times, all good Christians did then (as many do now) confess their sins to a priest, the better to prepare themselves for a holy observation of Lent, and worthy receiving the blessed sacrament at Easter.

Q. What signifies Ash-Wednesday?

A. It is a day of public penance and humiliation in the whole Church of God, and it is so called from the ceremony of blessing ashes on that day, wherewith the priest signeth the people with a cross on their foreheads, to put them in mind of what they are made, repeating, at the same time, those words of Genesis iii. 10: Remember, man, that thou art dust, and to dust thou shalt return: so to prepare them to do penance for their sins, as the Ninivites did, in fasting, sackcloth and ashes.

Q. Which are the ceremonies of Holy Week?

A. Tenebræ, Maundy Thursday, Good Friday, Holy Saturday, washing feet, fifteen candles, the triangular candle, the paschal candle, etc.

Q. What is meant by the three days of Tenebræ, viz.: Wednesday, Thursday, and Friday, before Easter?

A. It is a mournful office, in which the Church laments the death of Christ. It is called the Tenebræ office, from the Latin word which signifies darkness, because at the latter end of the office, all the lights are extinguished, in memory of the darkness which overspread the face of the earth whilst Christ was hanging on the cross: and, at the end of the office, a noise is made to represent the earthquake, and splitting of the rocks, which happened at the time of our Lord's death.

Q. What means Maundy Thursday?

A. It is a feast in memory of our Lord's

last supper, when he instituted the blessed Eucharist or Sacrament of his precious body and blood; and began his passion by his bitter agony and bloody sweat. From the Gloria in Excelsis of the mass of this day, until the mass of Easter eve, all the bells are silent throughout the Catholic Church because we are now mourning for the passion of Christ. Our altars are also uncovered, and stripped of all their ornaments, because Christ, our true altar, hung naked upon the cross. It is called Maundy Thursday from the first word of the antiphon—Mandatum novum do vobis, etc.; St. John xiii. 34. I give you a new command (or mandate) that you love one another as I have loved you; which is sung on that day in the Churches, when the prelates begin the ceremony of washing their people's feet.

Q. What is the meaning of the prelates and superiors washing the feet of their subjects upon this day?

A. It is a ceremony in imitation of Christ's washing the feet of his Apostles; St. Jo. xiii.

Q. What is the meaning of visiting the sepulchres upon Maundy Thursday?

A. The place where the blessed sacrament is reserved in the Church, in order for the office of Good Friday (on which day there is no consecration), is by the people called the sepulchre, as representing by anticipation the burial of Christ: and where there are many Churches, the faithful make their stations to visit our Lord in these sepulchres, and meditate on the different stages of his passion.

Q. What means Good Friday?

A. It is a day we keep in memory of the great work of our redemption, which was consummated by Christ in dying on the cross. The devotion proper for this day, and for the whole time in which we celebrate Christ's passion, is to meditate upon the sufferings of our Redeemer, and to study the excellent lessons of virtue which he teaches us by his example in the whole course of his passion; especially his humility, meekness, patience, obedience, resignation, etc. And above all, to learn his hatred

of sin, and his love for us; that we may also learn to hate sin, which nailed him upon a cross; and love him who has loved us even unto death.

Q. What is the meaning of creeping to, and kissing the cross on Good Friday?

A. It is to express, by this reverence outwardly exhibited to the cross, our veneration and love for him who upon this day died for us on the cross.

Q. What is the meaning of Holy Saturday?

A. It is Easter eve, and therefore in the mass of this day, the Church resumes her Alleluias of joy, which she had intermitted during the penitential time of Septuagesima and Lent. This day and Whitsun eve were anciently the days deputed by the Church for solemn baptism, and therefore on this day the fonts are solemnly blessed.

Q. What signifies the Paschal candle, which is blessed on this day?

A. It signifies the new light of spiritual joy and comfort, which Christ brought us at his resurrection; and it is lighted from the beginning of the gospel, until after the communion, betwixt Easter and Ascension Day, to signify the apparitions which Christ made to his disciples during that space.

Q. What is the meaning of the triangular candle?

A. It signifies that the light of the gospel, which Christ brought to us, is the work of the blessed trinity, to whom we are to render thanks.

Q. What do you mean by exorcisms?

A. The rites and prayers instituted by the Church for the casting out devils, or restraining them from hurting persons, or disturbing places, or abusing any of God's creatures to their harm or prejudice.

Q. Has Christ given to his Church any such power over the devils?

A. Yes, he has, as we read in St. Matthew, St. Mark and St. Luke; Matt. x. 1; Mark iii. 15; Luke ix. 1; where this power was given to

the Apostles, and to the seventy-two disciples, and the other believers. See St. Mark xvi. 17; St. Luke x. 19. And that this power was not to die with the Apostles, nor to cease after the apostolic age, we learn from the perpetual practice of the Church, and the experience of all ages.

Q. Which are the things we bless, and why?

A. We bless Churches, and other places set aside for divine service; altars, chalices, vestments, incense, bells, etc.: by way of devoting them to God's service. We bless candles, Agnus Deis, salt, water, etc.: by way of begging of God that such as religiously use them may obtain his blessing. We bless our meat and other things which God has given us for our use, that we may use them with moderation, in a manner agreeable to God's institution, that they may be serviceable to us, and that the devil may have no power to abuse them to our prejudice.

Q. But is it not superstition to attribute any virtue to such inanimate things as blessed candles, Agnus Deis, holy water, etc.

A. It is no superstition to look for a good effect from the prayers of the Church of God;* and it is in virtue of these prayers that we hope for benefit from these things, when used with faith; and daily experience shows that our hopes are not vain.

Q. What warrant have you in Scripture for blessing inanimate things?

A. From the first epistle of St. Paul to Timothy, C. iv. 4, 5; where he says, that every creature of God is good, and nothing to be rejected which is taken with thanksgiving: for it is sanctified by the word of God and prayer.

Q. What do you mean by Agnus Deis?

A. Wax stamped with the image of the Lamb of God, blessed by the Pope with solemn prayers, and anointed with holy chrism.

Q. What do you mean by holy water?

A. Salt and water sanctified by the word of God and prayer.

Q. Can you show me from holy Writ, that

*See St. Epiph. Hær. 30. Theod. L. 5. Hist. Eccles. C. 21.

water, salt and the like, may be lawfully used to obtain any favor from God?

A. I can; for God himself ordered holy and purified waters to be made in the old law; Num. v. 17. et C. xix. 9. Again, we read in the second and fifth chapters of the fourth book of Kings, that the prophet Elisha miraculously healed the noisome waters of Jericho, by casting salt in the spring.

Q. Why is salt blessed and mingled with the water?

A. To signify unto us, that, as salt preserves meat from corruption, and gives it a relish, so does the grace which we receive in virtue of the prayers of the Church, when we use this water with faith, defend us from unclean spirits, and give us a taste for heavenly things.

Q. What is the use of holy water?

A. The Church blesses it with solemn prayer, to beg God's protection and blessing upon those who use it; and particularly, that they may be defended from the power of darkness. Moreover, it may well serve to put us in mind of the covenant we made against the devil, when, by the water of baptism, we were mercifully cleansed from sin; and of renewing our promise, or of making an act of contrition.

Q. Are the prayers of the Church so prevailing with God, as to obtain us his assistance against the wiles and power of the enemy of our salvation, when we use holy water with faith?

A. Nothing prevails more upon God than prayer in general; and the Apostle St. James, v. 16, exhorting us to pray for one another, assures us, the assiduous prayer of a just man avails much. Now, if the prayers of particulars be so powerful, it is manifest that the constant prayers of the whole Church, from the

rising of the sun to the going down thereof, are always graciously heard; and that God grants to all those who co-operate with his grace, the fruit of the perseverant prayer of the Church, to which Christ said, Verily, verily, I say unto you, if you ask the Father any thing in my name, he will give it you. St. Jo. xvi. 23.

Q. Is the use of holy water ancient in the Church of God?

A. Yes, it is; being mentioned in the apostolical constitution, and in the writings of the holy fathers and ancient church historians. See Constit. Apost. l. 8. c. xxxv; St. Cypr. l. 1. Epist. 12; St. Hier. ib; St. Basil, L. de Spir. Sancto, c. xxvii; St. Greg. the Great, l. 9. Epist. 71; St. Epiph. Hær. xxx; Thod. l. 5, etc.

Q. How ought we to use holy water, or what advantage ought we to draw from it?

A. First, we ought to look upon it, and upon other sacred rites and ceremonies of the Catholic Church, with due reverence and esteem; to be persuaded that they are all instituted to help on the great affair of our salvation, either by putting us in mind of the unspeakable favors which we have already received from God, or by raising our affections to heaven, humbly begging the divine assistance, whereof we stand in need every moment of our lives; and ought never to imitate those mistaken people who rail against all things which they understand not; St. Jude x. Secondly, we ought to use holy water with attention and devotion, always endeavoring to make an act of contrition, or some other act of religion; saying, Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow; Ps. l. 8.



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The Shortest Way to End Disputes.

By

REV. HENRY EDWARD MANNING, D. D.

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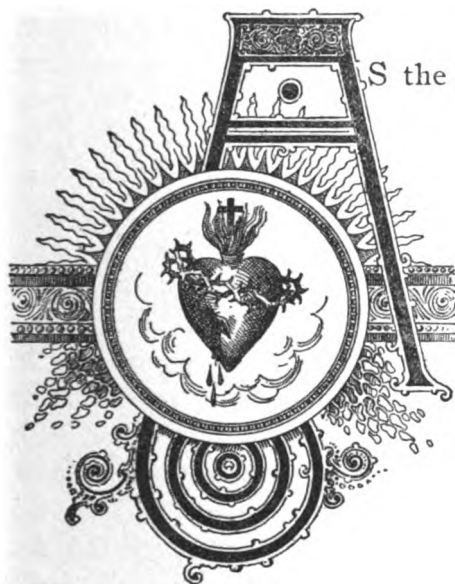
Shortest Way to End Disputes.

By REV. HENRY EDWARD MANNING, D. D.



CHAPTER I.

SECTION I.—INFALLIBILITY PROMISED BY CHRIST TO HIS CHURCH.



As the Divine Wisdom has permitted many sacred truths in holy-writ, to be wrapped up in dark figures, or enigmatical expressions, both to excite our industry in searching, and exercise our faith in believing, when they

are explained to us by sufficient authority; so there are others so very clear and intelligible, that their meaning is obvious, and lies open to every sincere and unbiased reader. Of this sort, are many historical and moral tracts, both in the Old and New Testament; and I dare confidently say, that all the principal texts relating to the Infallibility of the Church, are of this nature.

The word of God teaches it in the plainest and strongest terms. The promises of Christ are not wrapped up in parables, or a prophetic language, that requires deep searching to dive into it, but they are delivered in words so easy and intelligible, that any man, who makes it

not his study to deceive himself, may understand them. The solemnity also of the circumstances, wherein Christ made those sacred engagements to his Church, is so remarkable, that they cannot but imprint an idea of some extraordinary favor bestowed upon her.

His first promise of protecting his church against all the powers of darkness, was addressed to St. Peter, in reward of that noble profession of his Divinity, "which neither flesh, nor blood, but the Father, which is in Heaven, had revealed unto him." Matt. xvi. 17. The other promises were made at his last Supper, in that Sermon, which is, as it were, his last Will and Testament, every word whereof, seems to be the overflowing of a heart, filled with concern for his future Church. It was then that Christ unbosomed himself to his Apostles, as a friend, or father; comforted them in their affliction for his approaching departure, and as a pledge of his unalterable love to his Church, bequeathed to them, "the Spirit of Truth," to be her guide and teacher to the world's end. All which he ratified again a few moments before his ascension into Heaven, when he gave his Apostles their commission, "to teach and baptize all nations," and encouraged them to undertake it with a promise of his perpetual assistance. Matt. xxviii. v. 20.

I appeal, then, to the Word of God, for the

truth and justice of the cause, which I have undertaken. The word of God, shall be the Judge between the Church of Rome, and the *reformed* churches. It is by this rule, I desire that this important cause may be decided. It is true, indeed, if I were to write against Infidels, there would be need of other proofs, because the authority of Scripture would be questioned by them. But, since the cause depending, is not between Christians and Infidels, but between Christians and Christians, who all believe the Scriptures to have been written by Divine Inspiration, and to contain nothing but undoubted truth, there can be no exception made against the arms, I intend to make use of, in defence of my cause. Neither can I be accused of "running round in a circle," as is the usual objection; because the divine authority of Scripture, is as a *postulatum*, which I take for granted, and use it as an argument *ad hominem*. And therefore, if I make it appear, that the doctrine of Infallibility is the doctrine of the Gospel, the doctrine of Jesus Christ, who is truth itself: then I shall have reason to hope, that all those, whom neither interest, nor passion can hinder from sincerely desiring to save their souls, will make it their endeavor to seek the truth in that Church, where it is infallibly taught.

First, then, let us consider our Saviour's words to St. Peter, recorded in the 16th chapter of St. Matthew, I give them the first place, as being the clearest and strongest proof of an Infallible Church. For they contain an absolute and unconditional promise; there being no condition, either expressed, or hinted at in the whole text. It is a promise delivered in such clear and strong terms, that without straining the text in a very notorious manner, it can bear no other sense than that, in which the Roman Catholic Church has always understood it.

The occasion of this promise is also very remarkable, as I have already hinted. St. Peter's name till then was Simon Barjona. But God having pre-ordained him to be the chief pillar

of his Church, enlightened him in a particular manner, with a distinct faith of the Divinity of Christ, whereof he made this solemn profession; "Thou art Christ, the Son of the living God." Matt. xvi. v. 16. Hereupon our Saviour dignified him with a title, suitable both to the firmness of his faith, and the eminent station he was to hold, and gave him the name of Cephas, or Peter; both which signify a rock. And then, as a further mark of distinction, he thus addresses to him the promise I speak of. "Thou art Peter [that is, a Rock] and upon this Rock I will build my Church, and the gates of Hell shall not prevail against it." Matt. xvi. v. 18.

It is not my business here, to examine what prerogative this gave to St. Peter, in being alone called the Rock, upon which the Church was to be built. I shall only make my reflections upon the promise itself, by which Christ had engaged his word, "That the gates of Hell shall not prevail against the Church," that is built upon it: which, if it be not a proof of an Infallible Church, I own I am at a loss to find words clear and strong enough to express it. What other meaning can we give to the words of Christ, that will bear any connection with their obvious and natural signification? That they contain a promise, is plain. That the promise, which they contain, is made to the Church, is no less plain; and since all God's promises have a relation to some favor, it remains only to consider what this favor is.

First, then, Christ promises "to build his Church upon a Rock." What does this mean? Is it probable that Christ, who foresaw every thing that was to happen, would have told St. Peter, That his Church should be built upon a rock, if he had foreseen its future fall? Had he no design, that the Rock upon which his Church was to be built, should be a firm and lasting foundation to it? Or did he act by chance, and without end, or design? But Christ himself has answered all these questions in the following words: "I will liken him unto a wise man, who built his house upon a Rock; and



THE BLESSED EUCHARIST.

Christ Himself instituted the sacrament of the altar the night before His passion. The three first evangelists and St. Paul give the history of the institution of the first Eucharist. Our Lord, they tell us, took bread into His hands, and having given thanks, He took it and gave it to His disciples, saying, "This is my body, which is given for you ; this do as a commemoration of me."



THE QUEEN OF THE ROSARY.

How acceptable to God is this holy rosary—this beautiful garland of fragrant, heavenly flowers of prayer and meditation—and what powerful effect it produces before the throne of His omnipotence and mercy!

the rain descended, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a Rock. Matt. vii. 24, 25. Whence it is plain, that Christ, by promising, that his Church should be built upon a Rock, intended to assure us, that its foundation should be so strong, so deeply laid, that it should stand in spite of all storms, oppositions, or any efforts whatever to make it fall. And therefore, to prevent the very possibility of all but wilful mistakes, in the second part of the promise he explains himself, and declares positively, "That the gates of Hell shall not prevail against it." Which words contain two things. First, they imply a general prediction of what should happen to the Church, from the efforts and malice of her enemies, who should oppose, or endeavor to corrupt her holy doctrine. And secondly, a positive assurance, that all their strength and malice, which our Saviour calls "the gates of Hell," shall never prevail against her.

The prediction has been fully verified. The Jews, the professed enemies of Christ, were the first champions of Satan, who declared themselves openly, and made many furious assaults upon his Church. These were soon followed by several apostate Christians, as the Ebionites, the Nicolaites, the Corinthians, and many others, who conspired together to corrupt the purity of her doctrine. But the ten bloody persecutions raised by the Heathen Emperors in the three first centuries, aimed at nothing less than to extirpate the Christian Religion, and destroy the Church, root and branch.

When these storms ceased, and the Church was delivered from foreign enemies, her own bowels again rose up against her, in so violent a manner, as seemed to threaten her utter ruin. Arius, and his followers supported by the secular power of Christian Emperors, and a great number of apostate Bishops, made a furious war upon her for many years together. All the means, that artifice, or malice could suggest, were employed to undermine the very foundations of Religion. The most zealous

Catholic Bishops, were either murdered, or imprisoned, or sent into banishment; so that the wolves being let in amongst the flock, every thing seemed to tend to the utter extirpation of the Catholic Faith. This was the state of the Church in those turbulent times: and her condition has in some measure been the same from time to time, whenever the Devil and his Ministers made any new attempt upon the purity of her Faith; as has happened almost in every age from the very infancy of the Church, to this time downwards.

So here we see the "Powers of Hell" have always been armed against the Church, and the prediction implied in the fore-mentioned text has been fully verified. But we have not as good security of the effects of Christ's promises, as for the event of his predictions? Is he not equally infallible, when he promises blessings, as when he foretells calamities and disasters? There can be no doubt of it. And, therefore, though the Powers of Darkness will never cease to make war upon the Church, their efforts will always be as vain, as the winds and rain against a house, that is built upon a Rock. And as her Faith has stood the shock, both against the united force of Jews and Pagans, and the deceitful reasoning of Arians, Nestorians, Eutychians, Donatists, Pelagians, and others; so will it remain immovable and incorruptible to the world's end. And this is so manifest a truth, that to deny it, we must either interpret the Scriptures backwards, or give our Saviour flatly the lie. For, if words retain their usual signification, we cannot charge the Church of Christ with error, even against any one single article of Faith, but we must draw this impious consequence from it, that he was either ignorant of the event of his promise, or unfaithful to it; and that after having in so solemn a manner, engaged his sacred word to St. Peter, that "the gates of Hell shall not prevail against his Church," he has nevertheless delivered her up to the power of Satan, to be destroyed by him.

This consequence will appear undeniable, if we consider the two following truths, viz.: 1, That Faith is essential to the Constitution of the Church; and 2, That Heresy destroys Faith. For it plainly follows hence, that if the whole Church falls into Heresy, she is without Faith, and is no more the Church she was before, than a man can continue to be a man without a Soul. The Church of Christ, (as I shall show hereafter) can only be that, which believes wholly and entirely, the doctrine that was taught by Christ, and delivered to her by the Apostles. If, therefore, she ever renounced any part of that doctrine, does it not follow that she then turned Apostate? That she ceased from that moment to be the chaste Spouse of Christ? That "the gates of Hell prevailed against her?" And, that, by consequence, our Saviour, in permitting that to happen, which he promised should not happen, was unfaithful to his word?

Again; Christ either foresaw, that "the gates of Hell should not prevail against his Church," or he foresaw it not. If not, then he promised he knew not what, which is blasphemy. But if he did foresee it, then (since his foresight was infallible in every thing) the event must answer it infallibly; and so it must be infallibly true, that the gates of Hell never have prevailed, nor ever will prevail against his Church.

In a word, I take this to be a demonstration. The gates of Hell (according to Christ's own words) will never prevail against his Church; but, if she falls into any error against Faith, the gates of Hell prevail against her; therefore, she cannot fall into any error against Faith. Therefore, she is Infallible in all matters of Faith.

If it be asked, how any Congregation, or Society of men can be Infallible, since all men (as the Psalmist says) are Liars, that is, subject to errors? My answer is, that all men of themselves are certainly subject to errors, even in the most ordinary things; but much more in matters of Faith, which are above human reason. And, therefore, if the infallibility of the Church was to depend upon the judgment, wit, or learning of men, it would have but a very weak foundation, and would be like "the House of the foolish Man built upon the Sand, which was overthrown by the Winds and Flood that beat upon it." Matt. vii. 26. But our Saviour was not this foolish Man: for he did not tell St. Peter, that his Church should be built upon the Sand, but that it should be built upon a Rock, and that therefore, "the gates of Hell should not prevail against it;" and we cannot doubt, but he has made good his words, and has found means to do it, notwithstanding the natural weakness and fallibility of the members, whereof she was to be composed.

SECTION II.—THE MEANS PROMISED BY CHRIST, TO RENDER HIS CHURCH INFALLIBLE.

The means then, by which this great work was to be brought about, have no less their warrant and security from the word of God, and promises of Christ, than the thing itself. If this be clearly made out, the evidence will be so full, as to leave no room for any further dispute, unless it be for dispute's sake. We grant then, that no human industry, wit, or learning, are sufficient to secure the church from falling into error, and that nothing can

render her Infallible, but the assistance and direction of an Infallible Guide. But Christ has taken care to provide such a guide for his church: a guide of infinite wisdom, and has promised, that this Guide shall "lead her into all truth," and remain with her "to the end of the world." All which stands recorded in the Gospels in such plain and express terms, that men must wilfully shut their eyes not to see it.

Our Saviour's words spoken to his Apostles, and recorded by St. John, in his 14th chapter, are these, "I will ask my Father, and he will send you another Comforter to abide with you for ever." John xiv. v. 16. And soon after, he informs them, who this Comforter is to be, and to what end his Father will send him. "The Comforter (says Christ) which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John xiv. v. 26. This promise is again repeated in the 16th chapter, which contains a continuation of the same discourse. "I have yet many things to say unto you. But you cannot bear them now. However, when the Spirit of Truth is come, he will lead you into all Truth." John xvi. v. 12.

Here we have the means, by which the Church of Christ is to be for ever protected against the gates of Hell, clearly and distinctly set down, viz.: "The perpetual assistance of the Divine Spirit, teaching the Church, and leading her into all truth;" nay, and these means secured to her by him, "to whom all power is given in Heaven and Earth." And who can suspect, that Christ should even abandon his Church, and suffer her to become a prey to her enemies, after the sacred engagement of so many promises to the contrary?

But, if it be objected, that all the forementioned texts contain no more, than a promise of the visible descent of the Holy Ghost upon the Apostles, which was accomplished ten days after Christ's ascension into Heaven: I answer, that this cannot be. For though that be a part of the promise, it is not the whole. And, therefore, as that part was fully performed, we cannot doubt, but the other part will be so too.

That it is not the whole promise, is manifest: because one part of it says expressly, that the Comforter, or Holy Ghost, shall abide with them "for ever;" which, though addressed to the Apostles, as the whole sermon at our

Saviour's last supper was, yet, like many other truths contained in it, could not regard their persons alone; for they were not to live "for ever;" but comprehended likewise all those, who were to succeed them in after ages. And that this was the intent of our Saviour's promise appears clearly from his last words before his ascension, recorded by St. Matthew: "All power (says Christ) is given unto me in Heaven and Earth. Go ye, therefore, and teach all nations, baptizing them, etc. And lo! I am with you all days even to the consummation of the world." Matt. xxviii. v. 19, 20. For in what manner was Christ to be always with them, since he was then upon the point of withdrawing from them his visible presence? It was, doubtless, by the invisible grace, assistance, and protection of the Divine Spirit. And since this is promised to continue "even to the consummation of the world," it explains the former words "for ever," and renders it manifest, that the forementioned texts are not to be limited to the Apostles, but that the Church throughout all ages has a title to the promise which they contain.

Which truth is yet further confirmed from the end, or motive, for which the promise was made. Now this was no other, than that the Church should be guided into all truth. And has not the Church stood in need of being guided into all truth in every age, as much as in the time of the Apostles? Surely rather more. Because, the further we are removed from the source of any truth, which depends upon authority more than natural reason, the harder it is to trace our way back to it. And, therefore, if the Divine Assistance was necessary to guide the Church into all truth, even in those happy times, when the Apostles themselves, who had been taught in the school of Christ, instructed her either by word of mouth, or by their writings, it cannot be denied, but this assistance has been at least fully as needful to her in after ages, when the words and writings of the Apostles by the distance of time could not avoid sharing the fate

of other authors, of being liable to misinterpretations, false glosses, changes, and corruptions; unless the same infallible guide, which preserved the Church from error in her infancy, had continued ever since to conduct her in the paths of truth.

What reason, then, is there to think, that Christ should withdraw his divine spirit from the Church at a time, when his assistance was most needful to her? Or that the engagement of an unlimited, and unconditional promise should ever become void, whilst the sole end and motive of it was not only fully subsisting, but rather more pressingly calling upon it, than at first? Or must we accuse Christ of inconstancy, and say he was less tender of his Church in process of time, than when he espoused her first, and sealed the contract with his precious blood? If so, then St. Paul made choice of a very improper pattern to set before the Ephesian husbands, in exhorting them "to love their wives as Christ loved his Church." Eph. v. v. 25. But St. Paul remembered these words of Hosea: "I will espouse thee to me forever—I will espouse thee to me in faith." Hos. ii. v. 19, 20, and therefore, hazarded nothing in recommending the love of Christ to his Church, as a perfect pattern of a constant and unchangeable love; of which it would come very short, if he should ever leave her to be corrupted and adulterated with false doctrine, as Protestants say he has.

But St. Paul foresaw no such change. He doubted not, but Christ would be for ever faithful to his spouse; and as the most effectual pledge of his love, "present her to himself without spot, or wrinkle, or any such thing." Eph. v. v. 27. He therefore, calls the Church, "the pillar and ground of truth." 1 Tim. iii. v. 15, which would be flatly false, if she were capable of teaching any thing contrary to God's revealed word. For the same reason, Christ himself has declared, that "he, who will not hear the Church, shall be reputed as a heathen and a publican." Matt. xviii. v. 17. And can any man deserve these infamous characters, for

not hearing a Church, that shall teach false doctrine? Finally, for the same reason, Christ has pronounced, that, "he who believes shall be saved, and he who believes not shall be damned." Mark xvi. v. 16. But what is it we are bound to believe under pain of eternal damnation? It is, doubtless, the doctrine of that Church, which Christ established on earth: for there can be no other true one. And is it possible, that Christ should oblige mankind under pain of eternal damnation, to believe a Church, which he foresaw, would seduce them in process of time? Shall a man be damned for not believing a seducer?

This implies a contradiction to another part of Christ's own doctrine, who expressly commands us "to beware of false prophets." Matt. vii. v. 15. For if we are bound to beware of them, and yet the Church herself may turn false prophet, and mislead us; then we are both commanded to beware of her, and at the same time, threatened with eternal damnation, if we refuse to believe her. What strange stuff is this! What incoherence do men run themselves into, when they once abandon the truth? But Christ in commanding us to beware of false prophets, has set a mark of infamy upon all broachers of new doctrine to distinguish them from his Church, which therefore, he commands us to believe under pain of eternal damnation; and by laying this command upon us, he showed plainly, that it was his intention to establish an infallible Church upon earth: a Church, that should be a safe and unerring guide, to those who followed her doctrine: finally, a Church, that should be taught and guided by the spirit of truth, even unto the end of the world.

Thus we see the many sacred testimonies, upon which the belief of an infallible Church is founded. I know very well, that no text of holy scripture is so clear, but persons of much wit and little sincerity, may find interpretations to perplex it, or set it in a false light. The true sense of it, may be eluded by precarious distinctions, or perverted by false glosses: as

scarce any man can express himself so clearly, but wit and malice may put a misconstruction upon his words. But the question is not, whether the texts I have produced, may with some pain and study, be interpreted otherwise, than the Roman Catholic Church has always understood them, but whether in their natural, obvious, and literal sense, they do not lead an unbiased reader to the idea and belief of an infallible Church? This certainly is a point, which deserves to be taken seriously into consideration, by all sincere lovers of truth.

Now, then, let us suppose that the contradictions of the texts, I have quoted, were found in holy writ. As for instance, suppose our Saviour had said to St. Peter, "I will not build my Church upon a rock, and the gates of hell shall prevail against it." Suppose he had said to his Apostles, "I will not be with you unto the end of the world. I will not send the Holy Ghost to abide with you for ever. He shall not teach you all things, nor lead you into all truth." Finally, suppose St. Paul had positively declared, "that the Church is not the pillar and ground of truth; would not all men of sound sense have concluded from such texts, that there is no such thing,

as an infallible Church on earth? They certainly would; because the obvious and natural meaning of them is plain, that it is impossible not to draw that consequence from them. Now, if one part of two contradictories cannot but force a man of an unbiased judgment to conclude against the doctrine of infallibility, the other part is surely of equal force, to oblige him to conclude in favor of it. So that it is nothing to the purpose, whether Protestants can, or cannot strain the texts I have produced, from their obvious and natural meaning; but it is very much to the purpose to consider, whether they can bring any evidence from scripture, to disprove the infallibility of the Church, of equal strength and clearness to the texts, I have brought to prove it. For if they cannot, as I am very sure they cannot; then it is manifest, that the word of God, and by consequence, the truth is on the Roman Catholic side, and against them.

I shall conclude this chapter with some quotations from the ancient fathers, to convince the reader, that the belief of an infallible Church was the primitive faith; and that those great lights of the Christian Church understood the texts, I have quoted, as Roman Catholics now do.

SECTION III.—THE FAITH OF THE ANCIENT CHURCH RELATING TO THE MATTER UNDER DEBATE.

In the beginning of the sixteenth century, that is, just before the pretended reformation, the article of infallibility was believed and professed by the whole Catholic Church. And the Church of England, in her homily, concerning the peril of idolatry, third part, (of which we shall have more hereafter) tells us, that Popery had then been the religion of whole christendom for eight hundred years and more. This brings the doctrine of infallibility, which is an essential part of Popery, as high as the seventh century. Here, then, Protestants are obliged to show, in which of the preceding ages, this doctrine was first broached,

and regarded by the Church as a novelty. For if they cannot, they must confess it to be derived from the Apostles themselves.

But I shall save them this fruitless labor, by showing, that it was taught in the primitive ages. The Church of England has received the four first general councils, act. 1. Eliz. c. 1. The first of which was held, an. 325, and the last of them, an. 451. Now let us see whether these councils, which were the representatives of the Catholic Church, were not held to be infallible in their decisions of faith, St. Greg. Epist. 24, speaks thus of all four together: "I do profess to reverence the first four councils, as I reverence

the four first books of the gospel." And I presume St. Gregory believed the gospels to be infallible in their doctrine. St. Leo, Epist. 73, says, "the council of Calcedon, was assembled by the Holy Ghost." St. Cyril, Epis. and Anast. writes thus of the council of Ephesus: "How can it be doubted that Christ did preside in that holy and great council?" And St. Athanasius, ad Episc. Afric. says, "the word of God by the Nicene council does remain forever." This, certainly, is the language of persons believing the Church to be infallible in the decisions of her representatives, the general councils. Let us now see what the Fathers have written of the Church in general.

St. Ireneus, who lived in the age immediately after Christ and his Apostles, has the following words, Lib. iii. c. 4: "Truth is not to be sought from others, which you have easily from the Church; with whom the Apostles have fully deposited all truth; that whosoever desires it, may have from it the living waters."

This cannot be said of a Church, that is capable of leading her children into errors. For a Church, that can err, has not all truth deposited with her.

St. Cyprian, who lived in the third century, writes thus: "Christ in the gospel, when his disciples went away from him, as he was speaking, turning to the twelve, said: What! will you also leave me? Peter answered him: 'Lord, to whom shall we go? Thou hast the words of eternal life; and we believe, and have known, that thou art the Son of the living God.' Peter speaks there, upon whom the Church was built, declaring in the name of the Church, that though great numbers of such stubborn and self-willed people, as will not submit, become deserters, yet the Church will never fall from Christ: Which Church is the people united to the priest; and the flock following their Pastor." Cypr. epist. 69, ad Florentium Papinimum.

Again. Lib. de Unit. Eccl. "The Church having received the light of Christ, spreads its rays through the whole world. Yet it is one light, which is thus diffused. Neither is the unity

of the body at all injured by it. By her fertility, her branches reach over the earth, and every place is watered by her copious streams; yet there is but one head, and one fountain, one mother rich in her numerous issue. By her fruitfulness we are born; we are nourished with her milk, and we are enlivened by her spirit. The spouse of Christ cannot be an adulteress; she is uncorrupt and pure. She knows but one house, and with a chaste modesty secures the sanctity of one chamber. She it is, that preserves us for heaven; and gives to her children, whom she has brought forth, the inheritance of a crown.

If St. Cyprian's testimony be of any weight, we have here the doctrine of infallibility clearly taught by him. He tells us, in the first passage, "that the Church will never fall from Christ." Therefore, she will always maintain the doctrine, which Christ has taught. And, in the second, "that the spouse of Christ cannot become an adulteress, but that she is uncorrupt and pure. Therefore, she cannot be corrupted with false doctrine; which is just what Roman Catholics now believe and teach.

St. Cyril of Alexandria. Dial de Trin. Lib. 4, writes thus: "He gave the name of rock to nothing else, but the unshaken and constant faith of the disciple: on which, the Church of Christ is so settled and established, as never to fall, but to bear up against the gates of hell, and so to remain for ever."

The first part of this passage, is very much magnified by Protestant writers, against St. Peter's supremacy. But this being foreign to my subject, I shall only throw a rub in their way, and so proceed. As St. Cyril says, "that Christ gave the name of the rock to nothing else but the unshaken and constant faith of St. Peter;" so St. Jerom, Epist. 61, ad Pam-machium, says as expressly, "that it was not St. Peter's body, but his faith, that walked upon the waters, T. 2. p. 254. Now both these fathers waived the literal meaning of the scriptural text, and delivered only the allegorical, or causal sense of it; as being fittest

for their purpose, when they wrote. And in that sense their expressions were not improper; because St. Peter's faith was the only meritorious cause both of his walking upon the waters, and of Christ's promise, that his Church should be built upon him. And, therefore, as it would be impertinent to conclude from St. Jerom's words, that St. Peter's body, or person, did not walk upon the waters; so it does not very much recommend the good sense of Protestant writers to conclude from St. Cyril's words, that he intended to exclude St. Peter's person from being the rock, upon which Christ promised to build his Church.

But I am less surprised at their not distinguishing between the allegorical and literal interpretations of scriptures, than I am at their overlooking the plain meaning of the second part of St. Cyril's words; viz.: "On which the Church of Christ is so settled, and established, as never to fall, but to bear up against the gates of hell, and to remain for ever." In which the doctrine of infallibility, is as strongly and clearly asserted, as words can express it. I shall only add some passages from St. Austin, and so end this chapter.

Aug. Enarr. in Psalm 57, Num. 6. Tom. 4. p. 545, [they have gone astray from the womb, and spoken lies, Psalm 57]. "Were they, therefore, gone astray from the womb; because they have spoken lies? Or rather have they not spoken lies, because they were gone astray from the womb? For it is in the Church's womb that truth remains. Whosoever is separated from this womb of the Church, must of necessity speak lies. I say, he must necessarily speak lies, who refuses to be conceived, or being conceived has been thrown out by the mother."

Serm. de Symb. ad Catech. Tom. 6. p. 554. "After a confession of the Trinity, follows the Holy Church. Here is shown God and his temple—which is the Holy Church, the one Church, the true Church, the Catholic Church, which fights against all heresies. Fight she may, but she cannot be foiled. All heresies have gone out from her like useless branches

lopped off from the vine, but she remains in her root, in her vine, in her charity. 'The gates of hell shall not prevail against her.'"

Enarr. 2, in Psalm 101, upon these words, "In the assembling the people together in one, and kings to serve our Lord, he answered him in the way of his strength." St. Austin writes thus: "But that Church which was spread through all nations, now has no longer a being. It is quite lost. This is the cry of those who are not in the Church. O impudent clamor! She is not, because you do not belong to her! See, that you have not for that reason lost your being. For she will have a being, though you have none. This abominable and accursed calumny, full of presumption and deceit, void of all truth, wisdom and reason, idle, temerarious, rash and pernicious, the spirit of God foresaw, when even, as it were, against them he proclaimed her unity, 'in assembling the people in one, and kings to serve our Lord'—because there were to arise some, that would say against her, it is true, she was, but now, she is perished. Show me, says she, the fewness of my days. I do not inquire for my days in the next world. Those are without end. It is not those days of eternity I ask for. I desire to know my continuance in this world. These days I desire you to show me. And he has showed me, neither was the answer insignificant. And who was it but he that is the very way? And what was the information he gave me? 'Behold I am with you all days even to the consummation of the world'."

And now I leave it to the judgment of any impartial reader, whether the fathers I have quoted, were Protestants, or Catholics in their principle, relating to the matter under debate. They wrote against the heretics of their times, who all pretended the Church had failed. But they, on the contrary, not only maintained that she had not failed, (nay, St. Austin calls it an impudent clamor, an abominable and accursed calumny, to say she had failed) but also, that she cannot fail: that it is in the Church's womb, that truth remains: that being the

spouse of Christ, she cannot become an adulteress, but will always be pure and uncorrupt in her doctrine; that she will always remain in her root, and continue to do so to the end of the world: all which St. Austin proves from these two texts: "The gates of hell shall never prevail against it." Matt. xvi. v. 18. "And lo! I am with you all days, even to the consummation of the world." Matt. xxviii. v. 20. Whence it follows, that all the passages I have quoted, contain as full a condemnation of the present *reformed* churches, as those of the heretics, against whom they were written; and that not only the word of God, but the whole current of antiquity is flatly against them: unless they will call unto their assistance old excommunicated heretics, and shelter themselves under the protection of the professed enemies of the Church of Christ. For let them look back as far as they please into primitive ages, it is amongst heretics alone, they will find any friends. These were the men that pleaded for a fallible Church; and their arguments, which the fathers answered, are now revived by Protestant writers, and turned against the Church of Rome, as we shall see hereafter.

It was for this reason, that Luther no sooner began his pretended reformation, but he declared open war against the fathers, whom he treated with as much arrogance and contempt, as if they had been a parcel of blockheads, or mere

school boys. Good manners, indeed, ought to have made him forbear the latter, but the badness of his cause obliged him to the former. For he could not but be against antiquity, when antiquity was against him: and let the *reformed* Churches put the fairest glosses they please upon their separation from the Church of Rome, the antiquity of her doctrine maintained in the primitive ages, by persons, who certainly delivered the public faith of the Church in their times, is an argument of such weight against them as will ever carry the cause in the judgment of any thinking man, in whom the love of the world has not stifled all sense of a future state.

The reason, therefore, why I have produced the testimony of these ancient fathers maintaining the Church's infallibility against the heretics of their times, is to convince the reader, that the primitive Church understood the promises of Christ, which are the sole foundation of her infallibility, in the same sense as Roman Catholics now do. And that by consequence, the sense we give them, is not a precarious interpretation of private judgment; but has the whole authority of the Church of Christ to support it: since those eminent saints and doctors cannot be regarded otherwise, than as authentic witnesses of what her public faith was in those primitive ages.

CHAPTER II.

SECTION I.—THE DISTINCTION BETWEEN FUNDAMENTALS AND NON-FUNDAMENTALS, EXAMINED.

THEY, who in spite of the most solemn promises of Christ, are resolved that there shall be no such thing as an infallible Church, have found out two ways to elude the force of them: 1. By tacking a condition to all God's promises, which shall be fully answered hereafter. And, 2. By distinguishing between fundamentals and non-

fundamentals; whereby they pretend to baffle all the evidence Catholics produce to prove their point.

They say, then, that the promises of Christ, as also the words of St. Paul, regard only such articles of faith, as are fundamental, that is, absolutely necessary to salvation, according to their system. And so they allow the Church to

be infallible in them, but not in other points, which are not fundamental.

With this distinction, they think themselves safely intrenched; though it be in reality using the word of God as familiarly as a logical question, in which any precarious distinction is laid hold of, that but serves to stave off an argument, and keep the defendant from being *non-plus'd*. But surely some more respect is due to the sacred word of God; and before a person undertakes to limit the sense of it, he ought to consider very seriously, whether such a limitation be grounded in the word of God itself; whether he offers no violence to the text, by wresting it from the sense intended by the Holy Ghost, to one prompted by the prejudice of a party-cause; whether his interpretation be in any manner agreeable to the sense of the ancient Church. Finally, whether by so limiting the word of God, he will not draw on himself this curse pronounced by St. John, in his Revelations, "If any one shall add unto these things, God will add unto him the plagues that are written in this book. And if any man shall take away from the words of this book, God will take away his part out of the book of life." Rev. xxii. v. 18. If the enemies of infallibility had taken these precautions to heart, we should never have been acquainted with their distinction between fundamentals and non-fundamentals. For it is not only without any ground in the sacred text, but a mere forced interpretation upon it.

However, I presume it is to the first part of this distinction we are principally indebted for that charity which Protestants so much boast of, in allowing salvation to be attainable, and by consequence, all means necessary to it to be found in the Church of Rome. Antonius de Dominis, an apostate Archbishop of Spalatro, is said to have first imported this contraband merchandise into England, and it was greedily taken up, and is used by many Protestant writers. Dr. Potter tells us, p. 63, "That the most necessary and fundamental truths, which constitute a church, are on both sides unques-

tioned." Dr. Stillingfleet assures us likewise in his "rational account of the grounds of the Protestant religion," p. 54, that "the Church of England makes no articles of faith, but such as have the testimony and approbation of the whole Christian world of all ages, and are acknowledged to be such by Rome itself." And Mr. Thorndike, in his Epilogue, p. 146, says: "I must, and do freely profess, that I find no position necessary to salvation prohibited, none destructive to salvation enjoined to be believed by the Church of Rome."

This important concession (which will always rise up in judgment against *reformed* churches) extorted from our adversaries by the evidence of truth, was but a few years ago confirmed in the most solemn and authentic manner, by the Protestant university of Helmstat, (April 28, anno 1707) upon occasion of the match proposed between the princess of Wolfembuttel, and the emperor Charles; who insisted upon this condition, that the princess, who was a Protestant, should conform to the Church of Rome. Whereupon, the duke her father, sent the divines of Helmstat, to have their decision of the following case, viz.: "Whether a Protestant princess, who is to be married to a Catholic prince, may with a safe conscience embrace the Roman Catholic religion?" And their decision, which is contained in a large printed sheet, begins thus:

"We answer, that the question propounded, cannot be solved solidly, without deciding first, whether, or no, the Catholics are in fundamental errors, or such as are inconsistent with salvation? Or, which amounts to the same, whether the constitution of the Romish Church be such, as one may practice in it the true worship of God, and attain to salvation? Our answer to this second query, on which the first depends, is without hesitation in the affirmative, for these three reasons."

Then they proceed to expound their reasons, which are too long for me to insert. But the following words are remarkable: "Neither can it be deemed, that the Romish Church is

not a true Church, wherein the ministry of God's word, and the use of sacraments subsists. For, if she were no more, or had never been a true Church, all her members would be in a state of damnation, and irrevocably lost; which none amongst us would dare to advance. Nay, Melancthon himself has maintained, that the Roman Church, did not cease being the true Church," etc., and towards the end, I find this paragraph: "Having demonstrated, that the foundation of religion subsists in the Roman Catholic Church, so that one may be orthodox, and live and die well, and obtain salvation in it, it is easy to decide the question propounded." They, therefore gave their judgment, that the princess of Wolfenbützel might safely change her religion, and become a member of the Church of Rome, to qualify herself for her marriage.

Here we have the judgment of a whole Protestant university given on a very solemn occasion. 1. That the true worship of God is practised in the Church of Rome. 2. That she never ceased to be a true Church, for which we quote Melancthon's authority. 3. That her members may be orthodox, and live and die well, and obtain salvation. Nay, that none amongst them dare maintain, that the members of the Church of Rome are in a state of damnation. And all this they infer from this avowed principle, viz.: "Because that Church was never guilty of any fundamental error."

The first part, therefore, of the distinction, namely, "that the Church cannot err in fundamentals," is most certainly true. However, I cannot let it pass, without drawing some consequences from it, before I offer my reasons against the second part, which denies her infallibility in points, that are not fundamental.

The first consequence I draw from it is, that the Protestants of England, are guilty of the blackest calumny and injustice in charging the Church of Rome with idolatry. For who can be so blind as not to see, that the charges of idolatry is not only a flat contradiction to their

owning, that she never erred in fundamentals, but wholly inconsistent with their so much magnified charity in allowing salvation to be attainable in that Church? What! can a Church be orthodox, nay, infallible in fundamentals, and yet fall into idolatry? Can the divine spirit be said to lead her into all fundamental truths, and at the same time permit her to teach, "that divine worship is to be paid to creatures?" Or is salvation consistent with the practice of it? These incoherences are so manifest, that if calumny be a deadly sin, and restitution of fame an indispensable duty, truly, I cannot see how the authors, or abettors of so black a calumny, as is that of charging a whole Christian Church with idolatry, can have any pretence to salvation, without making that Church as effectual a reparation of honor, as the divines of Helmstat have already done. Nay, the reparation ought to be as general and public, as the slander has been. Dr. Stillingfleet's large treatise to prove Papists idolaters, and many other books and sermons upon the same subject ought to be solemnly condemned; and the people made sensible, that a Church free from fundamental errors, cannot be an idolatrous Church: that the true worship of God, which is owned to be in the Church of Rome, is as opposite to idolatry, as Christ is to Belial, or light to darkness. In a word, that since Protestants cannot deny, but that the members of the Roman Catholic Church may be orthodox, and live and die well, and obtain salvation, it is inconsistent with all sense and reason, to charge them with a crime, which, being a violation of the very first commandment of the decalogue, must unavoidably make them forfeit their titles to the kingdom of God. This is the reparation they are bound in conscience to make to the Church of Rome. Nor can they refuse to do it, without resolving to continue not only in a deadly sin, but the grossest contradiction to themselves.

But what should make Protestants, who neither want wit, nor learning, become guilty of so palpable a contradiction, as suffices to startle any

thinking man, in whom all sense of natural justice, truth and honor is not utterly extinguished? Truly, I can give no other reason for it, than their being blindly persuaded of the lawfulness to blacken Papists by any methods whatsoever, whether foul, or fair, just, or unjust, right, or wrong. Now both the parts of the contradiction, I have proved upon them, are most proper to answer this honest end. Idolatry is an abominable crime, therefore, Papists must be made guilty

of it; for it will render them very odious. Yet salvation must not be denied them; because this charitable opinion (the nonsense whereof will not be perceived by every body) will serve as a foil to set off the uncharitableness of Papists, who deny salvation to all, that are not of their Church. I thank God, we have at least charity enough to return good for evil, and pray heartily for the salvation of those, who hate and slander us in such an unchristian manner.

SECTION II.—THE FIRST PART OF THE DISTINCTION RENDERS THE FIRST REFORMERS, AND THEIR RESPECTIVE CHURCHES INEXCUSABLE.

It follows, secondly, from the first part of the distinction, that both the first *reformers* were inexcusable for beginning, and that the Churches established by them can give no satisfactory reasons for continuing their separation from the Church of Rome. For how can they justify their separation from her, if she be orthodox in all fundamentals, that is, in all points necessary to salvation? The ground of this query is, because in matters of religion (the end whereof is the salvation of souls) nothing is of any solid weight, or moment, but what has a reference to this end. Which made our Saviour say, that "there is but one thing necessary;" and without all dispute, salvation is this one thing. And therefore since, according to the Protestant distinction, all things necessary to salvation, are to be found in the Roman Catholic Church, there can be nothing to give a just pretence to a breach of communion, and separation from her. For is it any ways justifiable to raise, or maintain a schism from a Church, which has all means necessary to salvation infallibly secured to her? This cannot hold with any manner of reason, if we consider the nature of schism, how fatal its consequences are, and that even the sin of rebellion in a government is seldom attended with so great a train of evils, as a schism in the Church. Now, the very greatest

advocates for rebellion, will scarce allow it to be justifiable in any other case, than when the very constitution, and fundamental laws of the kingdom are invaded. For then the sovereigns may be said to err in fundamentals. But all faults in governments of an inferior nature are sufficient even to give a colorable pretence to the sin of rebellion against a lawful sovereign.

Let us apply this to schism, which is a rebellion against the Church, and as heinous in its nature, as that against the State: and, therefore, ought to have at least as just a pretence to color it: so that, if it were possible for the Church to err in fundamentals, it is the only case, in which a schism would be justifiable: because in any other case, the remedy is worse than the disease. And if this be so in all schisms whatsoever, that, which was caused by the leaders of the *reformation*, and threw all Europe into disorder and confusion, is much less capable of being justified upon any other grounds.

Whoever is the least versed in history, cannot be ignorant of the deplorable calamities both in Church and State, to which it gave birth: as subjects revolting from their sovereigns: the empire torn to pieces, by the different factions of princes, either opposing, or espousing the cause of Martin Luther. The

kingdom of France engaged by the Huguenots in a bloody civil war for many years: sacred places profaned, religious houses pillaged and burnt, the revenues of the Church seized by the secular power, thousands of families utterly ruined; and, in a word, all the scenes of horror and desolation, which an obstinate and bloody war, carried on by parties mutually incensed can produce, were the fruits of this fatal schism. Nay, has it not been even of late years, the occasion of bloodshed in several parts of Europe? And is it possible, the dreadful prophanations I have mentioned, and the spilling of so much Christian blood, should have no other pretence to justify it, than the interest of a few speculative questions, or points of religion, not at all fundamental, or in any manner necessary to salvation.

Truly, were I to have judged of the importance of the cause, from its dismal effects, I should have concluded without hesitation, that the very essentials of religion were at stake in those unhappy times: that the Church was threatened with nothing less than a total subversion: in a word, that Christianity was upon the point of being abolished, and the alcoran just going to take place of the bible. For then I should not have been surprised to see all Europe in a flame, and prodigal of its best blood, for the defence of so great and good a cause. But, God be praised, the Protestant distinction has prevented all such mistakes. Christianity never was in danger, the bible is yet safe in Catholic hands, and all the fundamentals of religion stand firm. The very enemies of the Roman Catholic Church, declare, she has never erred in fundamentals, that is, in any point necessary to salvation. And what can they desire more? What reasonable grounds can there be for a schism? Why are the members of that Church persecuted! Why are they deprived of their birth-right, and the privileges of all other subjects? Why are Jews, Quakers and Anabaptists preferred before them? Since they teach nothing

that is contrary to salvation? For is not eternal salvation, and all means necessary to it, sufficient to answer all the ends and purposes of religion?

But can any of the *reformed* churches promise themselves as much? There are some weighty reasons for the negative. First, they are all fallible; and may, therefore, be mistaken in their belief, that they want nothing necessary to salvation. Secondly, They have the whole body of Roman Catholics, all the world over, against them; and their judgment is not without weight. Thirdly, Their very owning that salvation is attainable in the Roman Catholic Church, is a strong proof of their being excluded from it. For, since St. Paul has positively declared these two things, namely, that there is but "one faith," because God cannot reveal contradictories: and that "without faith it is impossible to please God," I cannot see how they, who own salvation possible in the Church of Rome, which, therefore, has the faith required by St. Paul, can flatter themselves with the hopes of it in any other communion; since all other Churches, by continuing in their schism, break that unity of faith, which St. Paul requires, as necessary to please God; and by consequence, to salvation.

I am sensible, I shall here be taxed with uncharitableness, in denying salvation to all Churches, but my own. To which I answer, First, that if I believe myself to be in the true Church of Christ, I cannot do otherwise without contradicting the faith of that Church, which teaches, that there is no salvation for those who keep wilfully and obstinately out of it. I answer, secondly, that I can never think it an uncharitable office to admonish persons of the danger, in which I conceive they are; though I should really be mistaken in my judgment of the matter. But I own sincerely, that I cannot make it a point of honor to pretend to be more charitable than the holy fathers were in the primitive ages; who agreed unanimously in declaring all those to be in the state of damnation, who separated themselves from their

Church; and I dare say, with the greatest assurance, they were all in communion with the see of Rome. I shall choose a few passages out of many.

N. B. That most of the fathers, I shall quote, wrote against heretics, who denied none of those articles which Protestants call fundamental.

St. Irenæus, L. 4. adv. Hær. c. 62, writes thus: "God will judge those, who make schisms; who are abominable, void of the love of God; and having more concern for their own convenience, than for the unity of the Church: who for inconsiderable reasons, divide and break asunder the great and glorious body of Christ, and endeavor as much as in them lies, to ruin it utterly; having peace in their mouths, but working nothing but destruction; truly straining at a gnat, and swallowing a camel. For, whatever evils they design to redress, it will be much less than the evil of schism."

St. Cyprian, de Unit. Eccl. "Whosoever," says he, "leaving the Church, cleaves to an adulteress, is cut off from the promises of the Church. He that falls from the Church of Christ, shall never come to the rewards of Christ. He is an alien, he is a profane person, he is an enemy. He cannot have God for his father, who has not the Church for his mother. If it were possible for any to escape, that was not in the ark of Noah, it shall likewise be possible for him to escape, who is not in the Church."

Idem infra. "What peace can the enemies of their brethren promise themselves? What kind of sacrifices do they imagine they offer up, who are in contention with the Priests? Can they think that Christ is with them in their meetings, being assembled out of the unity of the Church? Such as these, though they suffer death in the confession of his name; yet is not their blood capable of washing out their stain. The unpardonable and horrid crime of schism, is not to be expiated by suffering. He can be no martyr, who is not in the Church. They are enemies to God, who will not keep peace in the Church. Though they deliver their bodies

to be burnt, or are torn to pieces by wild beasts, yet this will never be a crown of their faith, but a punishment of their treachery: nor a glorious issue of a Christian courage, but a desperate end. Such a one may be put to death, but he can never be crowned."

St. John Chrysostom, Hom. 11. in cap. 4. Epist. ad Ephesios: "This is spoken," says he, "not only to those who rule, but also to subjects, who are under their government. A certain holy man spoke a thing, which was very bold, and yet he spoke it. And what was it? He affirmed, that this sin [of schism] 'cannot be washed away, even with the blood of martyrdom.' For tell me, for what reason do you suffer martyrdom? Is it not for the glory of Christ? And how can you, who desire to lay down your lives for Christ, in the mean time overthrow the Church, for which Christ shed his blood?"

St. Aug. L. de Unit. Eccl. c. 19: "None can arrive to salvation, or life everlasting, but he that has Christ for his head. And it is impossible, that any should have Christ for his head, unless he be a member of his body, the Church."

Idem Epist. 204. ad Donat: "Being out of the pale of the Church, separated from its unity, and bond of charity, thou wouldst not escape damnation, though thou shouldst be burnt alive for confessing the name of Christ."

N. B. That St. Augustine was no uncharitable man.

Idem L. 2. contra. Epist. Parm. c. 11: "We produce these instructions from holy writ, that it may evidently appear, that there is no wickedness can compare with the sacrilege of schism, because there is no just necessity for separation."

St. Fulgentius ad Petrum Diaconum, c. 39: "Believe stedfastly," says he, "and doubt not at all, but that every man, who is a heretic, or schismatic, baptized in the name of the Father, and of the Son, and of the Holy Ghost, if he be not in the unity of the Catholic Church, though he gives ever so much alms, and lose

his life for the name of Christ, yet he cannot be saved. For neither baptism, nor liberal alms, nor death itself for the profession of Christ, can avail a man any thing in order to salvation, if he does not hold the unity of the Catholic Church."

This was the language of the ancient fathers, which fully justifies the doctrine of the Church of Rome, in excluding from salvation, all such as are guilty of heresy, or schism. For it is a plain case, that it was their judgment, that though a man be a Christian by baptism, and the belief of Christ, nay, though he suffers death for professing Christ, yet he cannot escape eternal damnation, if he be separated from the unity of the Catholic Church.

What an authentic condemnation is this of Luther and Calvin, and other leaders of the pretended Reformation? And, indeed, of all the *reformed* churches: which, though they are Christian churches, by their due administration of baptism, and their belief of the incarnation, death, resurrection and divinity of Jesus Christ, yet (if the judgment of the ancient Church be of any weight) are incapable of salvation, in being separated from their mother-Church, from which they all went forth, just as those heretics and schismatics did, against whom the fathers, quoted by me, have pronounced sentence of eternal damnation. To which those eminent saints were not prompted by heat, or passion, or uncharitableness, (whereof the Church of Rome is now accused for adhering to their doctrine) but merely by the force of truth, and an ardent zeal for retrieving those prodigals, who had quitted their father's house, and saving from perdition the sheep that were gone astray.

If any one objects, that the Church of Rome is alone accountable for the separation, as being the cause of it, by excommunicating the *reformed* churches; if any one, I say, objects this by way of jest, (for I presume no man of sense can do it seriously) I answer him, however, first, that the Arians, and all other heretics, that ever were in the world, have the same plea. The Arminians have it against the Church of Holland; and the Socinians against the

Church of England. For the fourth canon of the national Synod, under king Charles I. anno 1640, orders, that any one, who is accused of Socinianism, unless he will absolutely and in terms abjure it, be excommunicated.

I answer, secondly, that the sentence of excommunication pronounced by the Church of Rome presupposed the schism, and was the punishment, but not the cause of it: As a bill of attainder against rebellious subjects, (which is a kind of lay excommunication) is not the cause of rebellion, but a just punishment of it.

Lastly, I answer him in the words of an ingenious Protestant, who, in his apology for the non-juring clergy, in answer to Dr. Sharpe, late Archbishop of York, by whom they were accused of schism, writes thus: "You," says he, "have separated from them, and not they from you. For they are just where they were when you left them, and have not budged a foot from their Church. You cannot say they have broken from you, unless you will affirm, that when a ship breaks from the shore, where she lay at anchor, the shore removes from her, and not she from the shore."

This represents exactly the case between the Church of Rome, and the *reformed* churches; and particularly between the Roman Catholics (though now contemptible in their number) and the Protestants in Great Britain. The Roman Catholics are just where the Protestants left them, and have not budged a foot from their Church. Their faith and religion is the very same as it was, not only when the *Reformation* began, but for nine hundred years before it was ever thought of; that is, ever since England's conversion. And Protestants can no more say, that Roman Catholics have broken from them, than they will affirm, "that when a ship breaks from the shore, where she laid at anchor, the shore removes from her, and not she from the shore." And who, then, are authors of the schism? Who are accountable to God for the damnation of so many souls? But this is too much in answer to so weak an objection. I shall now proceed to examine the second part of the distinction.

SECTION III.—THE SECOND PART OF THE DISTINCTION CONTRADICTS THE WORD OF GOD.

The second part of the distinction denies the Church to be infallible in points that are not fundamental. This I shall prove to be a contradiction to the word of God. First, it is inconsistent with our Saviour's promise, "that the gates of hell shall not prevail against it." Because the gates of hell would prevail effectually against the Church, if she should ever fall into any heresy, let that heresy be what it will.

It is true, some heresies strike more directly at the root of Christianity than others, and those may be called fundamental heresies. But every heresy, whether it be fundamental, or not, destroys all divine faith; so that if the Church should teach any one point of doctrine, contrary to the revealed word of God (which I call heresy) she would lose all faith; she would be no longer the Church of Christ, but the school of Satan, and the gates of hell would prevail against her. For the devil is certainly the "father of lies," and much more of heresy, which is the worst of lies, because it gives the lie to the revealed word of God. And would not then the devil prevail against the Church, if he made her become the mother of lies, and even of such lies, as are a contradiction to God's own word? I think the matter will bear no manner of dispute.

Nor is it any thing to the purpose, whether the lie be in a matter, or relating to an object, that is fundamental, or not. Because whatever its immediate object be, the whole theological virtue of faith, is as much destroyed by it, as the whole theological virtue of charity is destroyed by any one mortal sin.

To pursue this comparison, which will help to set the matter in a clear and easy light, we may say, that faith is to the Church, what charity is to the soul: and heresy is just as opposite to faith, as mortal sin is to charity. Now, though blasphemy, for example, be a more grievous sin than calumny, yet charity is lost, and the soul receives a mortal wound by the one, as well as

the other. In like manner, therefore, though a fundamental heresy, as the denying the divinity of Christ, be more impious with reference to its immediate object, than one that is not fundamental; yet the one, as well as the other, gives a mortal wound to faith: and, by consequence, if the Church should teach any such heresy, she would be without faith, and the gates of hell would prevail against her; though the immediate object of that heresy, were not relating to any matter of importance, or in itself necessary to salvation.

The principle, whereon this doctrine is founded, is because divine faith is grounded upon revelation, and not upon the importance of its immediate object, or as the belief of that truth, is of itself a means necessary to salvation. As, for instance, it is not a fundamental point, whether Balaam's ass spoke, or not; or whether Samson killed a thousand Philistines with the jaw-bone of an ass, or with the jaw-bone of a horse. Mankind without all dispute, might have been saved, though these two scriptural events had never happened. Yet, if I should presume to deny, or dispute either of them, I should be a rank heretic for my pains. Because, by so doing, I should call in question, the whole authority of the Bible; which, if it can lie in any one point, may do so in all the rest. And so the whole law and prophets would be rendered precarious. Nay, I should lose all divine faith, though I believed every thing else: because faith is not barely a belief of things revealed, but the principal motive of our belief of them must be precisely, because they are revealed. And, therefore, if I deny, or question any one revealed point, though ever so inconsiderable in itself, I believe nothing upon the motive of divine revelation; and by consequence, my whole faith is destroyed.

Whence it plainly follows, that if the Church should err in any one single point of faith, whether it be fundamental as to its object, or not, she would lose all divine faith, and a Church

without divine faith is no longer the Church of Christ. She is no longer that virgin-Church without spot, or blemish, which Christ espoused to himself for ever, but becomes an adulteress, and is delivered up to the power of Satan; which is a contradiction to what our Saviour has positively promised.

Secondly, It is no less a contradiction to his promise, that "the Holy Ghost shall teach his Church all things." Because this promise is not only without limitation, but is a full answer to any distinction, that puts a limitation upon it. For the word, "all," is comprehensive and universal, including every revealed truth, that comes within the determination of the Church; and to restrain it, is to offer violence to the sense, it naturally imports.

Thirdly, It is a contradiction to St. Paul, saying, that the Church "is the pillar and ground of truth." Because a Church guilty of errors opposite to any revealed truths whatever, whether fundamental, or non-fundamental, cannot be called "the pillar and ground of truth," without violently wresting words from their obvious and natural signification.

Fourthly, Neither can it easily be reconciled with these words of St. Paul to the Ephesians, iv. 11, 14. "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. . . . that we be no more like children tossed to and fro, and carried about by every wind of doctrine." For who sees not that this end designed by Christ, is in a manner frustrated by limiting the Church's infallibility, to fundamentals only? Because the number of these being wholly precarious (as I shall show hereafter) if there be no infallible Church to fix our belief in reference to all revealed truths whatsoever, we shall still be children in faith, and "every wind of doctrine" will suffice to toss us from one belief to another.

This appears plainly in the numberless divisions, and diversity of opinions in the *reformed* churches; not any two of them agree-

ing in the same system of religion. And it is morally impossible men should agree, when every one is encouraged by the practice of the very founders of his Church to make his own private judgment the rule and standard of his faith; and no unerring judge is allowed of to appeal to in doubtful cases.

It is true, any Church may, by the severity of laws and censures oblige men to a respectful silence; but this will never deliver them from doubts and uncertainties, nor fix their faith upon a solid basis. Their tongues and pens may acquiesce, but their judgment will still revolt. Their private reasons will stand good, and keep their full force. Nay, what seems reason to-day, will, perhaps, seem otherwise to-morrow; and thus will they always be wavering, "like children tossed to and fro, and carried about by every wind of doctrine;" whereas, if an infallible judge be acknowledged, whenever that judge pronounces sentence, all doubts immediately vanish. The judgment is immovably fixed, and every private understanding "captivated unto the obedience of faith."

And this is the true reason of that perfect harmony in all matters of faith among the members of the Roman Catholic Church. For though they be allowed to dispute *pro* and *con* about questions not determined by the Church (which some will needs miscall divisions amongst them) yet when the Church declares herself positively upon any point, there is no appeal from her to any private judgment; but every one is bound by the principles of his religion to submit to her decisions. So that all the members of this Church even in the most distant parts of the world, nay, though differing in every thing else, as interest, humors, customs, discipline, and language, yet agree perfectly in all points of faith. Because they have but one unerring guide to follow, which is the Church directed according to Christ's promise, by the spirit of truth.

SECTION IV.—IT GIVES THE LIE TO THE NICENE CREED.

The antiquity and authority of the Nicene Creed, is owned by all: and it being next after the Apostle's Creed the shortest summary of Christian religion, I question not but Protestants will easily grant, that all its articles are fundamental. I should, therefore, be glad to know what they think, or mean, when they pronounce this article, "I believe One, Holy, Catholic and Apostolic Church." I presume the true meaning of it is, that Christ has a Church on earth, which is One, Holy, Catholic and Apostolic.

This, then, is an article of the Christian faith; and since articles of faith are unchangeable, it has always been, and will always continue to be one. For if it should ever cease to be true, that Christ has such a Church on earth, whoever should then pronounce that article of the Nicene Creed, instead of professing an article of faith, would make profession of a downright falsehood: which being absurd in itself, it is manifest that the Church described in the Nicene Creed, can never cease to have a being upon earth.

Whence I argue thus. The Church described in the Nicene Creed, will have a being as long as the world lasts. But if she should at any time become guilty of any errors whatsoever against the revealed word of God, she would then cease to have a being; therefore, the Church described in the Nicene Creed, (which is undoubtedly the Church of Christ) can never become guilty of any such errors.

That she would then cease to have a being, I prove thus. Because she would then neither be One, nor Holy, nor Catholic, nor Apostolic.

First, She would not be One. Because there can be no unity of faith, where there is no faith at all. Now the Church loses her whole faith by any one error against the revealed word of God; as I have already showed. Therefore, if she should ever become guilty

of any such error, her unity of faith must of consequence, be destroyed by it.

I prove again, that heresy and unity of faith, are inconsistent. Because heresy is the natural product of private judgment; and private judgment is a constant source and principle of division. The reason whereof is manifest; because men differ not only from one another in their private judgment, nay, it is morally impossible it should be otherwise, but are frequently inconsistent even with themselves: so that as often as they see things in a different light, they are apt to change their belief accordingly. Hence it is, that no heresy ever came into the world, but various sects spawned from it soon after; and a dunghill is not more fruitful in breeding vermin, than private judgment, and Scripture corrupted by it are in producing sects. It is, therefore, morally impossible, that a Church corrupted with any heresy, should be one.

Secondly. She would also cease to be Holy. Because this title cannot belong to a Church adulterated in her doctrine, and void of faith.

Thirdly. She would not be Catholic; because she would want universality of time. For since truth is more ancient than error, the former would have had a priority of time before the latter. In a word, she is called Catholic because her faith is Catholic; and no errors can be the objects of Catholic faith, nor have I ever heard of Catholic heresies in my whole life.

Lastly. She would not be Apostolic, any more than the schismatical Churches of the Donatists, Novatians, and other heretics, who never erred in fundamentals. But why may not their Churches be called Apostolic? Because the Apostles never taught errors of any kind whatever, whether fundamental, or non-fundamental. And, therefore, if the doctrine of the Church of Christ were at any time of this linsey-woolsey texture, made up of fundamental

truths and non-fundamental lies, it would cease to be a doctrine derived from the Apostles; and a Church cannot be called Apostolic, unless she has the whole body of her doctrine from them.

Hence, it plainly follows, that the second part of the distinction utterly overthrows the fore-mentioned article of the Nicene Creed. And if one article can ever prove false, we may give up the rest for company's sake, and the Apostle's Creed into the bargain.

Again, I argue thus. The Church of Christ on earth has either always been One, Holy, Catholic and Apostolic, or not. If not, then those, who said the Nicene Creed, whilst there was no such Church, professed that they believed a thing which was false. But if Christ always had such a Church, then I must be so free as to tell the *reformed* gentlemen, that a Church, which we believe and profess to be One, Holy, Catholic and Apostolic in her doctrine, is proof against any Protestant distinction: and to reform the faith of such a

Church, is the same bold attempt, and as unwarrantable, as to reform the creed itself.

I shall conclude this section with observing, how unlucky our adversaries are in their favorite distinction, since in the first part of it they contradict themselves, and in the second, they give the lie to the word of God, and the Nicene Creed. But something was to be said to throw dust before the eyes of ignorant people. The promises of Christ were positive, and clear against them. If they denied all, the matter would have an ill appearance. If they granted all the *reformation* was utterly overthrown. The best way, therefore, in so difficult case, was to split and divide. A distinction in disputes makes a handsome figure, and a show at least of saying something, though nothing to the purpose. But their well-affected brethren would not perceive this. And, therefore, it was better to do so, than be silent, and give up all, when all was at stake. But I have still something more to say to the second part of the distinction.

SECTION V.—IT DESTROYS ALL CERTAINTY IN MATTERS OF FAITH.

If the Church can err in points that are not fundamental, we can have no certainty of the truth of any articles, but such, as have their evidence from human reason; and so we shall all be in a fair way of turning deists; because every man will be furnished with a plausible pretence to question the decisions of the Church in any point, that has ever been disputed. For he needs but maintain stiffly, that the matter in question is not fundamental, and this will be a sufficient warrant to believe, or disbelieve it, according as his own private reason shall direct him.

Thus an Arian will say, that the consubstantiality of the Son, is no fundamental point, and that the Church has erred in it. A Socinian will say the same of his divinity, and a Nestorian of the unity of his person; and an anti-trinitarian is so far from yielding, that the

belief of the adorable trinity is necessary to salvation, that he regards it as a mere chimera. Nay, deists maintain, that the belief of a God, is the only fundamental point of religion.

How, then, shall we know what points are fundamental, and what not? Can Protestants fix any sure mark, or rule, to know a fundamental by, and distinguish it from such as are not fundamental? Have the *reformed* churches ever agreed about their number of fundamentals? But how is it possible they should? Since when they argue against Papists, they all disown an infallible judge to determine the matter, and a fallible one may be mistaken, in his calculation, and either obtrude that for a fundamental, which is not so, or reject one, that really is so: and so he may either overshoot his mark, or fall short of it. Besides,

there never will be wanting some of those, who will copy after the pattern set before them by the two great patriarchs of the *reformation*, and appeal from any judge to their own darling private reason.

If they say, that all fundamentals are contained in the three creeds: I answer, first, that then this article, "I believe One, Holy, Catholic, and Apostolic Church," is, by consequence, a fundamental; which is like to do Protestants but little service, as I have already showed. I answer, secondly, that there is no mention in the creeds either of the sacrament of the Lord's supper, or of episcopacy being of divine institution, or of the revelation of Scriptures. All which may, therefore, be mere impositions for ought we know. But whether they be in the number of fundamentals, or not, I am sure they are articles of great importance.

If they answer, that these and all fundamentals are clearly expressed in Scripture; I answer, first, that the Scriptures are no less clear in numberless points, which are not fundamental: and by what rule, then, shall we discern the one from the other? For the Scriptures do not tell us whether they are fundamental truths, or not. I answer, secondly, that the Arians, reading Scripture with Arian spectacles, found their own doctrine clearly expressed in Christ's own words. Because the Scriptures, when interpreted by private judgment, are usually made a mere nose of wax, which may be turned and set what way any man pleases. The rankest heretic that ever was upon the face of the earth, never wanted clear Scripture, as he pretended, to support his cause. Nay, the devil himself, when he tempted Christ, had Scripture ready to color his wicked suggestion. But it was Scripture interpreted by the spirit of lies: as it always is, when private judgment sets up for an interpreter of it against the sense and authority of the Church.

I presume no man will say, that the thirty-nine articles, though they may properly be called the Church of England's creed, contain nothing but fundamentals. For, besides that

many of them are mere negatives, or contradictories to the pretended Popish errors, which according to the distinction are no fundamental points; there are some others, which only regard discipline: and the discipline of all churches being changeable, according to the 34th article, can never come up to the nature of a fundamental. And by consequence, the thirty-nine articles determine not their number, but leaves us in an entire uncertainty of it. Now if we have no certain rule to know fundamentals by, it follows, that there is scarce any point of faith the truth whereof may not be questioned; because we may doubt, whether it be fundamental. And if it be not, the Church may err in it, according to the second part of the distinction, which renders all faith and religion precarious.

Hence it is, that rejecting first, and then limiting the Church's authority in deciding controversies of religion, has opened the way to the most impious and blasphemous heresies. And there is scarce any thing so sacred in religion, but has been, and is to this day questioned by some of those, who have been brought up in the principles of the *reformation*. For when the Church is made cheap, and her authority precarious, what wonder is it, that (the very best and strongest fence of religion being broken down) men should run loose into the most extravagant opinions? For what principle can a man have after that, to fix his belief of any mystery, but his own private reason? And since the very sublimest mysteries of the Christian religion appear the most repugnant to human reason, when a person has once imbibed this principle, and settles it as a rule and maxim to govern his faith by, viz.: That there is no Church on earth, not even the Church established by Christ, but may deceive him, he will never stand to examine, whether the points in question be fundamental, or not, but whether they be consonant to reason and good sense; and if they appear otherwise, he will conclude, that the Church may err in them, as well as any other. Nay, more probably in

them, because he cannot persuade himself, that God should ever reveal that for a divine truth, which, perhaps, in his notion is rank nonsense. As, that the eternal and immortal God should become a mortal man; which is a scandal to Jews, and a folly to Gentiles. Or, that three divine persons really distinct, should be but one God: which seems as impossible to him, as that Peter, Paul, and John, should be but one man. Or that two and one should not make three.

Hence it is, that the nation swarms with Socinians, Anti-trinitarians, and those, who style themselves Free-thinkers; which is now become a modish sect. And what wonder is it? For the sect of Free-thinkers, though of a later date as to its name, than the other sects, that have spawned from the *reformation*, is but the natural fruit of it. Nay, no man can pretend to set up for a *reformer* of religion, unless he be first an adept in the liberal science of free-thinking. That is, unless he sets up his own private judgment against the Church, which he intends to reform.

It was thus the first great *reformation* of Arius began. In the same manner, Nestorius, Eutyches, Pelagius, Donatus, Luther, Calvin, Zuinglius, and the whole college of reforming apostles, commenced free-thinkers, by refusing to submit their private judgment to their mother-Church, in order to become *reformers* of it. In a word, the only difference between the modern free-thinkers, as they make a separate sect, and the other forementioned *reformers*, is, that free-thinkers are for a thorough *reformation* all at once, without giving quarter even to fundamentals; and so reform by wholesale, what others have only reformed by retail. So that I really see not, how a member of any of the *reformed* Churches can fairly undertake to confute a free-thinker, upon *reformation* principles, or without exposing his own weak side.

Suppose a member of the Church of England should tell a free-thinker, that he is bound to submit his private judgment to that Church. He would certainly answer him, that by the same rule, Luther and Calvin ought to have

submitted to the Church of Rome: and then the great work of the *reformation* would never have been heartily carried on.

If he should tell him again, that there is a great difference between the *virgin*-Church of England, and the *corrupt* Church of Rome: the free-thinker would be apt to put this puzzling question to him, viz.: Whether in the beginning of the *reformation* there was any thing to make good this charge against the Church of Rome, but the private judgment of the free-thinking Martin Luther? For Luther for a long time stood alone, as Bishop Tillotson assures, and we shall see more at large hereafter.

Lastly, If the Protestant should tell him, that a man by himself is more likely to err, and go astray, than a whole Church; because thousands can see more than one: and that therefore he ought in reason to submit to the Church established by law. The free-thinker would readily answer him, that this is establishing a very dangerous Popish principle, and building the authority of a particular *reformed* Church upon the ruins of the whole *reformation*. For according to this principle, Luther, Calvin, and the other *reformers*, were wholly in the wrong in trusting to their own private judgment, preferably to that of the whole Church then in being.

If the Protestant replies that their private judgment was grounded on the word of God; the free-thinker will readily answer, that he desires no more; provided he be but allowed to be himself (as Luther and Calvin were) the interpreter of God's word. For, in reality, whoever appeals from the Church to the written word of God, appeals effectually to his own private judgment; because he makes that the sole interpreter of it.

He will also answer him, that numbers in religion, unless there be something else to support it, is no conclusive argument for the truth. For if it were, he ought to turn Papist, rather than Protestant. Since if the matter were to be decided by polling, the Papists

would carry it against all the Protestants in Europe much more against the Church of England taken singly.

Thus will the free-thinker stand his ground against any *reformed* Church; and upon *reformation* principles, maintain the doctrine of free-thinking. But surely none of the *reformed* Churches can have the confidence to write seriously against free-thinking, or be hearty enemies to it; since they all owe to it their very birth and being.

Was not free-thinking the very mother and nurse of the *reformation*? For if Luther, and Calvin, and others, who reformed their *reformation*, had not been staunch free-thinkers, they would certainly have submitted to the Church, whereof they were all members for many years. And then, *reforming* would never have come into fashion. But they thought their mother-Church was grown old and blind; and, therefore, would not trust her any further than they could see with their own eyes. So they all set themselves to think freely. One thought one way, another thought another way. For they all differed in their way of thinking: and each one thought himself as able a free-thinker, and as capable of modeling a Church, as any of the rest: which at length produced the

different *reformed* Churches of Lutherans, Calvinists, Independents, Brownists, Arminians, Anabaptists, Quakers, and the like. And is it then a wonder that Churches, which have received their beginning from, and owe their whole creation and existence to free-thinking, should at all times produce some members, who being men of wit and learning, should claim the first privilege to themselves, and think as freely as their forefathers? The thing cannot naturally be otherwise. For since the founders of their churches have set them the example, why should not they follow it? Why should not Toland, Clark, and Whiston, and the author of the discourse of free-thinking turn *reformers*, as well as Luther, Calvin, Zuinglius, etc. Papists alone can claim no right to free-thinking in matters of religion. Because believing their Church to be infallible in her decisions according to the promises of Christ, they are bound to submit to her without limitation, or reserve, in every thing she teaches. Which, indeed, is the only thing upon earth that can maintain unity of faith, take away all uncertainty in matters of religion, and keep men from "being like children tossed to and fro, and carried about by every wind of doctrine."

SECTION VI.—IT RENDERS ALL CHURCH AUTHORITY PRECARIOUS.

This is a natural consequence from what has been said already; but I shall further prove it from the 20th Protestant article of religion, where we find the following clause: "The Church has authority in controversies of faith, and yet it is not lawful for the Church to ordain anything, that is contrary to God's word written. Neither may it so expound one place of Scripture, that it be repugnant to the other."

It seems, then, "that the Church has authority in controversies of faith." But what sort of authority do the compilers of the articles allow her? Are her children bound to submit to it,

or not? If not, then her authority stands for a mere cipher. But if they are, then the compilers, and all their Protestant predecessors and brethren were inexcusable in not submitting to the Church of Rome.

Again, has she authority in all controversies, or only in some? If in all, then the distinction between fundamentals and non-fundamentals must be dropped: unless the compilers can make it appear, that the Church of England has a special charter from Christ to require submission even to articles, that are not fundamental, which, however, they pretend the Church

of Rome never had. But if she has authority only in some controversies, such, I presume, as regard fundamentals; then her authority is as precarious, as the number of her fundamentals, and every article may be disputed with her.

But the latter part of the article explains, or rather kicks down the whole extent of her authority. "The Church has authority And yet it is not lawful for the Church to ordain anything, that is contrary to God's word written. Neither may it so expound one place of Scripture, that it be repugnant to the other."

Here, then, it is supposed, that the Church is capable: First, Of ordaining things contrary to the word of God. Secondly, Of expounding one place of Scripture, so as to make it be repugnant, or a contradiction to another." For, whoever puts in a caveat against any thing, supposes the thing to be possible. Otherwise, it would be like making a law to forbid men to fly, or walk upon their heads. But who is here to be the judge to determine, when the Church commits any such blunder? I presume she will not give verdict against herself. Every private man, then, may erect himself into a judge of the doctrine of his mother-Church; for he is here furnished with fair pretences for it. And it is in effect what Luther and Calvin did, when they pretended to reform the Church of Rome.

What a large and noble field is here again laid open for the free-thinker to exert himself in, and triumph over the Church! What! Is she, then, capable even of such gross absurdities, as by a contradictory interpretation of Scripture to make "one part of it be repugnant to another!" If this be true, what must become of faith and religion? Must not free-thinking break in upon us like an irresistible torrent, when the Church, whose wisdom and authority in interpreting Scriptures should be the main bulwark against it, is supposed even by her own teachers not to be wholly incapable of imposing contradictions on her children instead

of revealed truths? If a private man be convicted of contradicting himself, he becomes contemptible by it. And what idea must we then have of a Church, whose judgment is represented to us as capable of a weakness, that would sink the reputation even of a private person? Surely, Christ never meant to establish such a Church as this, when he made her the solemn promise, that "he would be with her all days even to the consummation of the world," and designed her to be our guide to heaven, and lead men to salvation.

But the compilers of the article considered wisely, that they were then settling the authority of a Church, which was yet in her leading strings. For she had broke loose from her mother-Church but a few years before; and to justify that separation, it was necessary to give a broad hint, that her mother had prevaricated by "ordaining things contrary to the word of God," and "expounding it so, as to make it repugnant to itself." For when a daughter runs away from her own mother, they, who espouse the daughter's cause, cannot do less than give some plausible reasons for such an extraordinary conduct, which is irregular in itself; and at the same time precaution her against the failings, which they lay to the mother's charge. This obliged the compilers to cramp the authority of their infant-Church at the very time, when they could not avoid making a decent mention of it.

In effect, it is impossible for the advocates of any *reformed* Church to plead for Church authority, without speaking incoherently, and boxing themselves. For if they allow a coactive power, over men's consciences; that is, a power to oblige them both to an outward conformity, and an inward submission to all her decrees; it flies immediately in their face, that they are then guilty both of heresy and schism, in not having paid that conformity and submission to the Church of Rome. But if they allow her no such power (as the second part of the distinction is effectually inconsistent with it) her authority becomes precarious of course, and she holds it only by the courtesy of her own children; who may dispute

it with her, when the fancy takes them; just as Luther and Calvin, and the other *reformers* disputed it with their mother-Church.

The truth of the whole matter is this. The compilers of the thirty-nine articles had a hard task to perform. Something was to be said of course, concerning the Church's authority. But it was dangerous to say too much, for fear of running insensibly into the Popish error of infallibility: which would have ruined the whole pretence of the reformation. They were, therefore, under an unhappy necessity of building with one hand, and pulling down with the other. And so they first granted, "that the Church has authority in controversies of faith." For to set up a Church, without giving her any authority at all, would not have looked decent. This, therefore, had a handsome appearance. But lest this concession should render the first *reformers* wholly inexcusable, in not having submitted to that authority in their mother-Church, they took care, that the very next lines tacked to it should give it a mortal stab; by insinuating, that the Church is not incapable of the grossest errors both in doctrine and practice. In practice, by ordaining things contrary to the word of God: and in doctrine, by expounding one place in Scripture so, that it be repugnant to the other. Which, though it was chiefly designed for an *innuendo*, that the Church of Rome had been guilty of both; yet every one may without much logic, conclude from it, that the Church of England, which is directly spoken of in the article, is no less fallible, than her mother-Church was supposed to be; and by consequence, if her own children should judge her guilty of errors, they have the same title to reform her, as she had to *reform* the Church of Rome. For what was warrantable in her, cannot be unwarrantable in them; according to the old proverb, "what is sauce for a goose is sauce for a gander." Nay, the thing has already happened; for the Presbyterians, Quakers, and Independents, who pretend to have several articles of impeachment against her, have effectually separated themselves from

her communion on that score: and let any man then judge, whether this does not render all Church authority precarious.

But God forbid the Church of Christ should be suspected capable of such an absurdity, as to make the word of God contradict itself. Nay, whatever Church is capable of it, is manifestly convicted not to be of divine extraction, but of a spurious breed. She has too much of an earthly complexion to be the beautiful spouse of Christ: neither has the spirit of truth, but the father of lies for her guide. The Church of Christ is the "pillar and ground of truth," according to St. Paul. She is without spot, or wrinkle, or any such thing, according to the same Apostle. Christ "has espoused her to himself for ever;" Osea ii. And the spouse of Christ cannot be an adulteress, but is incorrupt and pure, according to St. Cyprian.

This made St. Augustin depend so entirely upon her authority, that he declared, "he would not believe the gospels themselves, unless the authority of the Church induced him to it;" *Contra Epist. Fund. c. 4.* And since he received the Scriptures themselves barely upon her authority, it cannot be doubted, but he believed, she might likewise be safely trusted with the interpretation of their true sense and meaning. So that this learned and ancient father was not for precautioning his readers with suppositions, that she could "ordain any thing contrary to the word of God, or make Scriptures contradict themselves." Nay, in the heat of his zeal for the Church of God, he would have called it "an abominable and accursed calumny, full of presumption and deceit; void of all truth, wisdom and reason; idle, rash, and pernicious;" *Enar. 2. in Psalm 101.* And therefore to confound all such injurious suppositions, and show the entire confidence he had in his guide, he made the forementioned declaration; which though it raises the Church's authority to its highest pitch, it only places it upon its true and proper basis.

CHAPTER III.

THE CHURCH IN COMMUNION WITH THE SEE OF ROME, HAS ALONE, A JUST TITLE TO INFALLIBILITY.

I HAVE now proved the infallibility of the Church, which Christ has established on earth, from the concurring testimonies of Scriptures and fathers: which is all that can be required for proof of any article of religion. For how can we learn revealed truths, but from the revealed word of God, interpreted by that authority, which Christ himself has established, and appointed for that end? And, therefore, those who in their defence of the Church's infallibility, lay a stress upon certain rational congruities, as, that it is inconsistent with the infinite goodness of God, to leave men without an infallible guide, appear to me to take the question by the wrong handle. For the dispute between Catholics and Protestants is not, whether God in his infinite goodness be bound to give us such a guide, but whether in effect, he has been so merciful as to do it? Now the revealed word of God tells us positively he has. The promises of Christ are as clear as words can make them; and the faith of the ancient Church, grounded on those promises, is conveyed to us in the writings of the holy fathers. Upon this foundation, the Church's infallibility is built. A foundation so strong and firm, that if God's word may be relied on, it wants no arguments from congruities of human reason to support it.

Now, then, let us see, where the infallible Church is to be found. The point I have undertaken to prove is, That the Church in communion with the see of Rome, has alone an unquestionable title to it. And I shall either give her this name, or call her the Roman Catholic Church, or the Church of Rome: she being so called, because the bishop of Rome is her visible head, or supreme pastor. But, whatever name I give her, I desire the reader to take notice, that I mean not the particular

diocese of Rome. For this is no more the Catholic Church, than the head is the whole body; or the diocese of Canterbury, the whole Church of England. This caution would appear frivolous, were it not necessary to avoid a childish equivocation much affected by Protestant writers, as will appear hereafter; for it serves to cast a mist before people's eyes, and keep the true state of the question out of sight; which does more service to a weak cause, than a thousand arguments.

My first proof, that the Church in communion with the see of Rome, is alone that infallible Church, which Christ has established, is this: because all the *reformed* churches frankly disown the title of infallible. And they are very just to themselves in so doing. And as to the Greek Church (though it be a part of her faith, "that the visible Church of Christ is infallible"), she cannot pretend to it with any color of reason. It follows then that the Church in communion with the see of Rome is the only one, that has a just claim to it.

That the Greek Church can have no pretence to it, is a very plain case. Because a Church that has changed her faith backward and forward cannot call herself infallible. Now, the most authentic histories prove the Greek Church guilty of this charge in her faith relating to the procession of the Holy Ghost, and the supremacy of the bishop of Rome; for in all other points she agrees with us, and has condemned the *reformation* in several councils. When Photius first began his schism, being provoked to it, because the pope (to whom he appealed, and thereby acknowledged him his superior) refused to confirm his ordination, as being irregular and uncanonical; the Greek Church was in perfect communion with the see of Rome; and there

appeared no disagreement in any article of faith between the two Churches. Photius made the breach, chiefly by maintaining, "that the Holy Ghost proceeds from the Father alone;" and the article of supremacy followed of course: because a subject cannot rebel against his sovereign without impeaching his authority. Photius, being the first patriarch of the east, drew, by degrees, the greatest part of the Greek Church into his error. After a long contest, and great endeavors used to bring her back to the ancient faith, she at length renounced her errors, and subscribed the condemnation of them in the general council of Florence. The pope's supremacy, together with other articles, was subscribed to by all the bishops of both Churches (Mark of Ephesus alone excepted), and so she was again united to the Church of Rome. But returning not long after to her vomit, she has ever since continued guilty both of heresy and schism; and Muscovy, which has received its Christianity from the Greeks, is in the same condition.

This is a short and faithful account of that whole business. And if Protestants can produce any authentic history to prove the like change relating to any article of faith in the Church of Rome, then I shall freely own her to be as fallible as the Greek Church, and acknowledge that there is no such thing as an infallible Church on earth.

I prove it, secondly, In the beginning of the sixteenth century, the Church of Rome was the only Christian Church upon earth, that could show a perpetual visibility from the time of the Apostles down to that age. For the *reformed* churches began not to creep out of the shell till the year 1517; and the Greek Church, (considered precisely as a schismatical Church), began about the middle of the ninth century.

Now then, the true Church of Christ was either always visible, or she was invisible for several hundred years before the sixteenth century. If she was always visible, and if the Church of Rome was not this true Church of Christ, to which all his promises of infallibility

were made, then Protestants are bound to mark out distinctly, in what other external communion, or visible society of men the true Church of Christ subsisted for the space of 1500 years before the *reformation*. Which if they pretend to do, then I infer these two consequences from it: 1. That the Church of England ought to have received her ordination and mission from this true visible Church of Christ, and not from the anti-Christian and idolatrous Church of Rome (as Protestants commonly style her), from which notwithstanding the Church of England labors all she can to prove that her ordination and mission is derived. 2. That all the *reformed* Churches were bound to have joined themselves to the external communion of this true visible Church of Christ, and not to have set up separate communions of their own. Whereas both Luther and Calvin declared publicly (as I shall show hereafter) that they had separated themselves from the whole Christian world.

But if they say, that the true Church of Christ was invisible, for several hundred years; then it is manifest, that none of the *reformed* Churches at their separation from the Church of Rome, joined themselves to the true Church of Christ. For I cannot well conceive how men can either receive instructions from, or join themselves to an invisible Church. But I am still less capable of apprehending how the Church of England could receive her ordination and mission from the hands of invisible bishops and pastors. So that this ridiculous system of an invisible Church overthrows the very pretence of any real ordination, mission, or hierarchy in that Church.

Hence it follows, that the Church of England at least is obliged to own, that the true Church of Christ has always been visible. And since the promises of Christ were only made to his own true Church, I conclude again that they were not made to any Church, that ever was invisible since the time of the Apostles.

Now all the *reformed* Churches were invisible for many hundred years, as is fairly owned by Protestant authors, whom I shall quote

hereafter; the fact being wholly undeniable: and the Greek Church is actually guilty of heresy, even in a fundamental point; as Protestants must likewise own; the consequence, therefore, is, that if the Church of Christ be infallible, as I have proved she is, the Roman Catholic Church alone can maintain her title to it; as having been always visible in a succession of bishops and pastors teaching one and the same faith from the beginning of Christianity down to this very time.

I prove it thirdly: The Church in communion with the see of Rome, was the true Church of Christ when St. Paul wrote his epistle to the Romans; whom he styles "the beloved of God, called to be saints;" and gives God thanks, "for that their faith was spoken of throughout the whole world;" Rom. i. 7, 8; which he would not have done, had it been tainted with any error. Now, as the see of Rome was then free from error, so it is manifest, that the whole Christian Church in communion with her, was likewise untainted: because St. Paul says, that "their faith was spoken of," that is preached "throughout the whole world." The consequence whereof, is, that the true Church of Christ was then only visible in that society of Christians, which was united in faith and communion with her supreme pastor, the bishop of Rome, who at that time was * St. Peter. For St. Paul had never been at Rome when he wrote that epistle; as appears from his own words; Rom. i. 13, and xv. 22.

Hence, I argue thus. The Church in communion with the see of Rome, was once the true Church, and is owned by most Protestants: I may say all, and to have continued so for some ages. Therefore, unless it can be made out with demonstrative evidence, that she has since forfeited her title, she must still be acknowledged the same true Church, to which all the promises of infallibility were made. I say, unless it be made out with demonstrative evidence, because nothing but demonstrative and incon-

testible evidence can be of any weight against a Church, that ever was in possession of the truth.

This was St. Austin's argument both against the Manichees and Donatists, who would needs *reform* their mother-Church. But this great champion of the Catholic faith required nothing less of them than incontestible evidence for a sufficient conviction of the Church's being in an error. The Manichees labored all they could to make him once more their proselyte. But to satisfy them that he had embraced the Catholic faith, and continued in it upon solid grounds, he wrote thus to them: "Not to speak of the wisdom, which you do not believe is in the Catholic Church, there are many other things which most justly keep me in her communion. 1. The agreement of people and nations hold me. 2. Authority began with miracles, nourished with hope, increased with charity, confirmed by antiquity holds me. 3. A succession of bishops descending from the see of St. Peter, to whom Christ after his resurrection committed his flock to the present episcopacy, holds me. 4. Lastly, the very name of Catholic holds me; of which this Church alone has, not without reason, so kept the possession, that though all heretics desire to be called Catholics, yet, if a stranger asks them, where Catholics meet, none of the heretics dares point out his own house, or his own Church. These, then, so many and such sacred ties of the Christian name, justly keep a man steadfast in believing the Catholic Church. But there is nothing of all this amongst you to invite, or hold me. You promise truth indeed, and make a great noise about it: and if you can make it appear with such an incontestible evidence, that no man can doubt of it, all the motives that hold me in the Catholic Church, must yield to it. *Contra Epist. Fund. c. 4.*

Here we see what St. Austin demanded of the Manichees to prove any thing against the Catholic Church; which in his time was undoubtedly the Church in communion with the see of Rome; because one of the motives that

* St. Peter came to Rome in the second year of the Emperor Claudius, anno Christi 42. St. Paul wrote to the Romans, anno 57.

kept him in it, was the succession of bishops descending from the see of St. Peter to him, who was then bishop of Rome, when he wrote his book against the Manichees. Besides, St. Austin was himself a *massing* bishop, believed there was a purgatory, prayed for his mother's soul, implored the prayers of the saints in heaven, had a great veneration for their relics, and believed that God wrought miracles by them; whereof, he has left several authentic proofs in his writings. Nay, he certainly believed the supremacy of St. Peter, and his successors; for why should he else mention the succession of bishops from St. Peter's see, rather than any other, as a motive that held him in the Catholic Church? All which show plainly, both that St. Austin was a staunch Papist, and that the faith of the Catholic Church in his time, which is now about thirteen hundred years ago, was downright Popery. And, indeed, it is no small comfort for Roman Catholics, that when they are now questioned about their religion, they can answer for themselves word for word, what St. Austin says to the Manichees, which no member of any *reformed* Church can do without talking nonsense.

But as he demanded unquestionable evidence of the Manichees, so he required the same of the Donatists concerning the re-baptism of persons baptized by heretics. Because the Church being in possession of a constant practice of not re-baptizing them, he thought nothing less sufficient to impeach this practice than a positive declaration in Scripture, that persons baptized by heretics, were to be re-baptized in the Catholic Church. His words are these: Lib. de Unit. Eccl. c. 24. "Show," says he, "that the canonical Scriptures have openly declared, that he, who has been baptized among heretics in the name of the Father, and of the Son, and of the Holy Ghost, is to be baptized in the Catholic Church. . . . We demand of you some clear evidence, which needs no interpreter." *Aliquid manifestum, quod interprete non egeat, a vobis flagitamus.*

Since, therefore, the Church in communion

with the see of Rome, is acknowledged to have been formerly the true Church, to which all the consequence, that Church, to which all the promises were made; since she was in possession of her title for some ages, nothing less than unquestionable evidence, that she has since changed her faith, can deprive her of it. Nay, this evidence, whether from Scripture, or undeniable tradition, must be so clear, according to St. Austin, that no man can doubt of it. *Veritas tam manifesta, ut in dubium venire non possit.* Or (as Dr. Stillingfleet explains in his rational account, p. 539) "Such as being proposed to any man, and understood, the mind cannot choose but inwardly assent to it." Which the doctor required of all those, that pretended to contradict the decisions of his Church, not reflecting that the first *reformers* never could produce any such evidence against the Roman Catholic Church. For it would have been very strange indeed, that if there had been any such evidence against her, she should not have seen it for the space of above eight hundred years, in which the book of Protestant homilies allows her to have had possession of whole christendom before the *reformation*: and it would be no less strange, that the Roman Catholics in Great Britain should not be clear-sighted enough to perceive it; or if they saw it, that they should not yield to it; when it is so much their interest to do it; and conscience, which would then be on the same side with their interest, would oblige them to it.

I prove it, fourthly: Christ committed his whole flock to St. Peter, and made him a promise, that his Church should be built upon him. Christ, then, has no other Church on earth, than that, which is built upon St. Peter; and to this alone, the promises of a perpetual assistance were made. But no other Church can be said to be built upon St. Peter, than that, which has St. Peter, and his successors for its head; and this no other, than the Church in communion with the see of Rome, which was St. Peter's seat, as appears from

the forementioned passage of St. Austin, and has always been the episcopal seat of his successors; therefore, that alone is Christ's infallible Church on earth, as being alone the Church, to which all the promises of a perpetual assistance were made; and to which no separate communion can have any title.

I prove it, fifthly: The infallibility promised by Christ must be lodged either in the Church of Rome, or in some other Church, from which the Church of Rome has separated herself: and then that Church, in which it is lodged, and from whose communion the Church of Rome has separated herself, must in all ages have had a succession of bishops and pastors, teaching a doctrine directly opposite to what is now called Popery. But no history has ever informed us of a Church, wherein there has been a perpetual succession of bishops and pastors teaching a doctrine opposite to that of the Church of Rome, and from whose communion that Church separated herself; nay, the very enemies of our Church confess that "Popery reigned universally and without contradiction for many hundred years," as we shall see in the following chapter: therefore, the infallible Church established by Christ, can be no other than the Church of Rome: which Church alone can truly show a perpetual succession of bishops teaching the same doctrine from age to age, and from which all other Churches went forth, and separated themselves. Unless any one will say, that when children run away from their father's house, the house runs away from them. For in all the changes of religion, that have ever happened, the Church of Rome has acted no other part, than to keep where she was before. And so the change was in those, who fell from the faith they once possessed, but not in the Church, that maintained it.

I prove it, sixthly, and lastly, thus. Towards the end of the sixth century, when St. Gregory sent missionaries to convert England; there was only the Church in communion with the see of Rome (which was the great body of Christians

spread over most nations both of the east and west) and some separate communions consisting of the remains of Arians, Nestorians, Eutychians, Donatists, Pelagians, and such others, who are looked upon as heretics by Protestants themselves. These, therefore, were no part of the true Church of Christ, as being cut off from it. I ask, then, whether Christ had at that time a Church on earth, or not? If not, then whosoever pronounced this article of the Nicene Creed, "I believe One, Holy, Catholic and Apostolic Church," made profession of a falsehood; which is absurd. If he had, it was the Church then in communion with the see of Rome: and, therefore, if the Church now in communion with that see be in her faith, the same she was in pope Gregory's time, it follows manifestly, that as she was then, so she is now the only true, and by consequence, infallible Church of Christ on earth.

It remains, then, only to show, that her faith is the same now, as it was then. For proof, whereof we have the concurring testimonies of historians, both Protestant and Catholic; who agree unanimously, that St. Austin brought that religion into England, which is now called Popery. Some Protestants, indeed, are pleased to say, that it was converting England from one idolatry to another. But it is no matter in what language they express it, so they own the fact. Besides, it is notoriously known to all, who have but read the chronicles, that England never changed its faith for nine hundred years. That is, from its conversion to Christianity under pope Gregory, till the twenty-third year of Henry VIII. whom bishop Tillotson styles the postillion of the *reformation*. It is, therefore, demonstration, that Roman Catholics in Great Britain, hold now the same faith, and profess the same religion, as was planted by St. Austin in England, when it was first converted by him. And, by consequence, as St. Austin was then a member of the true Church of Christ, so Roman Catholics cannot but be so at present.

These surely are arguments enough, both

for their number and strength, to prove a thing which will bear no manner of dispute, if there be an infallible Church on earth; as I hope I have proved effectually there is. So that, whoever is convinced of it, must be fond of losing his labor, if he goes about to seek it elsewhere, than in the Roman Catholic Church. It is for this reason, all Protestant writers muster up their whole strength against this article of our faith: and when fair arguing fails them, employ their best talents to ridicule, what they cannot confute. Because, in this dispute their all is at stake: and if this one article be proved against them, the whole *reformation* falls to the ground of course, as having nothing to support it.

I am sensible, however, I have one powerful enemy to deal with, and but one. I mean the prejudices of education; which, as they are the strongest bias upon men's judgment, so are they usually of so tenacious a nature, that to reason a person out of a prepossession of a long standing, and deeply imbibed, is almost as hard a task, as it would be to undertake to reason him out of his natural complexion. A Protestant, who from his tender years has been prepossessed against the Church of Rome, and scarce ever heard of her but in libels and invectives against her, will say thus to himself: What! Is it possible, that a Church corrupted with so many errors, as the Church of Rome has always been represented to me, should be infallible in her doctrine! Can such good and learned men,

as our preachers are, deceive us! This (though it be no more, than every Jew, or Mahometan may say for himself) especially, if joined with the consideration of interest, which has a very persuasive power, will suffice to frustrate the strongest and clearest proofs.

However, this shall not discourage me from doing justice to an injured Church, or endeavoring to vindicate her from the aspersions her enemies have thrown upon her to color their own apostasy, and separation from her. In order to do it, I shall endeavor to convince the reader, that the pretended errors laid to her charge, are really and truly the ancient faith of the Church: that is, the doctrine taught by Christ and his apostles. For proof whereof, I shall demonstrate that no Church, teaching a doctrine opposite to the pretended errors of the Church of Rome, ever appeared in the world before her. For if this can be made evident, it will follow, first, That the pretended errors of the Church of Rome have antiquity on their side; which is one necessary mark of truth: Because all truths belonging to the Christian faith, being derived from Christ himself, and his Apostles, must of necessity be more ancient than their opposite errors. It will follow, secondly, That the doctrine of the *reformation* came too late into the world, to be the doctrine of the Apostles. By the doctrine of the *reformation* I mean every branch of it, that is opposite to what is now called Popery.

CHAPTER IV.

The Church of Rome Vindicated.

SECTION I.—THE STATE OF RELIGION IN CHRISTENDOM BEFORE THE PRETENDED REFORMATION.

MARTIN LUTHER, an Austin friar, began his pretended reformation in the year of our Lord, 1517. The Greek and Latin Churches, though they had been united in the general council

of Florence, were then again divided. Muscovy followed the fate of the Greek Church, and the Spanish West-Indies were, as they are now, in the communion of the Church of Rome. The Greeks differed from the Latins only in

the article relating to the procession of the Holy Ghost, as I have already observed. Which, however, drew unavoidably after it that of the supremacy. In all other doctrinal points whatever, they agreed with the Church of Rome, as they do at present. For proof, whereof, I refer the reader to the learned book, entitled, *The Church of Christ showed by the etc.*, part 1. chap. 1. p. 10, 11, 12, 13, 14. Where he may likewise be satisfied, that the Nestorians, Armenians, Cophtes, Syrians, and Ethiopians, also reject the doctrine of the *reformation* in all points, wherein it differs from the Roman Catholic Church.

As the Latin Church, that is, the Church in communion with the see of Rome, at the time when Luther set up for a *reformer*, she was spread over all the principal kingdoms of Europe: England, Scotland, Ireland, the whole empire, with the seventeen provinces of the Netherlands, the large kingdoms of France and Spain, all Italy, with the kingdoms of Naples and Sicily, Sweden, Denmark, Poland, etc., were all united in the same faith, acknowledging the pope for their common father, the true vicar of Christ, and supreme head of their Church. So that Luther had not any in the whole world to communicate with. And was it not a presumption even to a degree of madness for a private monk to set up his own private judgment in opposition to all christendom, and stand single against the whole world? Truly, it would look like a dream, rather than a serious truth, were it not attested by all writers, and Luther himself.

For in the preface to his works he boasts, that he was alone at first. *Primo solus eram*. And in his preface to the book *de abroganda Missa privata*, he writes thus: "With how many medicines, and powerful evidences of Scripture have I scarce yet settled my conscience to be able alone to contradict the pope, and to believe him antichrist; the bishop his apostles, and the universities his stewards? How oft did my heart tremble, and reprehend me by objecting their strongest and only argument;

art thou alone wise? And do all err." It seems the good man had some terrible gripes of conscience, before he could work himself into a belief, that the successor of St. Peter was antichrist; that all the bishops in the world were the devil's apostles; and the great nurseries of piety and learning his stewards. How troublesome is it to have too tender a conscience! But Kate Boren cured him soon after of all gripes and qualms.

Calvin owns the same truth, Epist. 141. "We have been forced," says he, "to break off from the communion of the whole world." *A toto mundo discessionem facere coacti sumus*. Nay, many Protestant writers glory in Luther's separation from the whole world. "If there had been right believers," says one, "who went before Luther in his office, there had been no need of a Lutheran *reformation*." Georgius Billius, in Aug. Conf. Art. 7, p. 137. "It is ridiculous," says another, "to think, that in the time before Luther, any had the purity of doctrine, and that Luther should receive it from them." Bened. Morgestern de ecclesia, p. 145.

This gentleman, like a drag-net, sweeps all before him; fathers, councils, doctors; nay, I fear the Apostles themselves will scarce escape.

It is, then, an incontestable truth, that Luther did not only separate himself from his own mother-Church, but that there was not any pre-existent visible Church of Christians in the whole world, into which he could incorporate himself. But how long had the Roman Catholic Church, from whose communion he separated himself, already had a being before the *reformation*? This is a point of great importance, and challenges a serious examination.

It is certain, she was venerable for her antiquity, even at the time when Luther took upon him to reform her. For, first, all separate Christian communions then extant in the world had either gone out immediately from her, or spawned from those that had; and some of these were very ancient, as Nestorians, Eutychians, and such others.

Secondly: The four first general councils were

all in communion with the bishop of Rome. The first of Nice against the Arians, anno 325, was in communion with pope Sylvester, whose legates, together with Osius presided at it.

The second of Constantinople, against the Macedonians, anno 381, was in communion with pope Demasus, whom the fathers of that council in their synodical letter to him, thank for calling them to a council as his members; and Demasus in his answer, styles them his most honorable children.

The third of Ephesus against Nestorius, anno 431, was in the communion of pope Celestin; whose legate told the council that his master was their head, and the successor of St. Peter; whose place and authority the bishop of Rome held, Act 2. T. 3, Conc. p. 619; Act 3, p. 626, against which, not one in the council made the least exception. So that it even proves a great deal more, than is necessary for my present purpose.

The fourth of Calcedon, against Eutyches and Dioscorus, anno 451, was in communion with St. Leo; to whom the council wrote in this manner: *Rogamus igitur, et tuis decretis honora nostrum judicium; et sicut nos capite in bonis adjecimus consonantiam, sic et summitas tua filiis quod decet adhibeat.* That is, "We desire you to honor our judgment with your decrees: and as we have agreed with our head in all good things, so may your highness grant to us, your children, that which is fitting." Conc. Calced. in Epist. ad St. Leonem, Tom. 4, p. 837, D. E.

I only mention these four general councils, because they are allowed of by the Church of England. Act 1. Eliz. c. And the time in which they were held, witnesses their antiquity; for the first was held near twelve hundred years, and the last of the above a thousand and fifty years before the *reformation*.

Whence it follows, first, that the Church in communion with the see of Rome, not only had a being, (whereof no man doubts) but was

wholly incorrupt and free from errors, both from the time of the Apostles to the first general council, and in the whole interval of time between that and the fourth, or last council allowed of by the Church of England. The reason is clear, because not one of the four first councils accused her of any errors; and had she been guilty of any, it cannot be doubted, but those councils would have called her to an account, and condemned her, as they did the Arians, Macedonians, Nestorians, and Eutychians. Nay, it is manifest, that the faith of those councils, and the see of Rome was one and the same; for otherwise, they would not have been in the same communion; and since the Church of England allows of those councils, it is no less manifest, that she believes their faith was orthodox.

Whence it follows, secondly: that the Church of England, which owns the authority of the four first councils, must likewise acknowledge, that the Roman Catholic Church, or the Church in communion with the see of Rome, was at least free from corruptions till the middle of the fifth century, in which the fourth general council was held.

Now, then, if we can but make the Popery, which Luther *reformed*, shake hands with the religion of those times; that is, if it can but be clearly proved, that the very same doctrine which was professed by the Church of Rome, when Luther began to *reform* was likewise professed by the Catholic Church in those ancient times, in which she is acknowledged to have been free from corruptions; will it not be a demonstrative proof, that the doctrine called Popery, and the Church which professes it, are as ancient as Christianity itself? The evidence will certainly be beyond all manner of dispute. Let us then make some inquiry into this important matter, and see how far the doctrine called Popery, may be traced, even from the concessions of such Protestant writers, as are beyond exception.

SECTION II.—THE ANTIQUITY OF THE DOCTRINE CALLED POPERY PROVED FROM PROTESTANT WRITERS.

First: Bishop Tillotson, Serm. 49, p. 588, writes thus: "In the beginning of the reformation, when antichrist sat securely in the quiet possession of his kingdom, Luther arose," etc. These words, "securely," and in the "quiet possession," must be owned to be very emphatical; though I cannot draw any positive consequence from them, as to the number of years, which that secure and quiet possession had already lasted: but since so learned a man as the bishop was, could not be ignorant of it, it is probable he foresaw the advantage we should make of it, had he been too particular: and, therefore, judged it not safe to speak out; but chose rather to leave the reader in the dark, than let him know more, than was fitting for him.

Perkins in his exposition upon the creed, p. 400, ventures to be a little plainer. His words are these: "We say that before the days of Luther, for the space of many hundred years, an universal apostasy overspread the whole face of the earth, and that our Church was not then visible in the world." Here Popery, which the author is pleased to call "an universal apostasy," is owned to have "overspread the whole face of the earth for many hundred years" before the days of Luther. However, he did not think it proper to specify, as he might have done, how many hundred years this universal apostasy had already lasted. But every intelligent reader will be apt to guess, that when a man says "many hundred years," he does not mean a very small number.

But the Protestant Homily book, in order to set forth in the most pathetic manner the danger of Popery, which the composer has the charity to call "abominable idolatry;" this book, I say, (the authority whereof, cannot be questioned) has ventured to explain some part of Perkins' "many hundred years." The words are as follows: "Laity and clergy, learned and unlearned; all ages, sects, and degrees of men,

women and children of whole christendom, had been at once drawn in abominable idolatry; and that for the space of eight hundred years and more." Hom. against peril of idolatry. Part III. p. 251, printed London, anno 1687.

Here, then, we have "eight hundred years," with a "more" at the end of them, allowed to Popery before the *reformation*. The word "more" may be made to signify as much, or as little as every one pleases. But it may modestly be extended so far, as to make the total number amount to about nine hundred years in all; which brings universal Popery to St. Gregory's time, who transplanted it into England; where it flourished just nine hundred years before the *reformation*. So that now we have brought it safe to the beginning of the seventh century: that is, within a hundred and fifty years of the fourth general council: and now I have only this small interval of time to provide for it; which if I can do with the help of a good Protestant guide, it will easily find its way to the very time of the Apostles.

But I have luckily met with one, who even out-goes my wishes, and has conducted Popery not only to the fourth, but even beyond the first great general council of Nice. The person I speak of, is Mr. Napier: who, in his book upon the Revelations, Prob. 37, p. 68, is so sincere as to own that Popery, which he cannot forbear giving an ugly name, to, reigned universally in the very beginning of the fourth century, and under the first Christian emperor, that ever was in the world. But lest any one should through mistake, think Mr. Napier to be an obscure, or inconsiderable writer, Mr. Collier in his Historical Dictionary, has taken care to publish his merits, for he styles him a "profound scholar, and of great worth."

This learned and worthy person, then writes thus: "From the year of Christ, three hundred and sixteen, the anti-Christian and papistical reign has begun: reigning universally, and

without any debatable contradiction, one thousand, two hundred and sixty years.' And again, chap. 11, p. 145: 'The Pope and clergy, have possessed the outward visible Church, even one thousand, two hundred and sixty years.' " I presume he counts to the time, that the *reformation* was established in Great Britain.

This, however, is precise and clear; though the other three gentlemen were more, or less upon the reserve. Tillotson has only favored us with a broad hint. Perkins, indeed, allows Popery many hundred years; but is careful not to let us know how many. The Homilist gives it eight hundred years and more; but his "more," is like a string, that may be let out, or drawn in as much as every one shall fancy. But the learned and worthy Napier speaks boldly, and may serve as a comment upon the other three. For we are certified by him that the papistical reign began from the year of Christ, three hundred and sixteen: that is, precisely a year more than twelve hundred before Luther commenced *reformer*. What pity is it, that he has not specified the very day of the month, on which Popery began its universal reign? For when his hand was in, he might have done the one with as much ease as the other: and then Papists might have had the pleasure to keep the anniversary feast of its accession to the empire of the universal Christian world.

But though Mr. Napier has done Popery a considerable service, by allowing it an universal reign, even in the beginning of the fourth century, yet the four Protestant annalists, commonly called the Magdeburgians, carry it still higher, and stick not to date their pretended "decay of the Christian doctrine," and the "straw and stubble of papistical errors," as they call them, even from the age immediately after Christ and his Apostles. Thus God has confounded the enemies of his Church, by making them become witnesses of the truth against their wills; and proclaim the antiquity of her faith in those very writings, which they intended for the sharpest invectives against it.

Upon the whole, I cannot but make this observation, viz.: If Popery had its beginning in any age since the time of the Apostles, it is morally impossible, but so considerable an event must have been transmitted to posterity, I will not say by one, or two historians of note, but by hundreds, who would have marked out the time, when it happened, with such an unquestionable certainty, that it would have been impossible either to doubt of it, or differ in opinions about it. Thus we know exactly the very year when Arianism and Lutheranism began. The facts were never questioned by any man in the world; and the certainty of them leaves no room for any diversity of opinions about them.

If then, there were any ancient records, or authentic history, that fixed precisely the time when Popery began, would not all Protestants have quoted them for the chronology of a fact, which must have sunk the credit of the Church of Rome to all intents and purposes, and established the *reformed* churches upon the most solid foundation? It is very sure, they never would have overlooked an advantage of that importance; nay, every man of learning would have had it without book; and the date of every branch of Popery, would have been as well known, as that of the *reformation*; concerning which, there never were two opinions among thousands, that have written of it.

Since, therefore, instead of this unanimous agreement, in fixing the time that Popery began, we find nothing but cutting and shuffling, precarious guesses, and diversity of opinion among the very best Protestant writers; it is a demonstrative proof, that they have no ancient, or authentic records concerning any beginning of it since the time of the Apostles. And we may justly conclude, that, as it reigned universally for many hundred years before the *reformation*, according to Perkins; for eight hundred years and more according to the book of Homilies; for above twelve hundred years, according to Mr. Napier; and is owned by the Magdeburgians to have had a being even in the second century;

we may conclude, I say, that it never had any other beginning, than that of Christianity ; viz. : from Christ himself, and his Apostles. But this argument shall be treated at large hereafter.

I observe, secondly, that the old childish whim of introducing Popery in the monkish ages (as Protestants style them) of pretended ignorance and darkness, is quite thrown out of doors both by the Homilist and Mr. Napier. For in the beginning of the fourth century, there were no monks at all, as Protestants understand the word, and though there were several monasteries of them in the beginning of the seventh ; yet what Protestants call monkish ages, are of a much later date ; and so the pretended ignorance and darkness of those ages could not favor the introduction of Popery, which, according to the book of Homilies, was fully established long before. This, shall likewise be fully handled, in chap. 5.

But, to return once more to the learned Mr. Napier, whose chronology relating to the grand epoch of Popery is very curious ; we see, he fixes it precisely in the year of Christ, 316. That is, nine years before the first great general council of Nice, which was held anno 325. Nay, he tells us expressly, that even then it reigned universally : so that it may be truly said in Bishop Tillotson's language, that even then " Anti-christ sat securely in the quiet possession of his kingdom." Very strange ! Unless we had some information how he got into it. For a kingdom of so vast an extent, as the whole Christian world, is not usually got in hugger-mugger, or like a purse by stealth.

However that may be, it follows evidently from Mr. Napier's chronology, that the fathers of the Nicene council, though allowed of, and respected by Protestants themselves, were all staunch Papists. And what is very remarkable, many of the bishops of that council were eminent saints ; and carried about them the glorious marks of their past sufferings for the faith of Christ.

I ask, then, whether the bishops of the Nicene council had been Papists from their infancy, or not ? If so, then without all dispute they had been brought up by Papists, and so Popery is

still more ancient than Mr. Napier makes it. But if they had not been Papists from their infancy, then they were all infamous apostates ; St. Athanasius among the rest. And is it not very strange, that not one of them should be touched with remorse, nor represent to the council his fall from the ancient religion, nor exhort them to a *reformation* ; especially, when the supposed change from one religion to another was of so fresh a date, that there was not a bishop in the council, but must have been concerned in it ?

But it is still more wonderful, that the Arians, their mortal enemies, who were admitted to, and heard in the council, should not reproach them with their apostasy, and so put them to open shame. And yet the acts and histories of that council mention no such thing. Nay, Eusebius himself, who was present at it, and has written the history of the Church down to this time, knew nothing of any universal apostasy from the primitive faith of the Church to Popery. For had he known it, it is incredible he would have passed it over in silence. And therefore, since neither he, nor those, that wrote immediately after him have left us any history, record, or monument of any change in the faith of the universal visible Church introduced before their time, it is manifest, there never was any such change ; and, by consequence, the Popery, which Mr. Napier owns to have reigned universally, even nine years before the council of Nice, was the very religion that had been handed down to them from the Apostles themselves.

But I shall now set aside these testimonies of Protestant writers, which witness the antiquity of the Roman Catholic faith, and endeavor to take a more effectual way to prove it without being at the courtesy of any Protestant evidence, to vouch for it. But (to avoid an unnecessary multiplicity of words) as all the pretended errors of the Church of Rome, are briefly expressed by the word, Popery ; so the doctrine of the *reformation*, as it is directly opposite to it, shall for brevity-sake be called Protestancy. Because I shall have occasion to

repeat them both frequently, and it is no matter what names we give them, so we but understand one another.

Now the whole question is, whether the doctrine called Protestancy, or that which is called Popery, has a fairer title to antiquity. If Protestancy be the true Christian doctrine, which was taught by the Apostles, it must have had a being in the world pre-existent to that of Popery: and there must have happened a "total change from Protestancy to Popery," in some age, or other since the time of the Apostles. For without this change Popery could not have got possession of the universal visible Church, as it certainly had at the beginning of the *reformation*, when the courageous Martin Luther stood alone against the whole Christian world.

It shall, therefore, be my task to demonstrate that there never happened any such change, or which amounts to the same, "that no Church teaching a doctrine opposite to the pretended errors of the Church of Rome, ever appeared in the world before her:" which if it be made evident, the consequence will be, that the doctrine called Popery, is as ancient as Christianity itself, and has been handed down to us from Christ and his Apostles.

But it is very necessary, the reader should here observe, that Popery in general may be divided into two parts; viz.: The discipline and the faith of the Church of Rome. The proper object of faith is all revealed truths, which are the same in all ages, nor can any authority upon earth pretend to make the least change in them. But the discipline of the Church, being not of divine revelation, but human institution, is doubtless, changeable: because the same legislative power, which can make laws and regulations for the public good,

may likewise for just reasons, alter, suspend, or repeal the laws, or regulations it has made.

Thus the ancient penitential canons, though they were in force for some ages, have not been binding for many hundred years past. Thus likewise the council of Trent regulated the prohibited degrees of consanguinity, and affinity otherwise, than they were before. Nay, even the Apostolical constitution of the council of Jerusalem which forbids blood, and things of blood and things strangled; Acts xv. 29; remained not long in force, but as the motive ceased, the obligation became void of course. For let laws be ever so good in themselves, they are not good at all times, nor in all places.

Now, then, when I pretend to prove, "that the doctrine called Popery, is as ancient as Christianity," I mean not the discipline, but the faith of the Church of Rome. For it is absurd to maintain, that regulations of discipline, which came gradually into the Church, and have been subject to variations, are as ancient as the Church itself.

It is, however, a common practice, though a very unfair one, among Protestant writers, when they design to charge the Church of Rome with novelty, to confound the one with the other, and exemplify promiscuously in points of faith, or discipline, as if they were upon the same footing; whereas, to say anything to the purpose against that Church, they must prove precisely, that she differs in some article of faith, or revealed doctrine from the ancient orthodox Church. All matters of discipline, must therefore be thrown out of the question; and whatever objection is made from that head, is but trifling, whether the facts objected be true, or false.



CHAPTER V.

Popery as Ancient as Christianity.

SECTION I.—NO CHRISTIAN CHURCH TEACHING A DOCTRINE OPPOSITE TO POPERY, EVER APPEARED IN THE WORLD BEFORE IT.

IT is morally impossible, that a considerable revolution should happen either in Church, or state, without being ever taken notice of by any historian writing in or about the time, when it happened. Nay, the thing is contrary not only to experience, but the very immediate end of history, which is to instruct posterity in the knowledge of what has happened in former ages; and though transactions of the greatest moment may be mangled, and disguised by authors according as they are affected, they can never be wholly overlooked, or omitted by them.

This is particularly true in reference to any considerable changes in religion: because such changes being the constant source of extraordinary events, by causing disturbances, and many times entire revolutions in the state, can never escape the notice of an historian. And a person may as soon make me believe the greatest contradiction in nature, as that such changes may really happen, and not to be mentioned in any history of that state, or kingdom, in which they happened.

What historian has ever written the life of Queen Elizabeth, but made the changes in religion, and the establishment of the *reformation* in England, the principal subject of his history? The same may be said of those, who wrote the lives of the first Christian emperors, whose histories are all filled with ample relations of the heresies, that started up in their times, and the disturbances they occasioned both in Church and state: the opposition they met with: the princes that favored them, the fathers that wrote against them, the councils wherein they were condemned, etc. Nay, I

dare challenge any Protestant to name me one considerable heresy, I mean, what both Papists and Protestants own to be a heresy, whereof there is not a particular account in some history of note. As, who was the first author of it: where and when it was first broached: what progress it made: what influence it had upon the affairs of christendom: what bishops opposed it: what books were written against it; what councils called to condemn it: and other such particulars, as are a full evidence for the truth of the main fact.

Hence I infer first, That an universal silence of historians in relation to any considerable change in matters of religion is a proof amounting to a moral demonstration, that there never happened any such change.

I infer secondly, That to accuse any Church of gross errors, whereof no particular author, or beginning is to be found in any authentic record, is a mere groundless charge, and cannot be maintained with any color of justice, or reason.

It is upon these two principles I shall ground my argument to prove, that the doctrine called Popery, is as ancient as Christianity: and I have endeavored to set the whole matter in as clear a light as is possible in the following manner.

If the doctrine called Popery, be not as ancient as Christianity, then Protestantism, as far as it is directly opposite to it, must be the religion which Christ and his Apostles established in the world. I presume all Protestants will readily grant this. Nay, if I am not under a very great mistake, it is what they principally contend for. Because the most plausible thing, they can say for themselves, is, that the whole

business of the *reformation* was to recover religion from the *corruptions* introduced into it, and bring it back to its ancient purity.

But it follows hence, that there have been two great changes in the state of the Christian religion, since its first establishment by Christ and his Apostles. The first, from Protestancy to Popery, (for Popery had full possession of the whole visible Church for many hundred years before the *reformation*.) The second, from Popery to Protestantism, which was affected by that *reformation*. These two changes, therefore, must be clearly made out from the incontestible evidence of authentic histories and records. For if it cannot be thus evidently proved, that the first change, viz.: "from Protestancy to Popery," happened as really and truly, as the second, viz.: "Popery to Protestantism," then it will follow, that Protestancy never had a being before Popery; the consequence whereof will be, that Popery had its beginning from the very time of the Apostles.

Now these two changes, if they both really happened, may be called at least equally great. Nay, the first, viz.: "from Protestancy to Popery," appears evidently far more difficult, than the second, by reason of some doctrines in the Church of Rome, which, if they were not taught by the Apostles could never be introduced but with the greatest difficulty imaginable. I shall instance in a few.

First, It being a principle of Protestancy, as well as Popery, that Christ alone has the power of instituting sacraments; because he alone can appoint proper instruments to convey his grace to our souls: if Protestancy, which allows but of two sacraments, was the religion taught by the Apostles, and established in the infancy of the Church, I leave any man of common sense to judge, whether five new ones, never heard of in the time of the Apostles, could have been afterwards imposed upon the Church, and rendered an article of her faith without the greatest difficulty, and the most vigorous opposition at least for some

time. Would not every good Protestant bishop have immediately stood in the gap, and cried out against such a monstrous innovation? Would they not have written against it, and alleged, that Christ had instituted but two sacraments, that the Apostles never had preached but two, that the number precisely of two, and no more had been handed down to them by the immediate successors of the Apostles; and that, therefore, no human power could make any addition to it without impiety and sacrilege? Finally, would they not have stigmatized the first authors of such an innovation, and cut them off from the communion of the Church? It is certainly most rational to judge, that the bishops and pastors then in being, if they were of the religion which Protestants now confess, would have exerted their utmost zeal and authority in a case of that importance; unless we suppose they were all lain asleep with opium; or doated, and knew nothing of the matter; for no man hitherto has ever heard or read one word of any opposition, or resistance made to the coining of any one of the five sacraments, which are now denied by Protestants; or of any disturbance, that has ever happened in the Church about it. Very strange! That such a change should ever happen without noise, or trouble; or if there were disturbances about it, that no historian should give us any information of it!

Secondly: I should be glad to know, by what secret charm the *mass* got admittance into the universal Church; if it was neither instituted by Christ, nor introduced by the practice of the Apostles themselves. For, if the popish doctrine relating to it, viz.: "That it is a true sacrifice, or an external oblation of the real body and blood of Christ, under the forms of bread and wine, ordained by Christ himself at his last supper: "If this, I say, be false doctrine, we cannot doubt, but that the Apostles, and their immediate successors were wholly strangers to it; and that by consequence, none of the primitive bishops, or priests ever

said *mass*, as being all true Protestants in this, as well as other articles of faith.

Here, then, lies the stress of the difficulty, viz.: How all the bishops and priests in the world having been brought up, as we must suppose, in the principles of the Protestant religion, and, by consequence, in a total ignorance both of the doctrine and use of the *mass*, should afterwards not only unanimously agree to embrace this new scheme of religious worship, but even to regard it as the most sacred and solemn part of the public devotion of the Church. What! could all this be done without contradiction, noise, or trouble! Or, if there were contentions, schisms, and disputes about it, as it is morally impossible, but there must have been, unless the whole thing be a fiction, could events of that importance escape the notice of all historians!

But thirdly: Sacramental-confession, has its peculiar difficulty. For it is not a mere speculative point, but of all practical duties the most repugnant to human nature; and I dare say no man would ever have submitted to it, who was not first convinced, that he could not be saved without it. But what increases the difficulty of introducing the practice of it, is, that no dignity, whether in Church, or state, ever exempted any member of the Church of Rome from the obligation of it. All bishops, kings, and princes, nay emperors and popes themselves, have an equal share in the burden, with the very meanest of the laity. They must all fall prostrate at the feet of their confessors, discover their most hidden sins, submit them to their censure, and perform the penance enjoined them.

Now, if this was not the doctrine of the Apostles; if all the popes and bishops of the primitive Church were brought up in the principles of the *reformation*; finally, if the obligation of auricular confession be a popish error, and was, by consequence, unknown to antiquity; then I cannot forbear asking this question, which of the two is the most surprising, the extravagance of those, who first took a fancy

to impose this heavy yoke both on themselves and others, or the weakness of those, who submitted to it? For, that it was effectually submitted to, is plain matter of fact. But since the very attempt of introducing a novelty (if it really was one) so burdensome and odious, was no better than a mad and extravagant undertaking, can any one imagine it met not with very great opposition in the beginning, and put the whole Church into disorder and confusion? Is it not natural to suppose, that both the laity and clergy rose up in defence of the Christian liberty, their fore-fathers had enjoyed; and alleged that since all Christians before them had been saved without stooping to the yoke of confession, they saw no reason, but they might be saved upon the same easy terms? And would not all these particulars (had they really happened) have been recorded in some history of note? Truly, whoever believes the contrary, is capable of swallowing any improbability whatsoever.

This, therefore, is an incontestible truth, viz.: that a change from Protestancy to Popery, in the particulars, I have specified, could not be effected without great opposition, nor, by consequence, without occasioning troubles and schisms in the Church. For further proof whereof, let us suppose, that a set of men should at present attempt to introduce the number of seven sacraments, the *mass*, auricular confession, or any noted branch of Popery, into the Church of England; and I appeal to the judgment of all men in their senses, whether those religious zealots would not meet with a very warm opposition from all the bishops, and the whole English clergy.

We have an instance of a fresh date of their episcopal zeal for the Protestant religion in the reign of King James II., who only endeavored to compel them to order his proclamation for liberty of conscience, to be read in all the churches. But the world knows what success he met with, and the history of the seven golden candlesticks, will never be forgotten. Their zeal threw the whole nation into a flame,

and Whitehall became soon after too warm for that unfortunate prince. If, therefore, Protestantism was the religion established by Christ and his Apostles, and professed in the infancy of the Church, can we imagine the good primitive bishops, who were so ready to lay down their lives for the Church, were not full as zealous against Popery, as those of the Church of England? Or that they were not ready to stand in the gap, and oppose the torrent with their utmost strength, when they saw it flowing in upon the Church?

But such an imagination being wholly groundless, it follows, that what I have undertaken to prove, is an undeniable truth; viz.: That the first supposed change from Protestantism to Popery, could not be effected with less difficulty, than the second, from Popery to Protestantism. Nay, to speak naturally, the difficulty to effect it, and by consequence, the opposition made to it, must have been much greater for the reasons I have given.

Now, no man of any reading can be so ignorant, as not to know with what difficulty and opposition the second change called the *reformation* was begun, carried on, and at last effected. Innumerable histories are filled with ample relations of the obstinate and bloody wars it occasioned in Germany, France, the Low-Countries, and other kingdoms and states. They all tell us with what vigor it was opposed by Leo X., and the following popes; by the Emperor Charles V. Francis I. of France, and his successors, and even by Henry VIII. under whom great numbers suffered in Smithfield for that cause. Finally, the history of the council of Trent, in which it was condemned, is known by all men of learning, so that no man can doubt of the truth of a fact so particularized and circumstantiated in all histories written upon that subject.

Here, then, I may justly demand of Protestants the same satisfactory account of the first supposed change from Protestantism to Popery. For since they were always equally opposite, and the same causes produce naturally the same

effects, no rational man will ever be made to believe that a change from Popery to Protestantism in a few kingdoms only should occasion such a number of remarkable events, cause so many bloody wars, such disturbances in the Church, and revolutions in the state; and that an entire change from Protestantism to Popery should not be attended with any of the like effects.

I desire, therefore, some tolerable account of the particular circumstances of this charge. As, who were the principal actors in it? In what age it happened? Whether it came in by degrees, or all at once? If all at once, then we must either suppose, that the whole Christian world went to bed Protestants, and rose Papists the next morning by unanimous consent: or that a formidable body of Papists, like Cadmus's armed men, rose out of the ground, and in a trice cut the throats of all true Protestants in the world: or finally, that Popery dropped from the clouds, and got full possession of the universal Church, without being perceived by any body, till the clear-sighted Martin Luther made the happy discovery. For truly I can think of no other way to render it possible, that it should get admittance all at once, or without opposition, noise, or trouble.

This, however, being somewhat out of the way, and proper only for machinery exploits upon the theatre; I must rather suppose Protestants will say, it came in by degrees. But then it is reasonable they should give me a satisfactory answer to a few questions, and prove the truth of the facts from unquestionable records. For if Popery came in by degrees, it got footing first in one place, then in another: As the *reformation* did in Germany, Switzerland, and Geneva, before it crossed the seas to visit England. So that we must suppose there were Protestants and Popish states and kingdoms for some time in former ages, as there have been ever since the *reformation*. I ask, then, where it was that Popery made it first entrance? Was it in the east, or west, south, or north? What kingdom, state, or nation abjured the Protestant religion first? Who was the first

Popish bishop of Rome, emperor, or king? What Protestant and Popish kings were contemporary? What wars happened in their several reigns about religion? What books were written for and against Popery? What Protestant councils were called to condemn it? And lastly, by what name were those, who adhered to the ancient Protestant religion, distinguished from the other who embraced Popery? for I am sensible that Protestants and Papists are names invented since the *reformation*. And since it is highly improbable, that two such different communions, or religions, as those of the *reformation*, and the Church of Rome, should be at any time in the world, without names to distinguish them; because even the most inconsiderable sect never wanted a name, I should be glad to know what their names were in former ages, viz.: From the time that Popery first got footing in some particular state, or kingdom, till its full establishment in the universal visible Church. I could ask a great many more puzzling questions, but I should be satisfied, if Protestants can but answer the few I have put, and produce unquestionable authority for proof of their answers: As Papists can do to prove every material circumstance of the *reformation*; and as both Protestants and Papists can do in reference to any considerable heresy, that ever was broached in the Church. But if they can give no tolerable account of the forementioned particulars, as I am sure they must be conscious to themselves they cannot; if there never was an historian in the world, that wrote the history of the wonderful change from Protestantism to Popery, under whatever names you please; as there are hundreds, who have

written the history of the *reformation*; then it is reasonable to conclude, that the supposed change is a mere fiction, and that any grubstreet tale has full as good a foundation.

I doubt not, however, but that by the art of invention, some ingenious hypothesis may be made; an imaginary scheme may be formed to show the metaphysical possibility of a thing, that never has happened, nor ever will happen. But this way will not do. I demand not the invention of a fruitful brain, but plain facts, and good history to prove them. Nothing less will satisfy me, nor indeed any man, who is not fond of being deceived. I desire to know the true history of Popery; I mean not that Popery which was established every where upon the ruins of paganism, whereof I have already given a very good account; but of that Popery, which we suppose to be the younger sister of Protestantism. I desire to know when and where this unfortunate babe, so hated and persecuted by the best natural people in Europe, was born, where she was nursed, who were her parents and masters. What memorable adventures she met with, when she made her first appearance. By what trick, or slight she got the inheritance away from Protestantism, her supposed elder sister, nay and maintained the full possession of it for many hundred years. In a word, how she came to be mistress of the whole Christian world. These are the most material points, for which I demand authentic history: and till I have some good account of them, I shall continue with a very safe and easy conscience in my belief, that the religion, which now is called Popery, is as ancient as Christianity, and that it never had any other beginning, than what Christ and his Apostles gave it.

SECTION II.—THE SAME ARGUMENTS CONTINUED.

Though the gentlemen of the *reformation* may find it too hard a task to inform us how Popery in general got into the Church, they may, perhaps, be able to give us a better account of

some particular branches of it. I shall, therefore, to avoid being tedious, choose only one of the three, I have already spoken of. I mean the *mass*: which being the most solemn worship

both of the Greek and Latin Church, could not easily steal into the world without being perceived, if it had not its beginning from Christ and his Apostles. I must likewise observe, that the *mass* is, in the opinion of most Protestants, the very rankest part of Popery, and the most hated by them; witness the sanguinary laws, made against it in Queen Elizabeth's time. And therefore, if Protestantism was established in the world before Popery, I leave any man of sense to judge whether the *mass* could get admittance without the greatest difficulty and resistance imaginable.

However, I shall give one remarkable positive proof of its antiquity: And I make choice of it, because every Englishman, who has but read the chronicles, will easily apprehend the force of it. England was converted from Saxon paganism to Christianity towards the end of the sixth century; that is, about five hundred years before the Norman conquest, and about nine hundred years before the *reformation*. The persons who converted it were sent from Rome by pope Gregory the Great; and we may be sure preached and established the religion of the place from whence they came; which at that time flourished in all parts of the Christian world. The religion they brought over with them, continued in England without any alteration from its first establishment till the pretended reformation: as the book of Homilies plainly owns in telling us that before the *reformation*, "whole christendom had been drowned in abominable idolatry for the space of eight hundred years, and more:" for I presume England was a part of the christendom it speaks of.

Hence, it follows, first, that as Popery was the religion of England in the beginning of the *reformation*, so it was that very religion to which it was converted nine hundred years before by St. Austin, and his fellow-missioners.

It follows, secondly, that the *mass* and Christianity came together into England. Because, as I have already observed, it cannot be doubted but that they, who brought their religion from Rome, and received all their directions from

thence, as St. Austin and his fellow-laborers did even in things of much less moment, (witness holy Bede's history of England) it cannot be doubted, I say, but they established the same form of worship in England, as was practised at Rome.

Now, that *mass* was at that time said at Rome, is manifest from St. Greg. 8, Hom. upon the Gospels, where we find these remarkable words: *Quia largienti domino missarum solemnia ter hodie celebraturi sumus, loqui diu de evangelica lectione non possumus*. That is, "Since, God willing, I shall say *mass* thrice to-day, I cannot be very long in my discourse upon the Gospel." This was spoken by St. Gregory on Christmas Day; which is the only day in the whole year, on which every Roman Catholic priest says *mass* thrice. And it is an unanswerable proof, that the *mass* so well established in the Church of Rome at the time when England was converted, that even the custom of saying three *masses* on Christmas day, which is but a point of discipline, was then observed in that Church.

But it follows, thirdly, that at the time, when England was converted, the *mass* was the public worship of the whole Christian Church. Because we read no where, that there was any schism, or disagreement about that article in pope Gregory's time.

Here, then, we have a clear and intelligible account that the *mass* was established in the whole Christian Church, nine hundred years before the *reformation*; and so well established that no man can with any color, or probability of reason pretend it was then a new thing: and if any one should pretend it, I can produce unquestionable authority to disprove him.

The most ancient of the fathers have left us an account of the manner of celebrating *mass* in their times. As St. Justinus, Martyr, Apol. 2. The author of the apostolic constitutions, L. 2. c. 57, and L. 8. c. 5. et seq. St. Cyril of Jerusalem Catech. 5, Mystag. Besides, all learned men own St. Basil and St. Chrysostom to be the authors of the liturgies, that bear their name, and are to this day used in the Greek

Church. The Roman liturgy is likewise very ancient, as appears from the *sacramentary*, or ritual of pope Gregory the Great, who abridged the liturgy of pope Gelasius, a father of the fifth age; and he only put it into some better order, with a few inconsiderable alterations made in it. So that any impartial reader of antiquity will find the whole Church *at mass* the fourth and fifth century, and a cloud of venerable witnesses to attest it.

But I shall in a few words trace it even to the third and second century; and that, with the help of four substantial Protestant witnesses; I mean, the four Magdeburgians, or Centuriators, who very honestly own the fact, in censuring St. Ignatius, the disciple of St. John, the holy martyr Irenæus, St. Cyprian, St. Martial and Tertullian, for teaching the doctrine of the *mass*; the substance or essence whereof consists precisely in being "an unbloody sacrifice offered to God by the priests of the new law upon an altar:" or, what amounts to the same: "An external oblation of the body and blood of Christ under the forms of bread and wine." For, as to the ceremonies, they belong only to the decency, or solemnity, but are no part of the substance of the *mass*. And, therefore, as they were gradually introduced in the primitive ages; so, if the Church thought fitting, she might even now make alterations in them.

This being premised, let us see what the Centuriators have blamed in the forementioned fathers of the second and third age. St. Ignatius is censured by them for using these words, *Offerre et immolare sacrificium*: Epist. ad Smern: "to immolate, or offer sacrifice." St. Irenæus for saying, "that Christ had taught a new oblation in the New Testament, which the Church receiving from the Apostles does offer throughout the whole world;" Iren. L. 4, c. 32. St. Cyprian is accused of superstition for saying, "that the priest is Christ's representative, and offers sacrifice to God the Father;" Cyp. L. 2, c. 3. They reprehend Tertullian for using the words *Sacrificium offerre*,

"to offer sacrifice." L. de coena domini. And St. Martial for saying, "that sacrifice is offered to God, the Creator, upon the altar."

Here is a plain confession of four Protestant writers, that *mass* was said in the second and third century, and five eminent fathers of those ages are quoted for it. St. Ignatius had received his doctrine from St. John himself, and been eye-witness of his actions; and the rest lived so near the time of the Apostles, that I dare presume to say, they were somewhat better acquainted with what they had taught and practiced, than the pretended reformers, who appeared in the world some twelve, or thirteen hundred years after. Yet then it was, that this august and venerable sacrifice, which the prophet Malachy had foretold, "should be offered up to God from east to west;" Mal. i. 11, which for near fifteen hundred years together, had been the relief of departed souls, the consolation of the just, and sanctuary of sinners, was, by the impiety of a few miscreants, rendered the object of hatred and contempt, and banished out of the Church, as far as in them lay.

However this be, I am sensible I have proved more than I needed: because my only business is to put Protestants to their proof concerning the beginning of the *mass*. I am but the defendant, they are the plaintiffs. They are, therefore, bound to make good their charge, and show that the *mass* is a Popish invention, and has no foundation in the doctrine of Christ and his Apostles; that the primitive Christians knew nothing of it, and that, by consequence, it had its beginning in some distant age from the time of the Apostles.

I have already given my reason to show the moral impossibility of introducing it without the greatest opposition, noise, and trouble, in case the primitive Church was wholly a stranger to it. I have also made it evident, that changes, contests, and troubles can never happen in Church, or state, without being recorded in some history of the times, in which they happened. If, therefore, the *mass* be

without foundation in the doctrine of Christ and his Apostles, if the use of it was unknown in the primitive Church, I desire any Protestant for the credit and reputation of his cause, and the satisfaction of tender consciences, to let us know the names of the writers who lived about the time, when the *mass* was first brought into the Church, and have written the history of it. For I presume, it is from them we should certainly learn, who were the first inventors, or promoters of it. How, where and when such an extraordinary novelty was first brought into credit. And surely, they will not conceal from us one very remarkable particular, viz.: Who was the first *massing* pope, bishop, or priest. I expect we shall also be informed, what resistance it met with; who were the zealous Protestant bishops that opposed it. What disturbances it raised, in what councils it was condemned, and what reluctance the people were at first brought to be present at it.

These surely, and other such remarkable facts will be the subject of the histories written in, or about the time, in which they happened. But if no account of them appears in any ancient, or creditable history, I must repeat, what I have already laid down, as a principle, viz.: That such a silence, in a matter of the greatest importance, is a proof amounting to a moral demonstration, that they never happened at all; that the pretended change from a total denial, or ignorance of the *mass*, to an entire establishment of it, is altogether fictitious; and that, by consequence, the *mass* had its beginning from the institution of Christ, and the doctrine and practice of the Apostles, according to St. Austin's judgment, who, writing against the Donatists, gives this for a rule: "That when any doctrine is found generally received in the visible Church, in any age whatsoever, whereof there is no certain author, or beginning to be found; then it is sure, that such a doctrine came down from Christ and his Apostles." L. 4. de bap. c. 6, v. 24, as also L. de Unit. Eccl. c. 19.

If any one pretends, that the *mass* crept in

by insensible degrees, and so made no noise, or disturbances to be taken notice of by any historian; the answer is so very weak, that I am almost ashamed to confute it seriously. For first: The thing is without example; and I defy Protestants to produce one single instance of the like nature in any considerable heresy owned as such by both sides. For let them name what heresy they please, as that of the Arians, Nestorians, Eutychians, Monothelites, Pelagians, Donatists, Novatians, etc., they all caused great disturbances in the Church; histories of them have been written, and we can show how, where and when they began; what progress they made, what fate they met with, and other particulars: and to pretend that Popery alone, supposing it to be a compound of gross errors, or any branch of it, but particularly the *mass*, should steal into the Church like a thief in the night, without being perceived, or opposed by anybody, is as mere a whim, as ever was hatched in a distracted brain.

But, secondly: The thing will appear to be altogether impracticable, if we consider how watchful the Church has always been in discovering any heresy, and how vigorous in opposing the growth of it. So that many have been suppressed at their very appearance, as Quietism was toward the end of the last century. And it is an undeniable truth, that the Church has exerted herself with the same watchfulness and vigor in all ages, without the least regard to the dignity, or character of the persons, who by mistake, or otherwise, endeavored to corrupt the purity of the Christian faith.

Thus, though Tertullian and Origen were two great pillars of the Church in their time, and their orthodox writings are justly valued by all men of learning, yet the Church was watchful enough to discover the tares that grew up amongst the wheat; and the reputation neither of their wit, nor learning could save their errors from being condemned. The same may be said of some errors held by

Lactantius, Arnobius, Cassianus, and others, which could not escape the watchful eye of the Church, and were accordingly censured by her. Nay, what is most remarkable, the error of the holy bishop and martyr, St. Cyprian, who was a man of an extraordinary character, was very warmly opposed, and underwent the same fate. So true it is, that the Church has always been extremely jealous of the purity of her faith; watchful, in detecting the least error against it; and inflexible, in doing justice upon it. And is it then possible, that a thing so odious to Protestants, as the *mass*, should either creep into the Church without being perceived: or if perceived, should not be immediately opposed and condemned! Is it probable, that the *gross errors* of Popery should be the only criminals, that escaped the hands of justice? But the thing is so very gross in itself, so contradictory to experience, and inconsistent with reason that it confutes itself. I shall add two short remarks of no small importance.

I observe, first, That if the *reformed* religion had antiquity on its side, Martin Luther, the first and principal *reformer*, who neither wanted wit, nor learning, would not have overlooked, or slighted an advantage of that importance; because the ancient religion is certainly the true one. And, therefore, since it is an undeniable fact, that this capital *reformer*, instead of appealing to the ancient fathers, treated them as professed enemies, nay, declared in express terms, as will appear in the following chapter, that fathers, councils, and the practice of ages was against him, it follows that the doctrine of the *reformation* can lay no claim to antiquity, but has the infamous mark of novelty stamped upon it.

I observe, secondly, That though I have named several of the ancient fathers, who were censured for particular error, I have never heard of any father, or doctor of the Church in all antiquity, who ever was censured for any

Popish error. I mean, for any of those pretended errors, which Protestants call Popery, as the mass, purgatory, invocation of saints, etc. Which, however, are clearly found in their writings. This is a demonstration, that the ancient Church did not look upon them as errors, but as orthodox doctrine. For had they been looked upon as errors, they could not have escaped the censure of the Church. As, for instance, the doctrine of the Mass would have been no less censured in St. Cyprian than his teaching the rebaptism of persons baptized by heretics; and since the one was really condemned, and not the other, it is an unanswerable proof, that the Mass was held to be the doctrine of Christ and his Apostles.

I shall conclude with summing up the principal heads of the argument, I have handled in this chapter, that the reader may have a clear view of them at once.

If Protestantism, as opposite to Popery, be the true religion, then it is that religion, which was taught by Christ and his Apostles; and by consequence, Protestantism had a being, before Popery. If so, then it follows that there happened in some age, or other, an entire change from Protestantism to Popery, which was in the possession of the whole Church for many hundred years. But it is morally impossible, that such a change should happen without opposition, nay, without causing great disturbances both in Church and State; and it is without example, that such considerable events should neither be recorded in any histories written about the time when they happened, nor transmitted to posterity by writers of the following age; therefore, if Protestants cannot produce any such history, as it is certain they cannot, the pretended change from Protestantism to Popery is wholly groundless; and by consequence, the religion of the Church of Rome is as ancient as Christianity: and her enemies are guilty of as many calumnies, as they lay errors to her charge.

SECTION III.—OBJECTIONS ANSWERED.

Obj. 1. The whole argument of this chapter amounts to no more, than a mere negative proof; and therefore is not conclusive.

Ans. That some negative arguments are as strong, as any positive demonstration; though there be others, that are frivolous and childish. As, for instance: it is as strong a proof as any positive demonstration, that Great Britain never was conquered by the Turks, because no history has ever made mention of it: and a man that should refuse to yield to such a proof, because it is but a negative one, would justly deserve to be cudged into better reason. But if any one should seriously maintain, that neither William the Conqueror, nor Henry the VIII. ever eat black puddings, because the fact is not recorded in any history; I believe he would not get the reputation of a profound wit by it. Now these two specimens may in some measure direct us to distinguish a good negative argument from a bad one: and I dare confidently say, that the universal silence of historians proves my points as effectually, as that Great Britain never was conquered by the Turks.

Obj. 2. Praying in an unknown tongue, jubilees, and celibacy of priests, were not practised in the ancient Church.

Ans. Though all this were true, the objection is impertinent: because no article of faith is concerned in it.

This, and the four following objections are taken out of a little anonymous book, entitled, "Friendly and seasonable advice to the Roman Catholics of England." But though the book be little in bulk, it contains the largest collection of bare-faced lies and calumnies, that ever were crowded together under one cover. The author, whoever he may be, has, perhaps, already accounted for it before the great tribunal; for it was written full thirty years ago. But if he be still alive, I cannot do less than return the favor of his friendly and seasonable

advice, by advising him to repent while it is yet time, and atone for the wrong he has done to truth.

Obj. 3. "The use of images," says this author, "can be derived no higher (as to its being decreed) than the second council of Nice, anno 787."

Ans. The consubstantiality of the Son can be derived no higher (as to its being decreed) than the first council of Nice, anno, 325. And is this a good proof that it was not the faith of the Church in the three first centuries?

However, with the adviser's good leave, even the actual use of images was introduced into the Church long before the lawfulness of it was defined in the second Nicene-council. For how could it otherwise have occasioned the heresy of the Iconoclasts, or image-breakers, which was condemned in that council? Though, in reality, it is nothing to the purpose to know, when the actual use of them first became the public practice: For it is certain the Church never obliged the faithful to it as a thing essential to Christianity. On the contrary, it is a point of discipline only, which was not universally practised, till idolatry was utterly extinguished in christendom. But since that time, the Church had reason to declare, "That the images of Christ and his Saints are to be retained: And that a due honor, and veneration is to be given to them." Conc. Trid. Sess. 25. Nor do I see how any thing of moment can be objected against it. But to a thinking spectator, it cannot but appear somewhat odd, that the Church of England should admit the pictures of Moses and Aaron into her churches, and banish those of Jesus Christ, and his Apostles.

Obj. 4. "The administering the sacrament in one kind (says the friendly adviser, p. 15,) is no older than the council of Constance."

Ans. If he means, that the Church's faith before that council, was, that "administering the

sacrament is one kind in contrary to Christ's institution." (as he must mean, if he pretends to speak to the purpose,) his assertion is flatly false. But if his meaning be, that the council of Constance ordered, that the sacrament should from that time forward be administered to the laity in one kind only; though the fact be true, the objection is foreign to the matter under debate; if it be made evident, that "receiving under one, or both kinds, is a point of discipline only."

Now, that it has always been regarded by the Church as such, is an undeniable truth; because it is without dispute, that in the primitive ages the sacrament was received sometimes in both kinds, sometimes in one. I shall not need to prove the former; and there are three undeniable instances of the latter from the practice of the primitive Church.

First. In the communion of infants, who were allowed to drink of the cup, without receiving the consecrated host. Cyp. L. de lapsis.

Secondly. In domestic communions: the faithful being permitted by reason of the persecution in the second and third age, to carry consecrated hosts to their own houses for private communions in one kind only. Tert. L. 2, and Uxoram. c. 5, S. Cyp. L. de lapsis.

And thirdly. In the manner frequently used of administering the sacrament, to the sick. Euseb. Lib. 6, Hist. c. 44, p. 246.

All which are unanswerable proofs, that the manner of receiving the communion either in one, or both kinds, was regarded by the primitive Church, as a point of discipline only; and, therefore, changeable according as the nature, or exigency of circumstances should require. And it cannot be questioned but the primitive Church understood the meaning of Christ's precept and institution somewhat better than our late *reformers*; and would never have allowed of a communion under one kind only, upon any exigency whatsoever, if they had looked upon it as a mangling of the sacrament, or a violation of Christ's ordinance.

And, therefore, what the friendly adviser

says, p. 10, that the taking away the cup from the laity is contrary to our Saviour's institution, is more than he can make out. But what he adds, viz.: "That the very council of Constance, which first enjoined communion in one kind, confesses, that it is contrary to our Saviour's institution," is a calumny not to be matched but by many others of his own forging in the same book. For it is in effect to call the council an assembly either of Atheists, or of fools and madmen. For who but Atheists and madmen are capable of making a decree like this? viz.: "Notwithstanding that Christ has commanded all men to receive the sacrament in both kinds, it shall be given in one kind only to the people." Surely a man must renounce his reason to judge, that an assembly of Christian bishops and pastors, in their senses, should make such a mad and impious decree in the face of the whole world.

As to the council's *non obstante*, etc. Which is made the pretence for this calumny, the obvious and genuine meaning of it is this, viz.: "Notwithstanding that our Saviour instituted the sacrament in both kinds, all are not commanded and bound to receive it in both kinds." Which is no less true, than to say, "that though God has instituted all sorts of meats for the use of mankind, yet all men are not commanded nor bound to eat of all sorts of meats." Nay, the Antichians were by the Apostles expressly forbid blood and things strangled. Both kinds, indeed, were consecrated by Christ, that both might be offered up in sacrifice, and be a perfect representation of his death by the mystical separation of his body and blood. But since neither laymen, nor women are priests, as they have no power to consecrate, so they are not within the command of receiving both kinds.

Obj. 5. "The doctrine of Purgatory (says the friendly adviser, p. 12), was first built upon the credit of those fabulous dialogues attributed to Gregory the first."

Ans. This is very strange. For, according to the best of my skill in chronology, St.

Austin lived about two hundred years before St. Gregory: St. Cyril of Jerusalem is more ancient than St. Austin; and Tertullian than both. Yet these, and many more of the same antiquity, teach the doctrine of Purgatory as fully and clearly, as the council of Trent. Let us hear Mr. Thorndike, an eminent Protestant divine. "The practice," says he, "of the Church interceding for them [the dead] at the celebration of the Eucharist, is so general and so ancient, that it cannot be thought to have come in upon imposture, but that the same aspersion will seem to take hold of the common Christianity." Thorndike's just weights and measures, c. 16, p. 106.

This is somewhat more charitable and mannerly, than what the friendly adviser tells us, p. 36. "That the doctrine of Purgatory has been decreed by the Church of Rome, only to oblige people to give liberally for themselves, or their deceased friends to those, who sell their prayers so commonly, that they occasioned that proverb, 'no penny, no pater noster.'"

What wonderful exploits will not such logic as this perform against Popery! But, if it should be applied to baptisms and burials in the Church of England, I believe the parsons would not be very much pleased with it. For let me tell the friendly adviser, "no penny, no pater noster," is much truer in Protestant baptisms and burials, than in Popish masses for the dead. For I fear there are but few parsons so disinterested, as to baptize, or bury without their fee; whereas, there are thousands of masses said for the dead, without the least view, or prospect of gain.

Obj. 6. The adviser is likewise pleased to acquaint us, p. 14, that auricular confession to a priest was never imposed as necessary, till the Lateran council, anno, 1215, Can. 21.

Ans. I must here return upon him with my former argument, viz.: That no man of common sense will believe him, unless he can produce some history of the thirteenth century, giving an account of the opposition which this new odious article met with, and the disturbances it

occasioned in the Church. For it is as incredible, that a new doctrine, so hateful and repugnant to human nature, as that of auricular confession, after its having been believed unnecessary to salvation for near twelve hundred years, should be imposed upon the Church as necessary, and submitted to without opposition, noise, or trouble; this I say, is as incredible as the most fabulous romance, that ever was invented. Since, therefore, the canon of the Lateran council relating to the point in question, was effectually received by the universal Church without any manner of opposition, or trouble, it is a demonstration, that it defined nothing but the ancient faith of the Church, nor imposed that as a necessary duty, which had been believed unnecessary before.

The naked truth of the whole matter is this. The obligation, or necessity of auricular confession, had always been the faith of the Church. But there was a great neglect in the practice of it among Christians; some delaying it from year to year, and others putting it off to their very last sickness. To put a stop to this evil, the Lateran council fixed the time; and by its twenty-first canon obliges all the faithful, "to confess once a year, and receive the sacrament at Easter." And let any one judge, whether this be imposing a new article of faith, as the adviser tells us. But it is his method to charge through thick and thin, and calumniate boldly, in hopes, that at least some part of the dirt he throws at us may stick.

Obj. 7. No man will at least deny, that the article of Transubstantiation, was first coined in the Lateran council.

Ans. I shall make bold both to deny it, and prove it to be false. The friendly adviser, p. 15, calls Transubstantiation the discriminating doctrine of our Church, yet at the same time, has the confidence to tell us, that our own doctrine acknowledges, that it was not held by the fathers. For which he quotes Valentia. Secondly, That our schoolmen confess, that Transubstantiation is not ancient. For which Suarez is quoted. And thirdly, that Scotus and

Duranus plainly deny it. It is very strange, that four such eminent divines, and noted Papists should betray their own Church in a discriminating point of doctrine. But false quotations make as fine a show in the margin as true ones: and ignorant people, for whom alone the friendly adviser has calculated his treatise, will look upon him as a scholar of the first magnitude, and easily mistake bold forgeries, for deep learning.

But to give a direct answer to the objection, the Lateran council decreed nothing but the ancient faith of the Church. For there is a large difference between coining words, and coining articles of faith. All men of learning know, that the word consubstantial was first made use of in the great council of Nice, to express the divinity of Christ against the Arians. Was this, then, coining a new article of faith? No, it was only coining a new word to express the ancient faith, and distinguish Catholics from Arians. In like manner, therefore, the word transubstantiation was first used in the fourth Lateran council, to express the ancient faith in relation to the mystery of the holy Eucharist, as appears from the writings of the ancient fathers.

The word transubstantiation signifies a change of one substance into another; and in relation to the Eucharist, it signifies a change of the bread into the body, and of the wine into the blood of our Saviour, Christ, made by the words of consecration: now let us see whether the ancient fathers have not very plainly taught this doctrine.

St. Cyril, of Jerusalem, in Catech. 4, myst. "Since therefore, Christ himself does thus affirm, and say of the bread, 'this is my body,' who from henceforward dares be so bold as to doubt of it? And since the same does assure us, and say, 'This is my blood,' who I say, can doubt of it, and say it is not his blood? In Cana of Gallilee, he once with his sole will turned water into wine, which much resembles blood. And does he not deserve to be credited that he changed wine into blood?"

St. Greg. Nyssen. in Orat. Catec. c. 37. "I do, therefore, now rightly believe, that the bread sanctified by the word of God, is changed into the body of God the word. And here, likewise, the bread, as the Apostles say, is sanctified by the word of God and prayer. Not so, that by being eaten it becomes the body of the word, but because it is suddenly changed into his body, by this word, 'this is my body.' And this is effected by the virtue of benediction; by which the nature of those things, which appear, is transubstantiated into it."

St. Chrysost. Hom. 83, in Matt., "the things we propose, are not done by human power; he, that wrought these things, at his last supper, is the author of what is done here. We hold but the place of ministers, but he that sanctifies and changes them, is Christ himself."

St. Ambrose de his, qui Mysteriis initiantur, c. 9. "If Christ by his words was able to make something of nothing, shall he not be thought able to change one thing into another?"

St. Jerome, Epist. ad Heliod. "God forbid, that I should speak detractingly of those men, [bishops] who succeeding the Apostles in their functions, do make the body of Christ with their sacred mouth."

These are a small part of the testimonies of the ancient fathers, both Greek and Latin, who have explained the doctrine of Transubstantiation in as clear terms, as any Roman Catholic divine can now do. It is, therefore, a calumny to say, that it was imposed upon the Church by the Lateran council, which was held above seven hundred years after the fathers, quoted by me, explained it in their writings. The word was new indeed, but the doctrine is as ancient as the Church of Christ. Adamus Francisci (marg. Theol. p. 256) confesses, that "transubstantiation entered early into the Church." And Antonius de Ada. mo. another Protestant writer (Anat. Miss. p. 36) fairly owns, "that he has not hitherto been able to know, when this opinion of the real and bodily being of Christ in the sacrament did begin;" which, according to St. Austin's maxim against the Donatists, is owning in effect, that

it had its beginning from Christ and his Apostles. See above, p. 131.

But how could Transubstantiation be coined into an article of faith in the Lateran council, which was held, anno 1215, when all the world knows that Berengarius was the author of a heresy against it in the eleventh century; and in that very century was condemned by no less than eleven national, or provincial councils. The last whereof, held at Placentia, anno 1094, defines, "That the bread and wine, when they are consecrated upon the altar, are truly and essentially changed into the body and blood of our Lord." Tom. 10, Conc. Lat. p. 502. And in the Roman council, anno 1079, Berengarius was obliged to make his retractation in this form.

"I, Berengarius, with my heart believe, and with my tongue confess, that the bread and wine, which are placed upon the altar, are by the mystery of holy prayer, and the words of our Redeemer, substantially changed into the true and proper, and life-giving flesh and blood of our Lord Jesus Christ." Both which are convincing proofs, that Dr. Cosen imposes upon his reader in his history of Transubstantiation; when he tells us, p. 159, "That it was invented about the middle of the twelfth century, and confirmed by no ecclesiastical, or papal decree before the year 1215, unless he means the word instead of the thing signified by it, which is trifling instead of proving.

SECTION IV.—THE ADVISER'S SYSTEM CONCERNING THE FIRST ESTABLISHMENT OF POPERY.

To return once more to our friendly adviser, I shall now take under consideration his wonderful contrivance to bring in Popery in the dark. So that if we believe him, it groped its way into the universal Church, without being perceived, or opposed by any body. Now here lies the usefulness and ingenuity of the contrivance. Popery was certainly in possession of the universal visible Church for many hundred years before the *reformation*. The fact is so unquestionable, that impudence itself cannot deny it. For if it could, the adviser would have been the readiest man to do it.

But the knot of the difficulty is, to give some rational account, how it first got into possession. For, if it were allowed, that Popery had possession of the Church from the very beginning of Christianity, the *reformed* Churches would not have a word to say for themselves. Or, if it were owned, that it came in barefaced, whilst all men's eyes were open to observe it, Papists would ask a thousand troublesome questions about it. As, by whom, how, where, and when it was brought in? Whether no Protestant princes, or bishops, had zeal enough

to oppose it? Or no Protestant councils were called to condemn it? And the like. And unless these questions were answered categorically, and the answers proved from authentic history, the matter would look but very scurvily in the judgment of all wise men.

Wherefore, to avoid splitting upon either of these rocks, observe the ingenuity of our friendly adviser. For he has ordered matters so cunningly, that (unless we will question his veracity) we must believe, that Protestantism was thrust out, and Popery let in, and the faith of the Church turned topsy turvy without opposition, noise, or trouble, or scarce any body's being sensible of it. And to render the matter evident even to a demonstration, he tells us, that the whole business was transacted in the dark, and whilst the world was in a profound sleep; for which he quotes this clear text of scripture: "the tares were sowed while men slept;" Matt. xiii. 25. So that we can suppose no less, than that some strong soporiferous draught was given to all the bishops, doctors, and pastors of the Church, which laid them all so fast asleep, threw whole christen-

dom into so deep a lethargy, and in a word, produced such a universal ignorance and stupidity, amongst all degrees of men, that they either could not distinguish black from white, or if they could, were unable to exert themselves in any manner, to oppose the absurd and monstrous doctrines, that were imposed upon them. Nay, and the virtue of this powerful enchantment lasted from the year 900, till a few years before the *reformation*: all which time, an Egyptian darkness was spread over the whole face of the earth. And it was in the time of this universal ignorance and darkness, that the Pope and his agents played all their pranks; established Popery with the greatest ease imaginable, and cut out work for the blessed *reformation*, that followed. And thus the argument contained in the preceding sections is answered with a wet finger.

But truly, there is scarce a fable in Ovid, to be compared with this wonderful metamorphosis of the Church. That of Ulysses and his companions changed into hogs comes the nearest to it. And I think the friendly adviser has committed an oversight in not making use of this authentic piece to illustrate and adorn his ingenious system. For truly, Ovidius, Lib. 14, *Metamorphoses*, would have made as beautiful a figure in the margin, as the greatest part of the authors he has quoted.

However, to be somewhat more serious, than the matter really deserves, I shall give a summary of it in his own words. "It cannot be denied," says he, "that from the time of the decay of the western empire, and the irruption of the Goths and Vandals into Europe, there began to be a great decay of learning, and barbarism crept in by degrees. And at length, this ignorance became so universal, that the study of the liberal arts was generally laid aside. Yea, such gross folly possessed the world, that Christians believed more absurd things, than Pagans gave credit to. And that age, which bred many of these errors, is commonly called the obscure age."

(Here he quotes Baronius, anno 900: so

that this is the epoch, from which the time of universal darkness is to be dated.) He continues:

"This age was wholly without persons eminent for wit, or learning. The very inferior priests not being able to translate an epistle into Latin; which Egyptian darkness continued in all the western world, till a few years before the reformation."

I confess, six hundred years of Egyptian darkness was a fair time for the popes to play all their tricks of legerdemain, and juggle all mankind out of their senses. It is very strange, however, that in all this time there should not be one single man of the learning and zeal of Martin Luther to prevent so great a mischief.

"This gross stupidity," says the adviser, "must needs make the world apt and easy to be abused with the most absurd and monstrous doctrines: for ignorance is the mother of errors. This made way for the politic guides of Rome to impose such opinions on the Church, as might best serve for their own ends. These tares were sowed, while men slept; Matt. viii. 25. And there were many circumstances concurring in those unlucky ages, which contribute to the furthering of the Roman designs. The withdrawing of the emperors into the east, and the first decay of the western empire: then the destruction of the eastern, and the desolation of the famous oriental Churches, by the spreading inundation of the Turks and Saracens. So that the Pope had neither emperor, nor patriarch for a long time to oppose him; the miseries of all christendom giving him opportunity to make himself sole governor of these parts of the world." Section 3, p. 46, etc.

This, I think, is nonsense enough for one time. But from the words of our friendly adviser, one would be apt to surmise, that from the loss of Constantinople, till the *reformation*, the popes had either massacred, or deposed all the Christian princes and bishops in the west. For what else can the poor man mean, by his saying, "That the Pope made himself sole

governor of these parts of the world?" Which, whether to be meant of his temporal, or spiritual power, is equally absurd. And as to what he says, "That the Pope for a long time had neither emperor, nor patriarch to oppose him;" it is notoriously known, that since the reign of Charlemagne, who was crowned emperor in the eighth century, the west has never been without Christian emperors, nor the east without its patriarchs, even since the Turks became masters of Constantinople. And, therefore, the adviser either wrote contrary to his own knowledge, or showed himself very ignorant of history.

To say nothing of his blunder in chronology concerning the first decay of the western empire, which happened several hundred years before the age of pretended darkness, let us briefly examine the system itself, and see whether there be any thing either like truth, or probability in it. He tells us then, that the dark times began from the year 900, and that this age, viz. : The tenth, "bred many of the Popish errors." But how does this agree with the book of Homilies, which says positively, that before the *reformation*, "whole christendom had been drowned in abominable idolatry for the space of eight hundred years and more?" For by good computation, this brings Popery two whole centuries (and as much more, as you please) higher than the time unluckily pitched upon by the adviser. Nay, the Homilist assures us, that the abominable idolatry, he speaks of, (which in Protestant language expresses very pathetically the whole body of papistical doctrine) was spread over whole christendom, even some time before the eighth century. So that, to the great disappointment of all the Popes of the tenth and following centuries, there was nothing for them to do in all that tedious time of Egyptian darkness, in which our friendly adviser, out of his abundance of charity, has cut out so much good employment to keep them out of idleness. For, if we give credit to the Homilist, whose authority will probably carry it, their market was forestalled, and the

whole business completed above two hundred years before they could come into play.

I shall, therefore, leave the adviser to fight it out as well as he can with the book of Homilies. But he has a more formidable enemy to deal with, I mean a whole multitude of authentic writers, bearing testimony, that Popery was established in England full three hundred years before the tenth century. Venerable Bede, whose learning and veracity were never called in question, and who lived in the very next age after England had received the Christian faith, is one of the writers I speak of. So that, whoever desires to be satisfied of the truth of the fact, I insist upon, needs but read his ecclesiastical history of England in the third tome of his works; and he will find that the religion called Popery, was planted in this island by St. Augustine and his companions; with a full account of its growth, and establishment in the seventh century.

Besides, it is a known truth, that the *reformation* made the first change of religion in England, after its conversion. The consequence whereof is, that as England knew no other religion than Popery immediately before the *reformation*; so it received that very religion from St. Austin. And this saint, who confirmed the doctrine he preached by unquestionable miracles, (which are related by holy Bede) taught no other than the faith of the universal Christian church at that time. Which is a full demonstration, that Popery was not beholden to the adviser's Egyptian darkness for its establishment in the world; since that darkness came at least three hundred years too late.

But thirdly: the adviser has no less a man than Martin Luther himself, with the whole college of *reforming* apostles against him. For in the beginning of the *reformation*, their usual language was, "what do we care for the fathers?" And Luther was above all remarkable for it. "I care not a rush," says he, "if a thousand Austins, or a thousand Cyprians stood against me." Tom. 2, fol. 344. "Neither do I concern myself what Ambrose, Austin, or councils say,—I know their opinions so well, that I have declared against

them," fol. 345. He speaks with the same contempt of St. Jerome. Whence it is evident, that he looked upon all these fathers as teachers of papistical doctrine, and enemies to the *reformation*.

What pity is it, that the friendly adviser did not come time enough into the world to tell Martin Luther that his rejecting the fathers of the fourth and fifth century would spoil the most ingenious system, that ever was invented to make Popery pass for a novelty, brought into the Church in dark ages, far distant from the time of those fathers! For if so great a man as Luther stuck not to confess, that Popery was taught by the most eminent saints and doctors in the very brightest and most learned ages of the Church; who will after that believe the adviser's tale of a tub, that it came sneaking in many hundred years after, only by the means of a universal ignorance, and Egyptian darkness? And therefore, the learned Mr. Napier, of whom I have already spoken, is to be highly commended for his sincerity in owning that Popery reigned universally, in the very beginning of the fourth century. For this is speaking like a true disciple of the principal Apostle of the *reformation*.

But, though there were none of these facts to disprove the adviser's system, it would be fully confuted by the very improbability, nay, moral impossibility of the principal supposition, whereon it is grounded, viz.: "That an universal ignorance and stupidity, which he calls an Egyptian darkness, reigned in the world for the space of near six hundred years. That in all this time there were no persons eminent either for wit, or learning; and that this gave the politic guides of Rome full opportunity to impose such opinions on the Church as might best serve their own ends, and made the world apt and easy to be abused with the most absurd and monstrous doctrines."

This is the adviser's supposition to support his system, expressed in his own words. Which, though malicious in the highest degree, yet at the same time is so very extravagant, that it moves my pity rather than anger. For we

have here whole christendom fairly divided into two classes of men, commonly known by the honorable titles of knaves and fools. The popes with their ministers and agents, according to this charitable supposition, were all knaves, void of religion, honor, and conscience: and the rest of christendom, both laity and clergy, were all fools and blockheads, led by the nose, and abused with the most absurd and monstrous doctrines. And all this lasted for the space of many hundred years.

A most stupendous imagination, and only fit for the learned inhabitants of Moorfields! It is true, indeed, some ages may produce more persons of a superior genius than others: and liberal arts and sciences may flourish more at one time than another; because most things have their ebbings and flowings in the sublunary world. But that ignorance and stupidity should become universal for many hundred years together, and the greatest part of mankind turned into mules and asses, ready saddled and bridled to be ridden by the popes just as they pleased; may pass, indeed, for a very dull poetical fiction, but never for a good theological argument against Popery.

What! Were there neither schools, nor universities, nor libraries in all the time of this pretended universal ignorance, and Egyptian darkness! Did the popes interdict all wit and learning under pain of excommunication! Or did parents, in compliance with his holiness, renounce their natural concern for their children, and oblige them to spend their youth in idleness, or vice! For all this, or something very like it, must be supposed, to give any color or probability to the adviser's system. All schools must have been suppressed, universities abolished, libraries destroyed, and wit and learning made state crimes against the pope. Nay, and there must have been an universal reform made amongst the bishops and pastors of the Church, by a positive law, that none but dunces and blockheads should be duly qualified for holy orders. And even this would not have fully answered the politic

ends of Rome, unless we further suppose, that all the princes of Europe had their eyes put out, and arms tied to render them incapable of seeing, or opposing the absurd and monstrous doctrines, wherewith they were abused by the politic guides of Rome.

How miserably low must the credit of a cause be sunk, when it stands in need of such nonsense to support it! I confess, unless I had quoted the adviser's own words, it might have been reasonably suspected that I had trumped up a ridiculous hypothesis of my own, barely for the pleasure to confute it. Let us but place it in a true light, and consider the extravagance and weakness of it.

Popery was certainly in possession of the universal Church for many hundred years. Some account then was to be given how it came to be established. For, since it is a thing without example, that any nation ever parted tamely with its ancient religion; if Popery was an intruder upon the ancient Church, how could it find means to establish itself without opposition, whilst men were in their right senses? And if it met with opposition, this would have caused disturbances and schisms, and these disturbances would have been recorded by the writers of the times, in which they happened. Now here the difficulty begins to pinch, because no history can be produced of any disturbance, or schism in the Church, occasioned by any man's teaching the discriminating doctrines of Popery; whereas, on the contrary, there never was a doctrine opposite to any branch of Popery started in the Church, but it met with a vigorous resistance in its very birth, and caused disorders, which are related by historians: as that of Berengarius, Wyolif, John Huss, the Waldenses, and others. In order, therefore, to make Popery (though pretended to be a doctrine opposite to the ancient faith) come in without noise, or resistance, our friendly adviser has no other expedient to bring about this wonderful event, than to assert boldly, that christendom was under a

general infatuation for many hundred years together; and so make Popery steal its way into the Church unperceived, and unopposed in the midst of a thick darkness of universal ignorance and stupidity.

But the thickest darkness cannot hide the extravagance of this ridiculous fable. There are numberless historical facts, that give it the lie. As first, the many learned universities, that flourished in those very ages of pretended darkness. Amongst which, that of Paris, founded by Charlemagne, and that of Oxford, founded by king Alfred, were most famous. Secondly, The great number of ecclesiastical writers, whereof Bellermine de Scriptoribus Ecclesiasticis reckons up between two and three hundred in those very ages: and many of these were as eminent both for holiness learning as any of the ancient writers. Thirdly, besides innumerable provincial and national synods there were about ten general councils held between the ninth and sixteenth century; and some of them were more numerous than any that had been held before. Nor did they meet in cellars under ground, like clippers and coiners, but in the face of the universal Church, attentive to every thing, that was transacted in those august assemblies. Nay, and the histories of them are faithfully transmitted to us, without any mention of the least change made in the ancient faith of the Church. Fourthly. The long and warm disputes between the emperors and popes, concerning the privilege of investitures, which lasted some ages, and show that the popes were not arbitrary lords and masters, nor led all christendom by the nose. And lastly, (to omit many more historical facts for brevity's sake), the Greek schism, which began in the ninth century, and was not ended till the council of Florence, anno 1437. During which time, if the popes had made any false steps in point of doctrine, the sharp-sighted Greeks, who were continually upon the watch to lay hold of any advantage against the Latins, would undoubtedly have reproached them with

it. Since they even accused them of shaving their beards, eating hog's flesh, and many other trivial matters.

Now these are demonstrative proofs, that christendom was neither so stupidly ignorant, as to be unable to discern absurd and monstrous innovations from the ancient doctrine, nor so sheepishly passive, as to submit tamely to any yoke, the popes should lay upon them. Whence I conclude, that since the adviser's system is a flat contradiction both to history, and common sense, it can do no prejudice to the argument, I have handled in the preceding sections: which, unless some better answer be given to it, is a moral demonstration, that "no Christian Church, teaching a doctrine opposite to Popery, ever appeared in the world before

it," and that, by consequence, the Church of Rome teaches no other than the ancient faith of the Church.

But some will say, it is improbable, that any man should attempt to *reform* the faith of a Church, unless he were sure that some considerable errors had crept into it. I answer, that this, if it were true, would be a good apology for Arius, Socinius, and other such *reformers*. But St. Paul was of another opinion. For he tells us expressly, "that there must be heresies, that they, who are approved, may be made manifest." 1 Cor. xi. 19. Let us then consider the character of the first, and principal *reformer* of popery, and judge from it, whether the children of the *reformation* have any just reason to glory in such a father.

CHAPTER VI.

The Character of the Capital Reformer Considered.

SECTION I.—HE HAD NO ORDINARY MISSION.

THE person I speak of, is Martin Luther, the first discoverer of the pretended errors of the Church of Rome. For as to those that followed him, they had nothing to do but enter at the breach, which he had made, and share with him at the plunder of their mother Church.

I pretend not, however, to concern myself in any particular manner with the Church, that takes its denomination from him, or consider Luther any otherwise than as head of the *reformation* in general. For the only end I promise to myself, is to show, that a person of a scandalous character has not the true marks of a *reformer* of Christ's Church; unless the word *reformer* be taken for synonymous with that of heretic; and I hope thereby to convince the reader, that the Church of Rome may be uncorrupt, and free from errors, though Martin Luther thought fit to be of another opinion.

Let us now consider the character which a grave archbishop and primate of England has given of this great apostle of the *reformation*. "In the beginning of the reformation," says Tillot. Sermon. 25, p. 588, "when antichrist sat securely in the possession of his kingdom, Luther arose; a bold and rough man, but a fit wedge to cleave asunder so hard and knotty a block: and appeared stoutly against the gross errors and corruptions of the Church of Rome, and for a long time stood alone."

I shall make but two short remarks upon the bishop's words. First, he dignifies his hero with the titles of "a bold and rough man, and a fit wedge to cleave a hard and knotty block." Surely, these titles are not much becoming an apostolical man; and I fear the bishop will be thought to have had before his eyes the pattern of some famous gladiator, rather than a meek and humble preacher of the Gospel. Secondly, the bishop has here

owned a fact, which may serve indeed, to set off the intrepidity of his bold and rough man, who, as he tells us, "for a long time stood alone;" but the credit of the *reformation* must suffer by it. For it is but an odd argument to convince any man, that Luther had the truth on his side, because the whole world was against him.

I imagine, indeed, the bishop did not fully reflect upon the consequences of this concession. For if Martin Luther for a long time stood alone, and had by consequence, the whole Christian world against him, (which agrees exactly with his own, *primo solus eram*) it follows plainly, that he had no ordinary mission from any man upon earth. Because it is a thing contrary to all practice, and even common sense, that a man shall be commissioned to teach and preach a doctrine opposite to that of the Church, or immediate superior, from whom he receives his commission. Does a king ever give commissions to his officers to levy forces against himself? Have judges their credentials to subvert the laws of the government, under which they serve? Or will any man, for example, say that Mr. Wh——on had, by virtue of his ordination, a power given him to teach a doctrine contrary to that of his mother Church. Either then it was an irregularity in him to do so, or not. If not, why were his writings condemned? Why was he expelled the university? If so, then Martin Luther was guilty of a much greater irregularity in preaching a doctrine in which he had the whole Church against him; and from which he could not by consequence, have a commission for so doing. For Luther "for a long time stood alone."

In effect, when Luther first set out in quality of *reformer*, the Roman Catholic Church was spread over all the principal kingdoms of Europe, which were then in perfect communion with the bishop of Rome, and had been so from their conversion to Christianity, as I have already observed. They all acknowledged the pope for head of the Church, and professed no

other religion, than what goes now under the odious name of Popery. Mass was said in all the Churches of christendom. The real presence of the body and blood of Christ in the holy Eucharist, the doctrine of transubstantiation, the number of seven sacraments, which are since *reformed* away into two, were the universal belief. Praying for the souls departed, imploring the intercession of saints, and paying due respect to their images and relics, were then practised in all places, where Christianity was known. Nay, I defy any man to mark me out one single province, town, village, or even family in christendom, where the Protestant religion, either as now established by law in Great Britain, or as it is modeled by any of the late *reformed* churches, was publicly professed and practised when Martin Luther made his first appearance. For Luther "for a long time stood alone."

Now, besides the irregularity of a man's setting up a new religion of his own head, and without commission to empower him to do it, is it rational to judge that all christendom was then, and had continued for many hundred years, under a kind of lethargy, or infatuation, and that but one single man, a private Austin friar, should start up all on a sudden in his right senses? Were there not at that time hundreds of bishops, doctors, and pastors in the world, as learned and zealous for the purity of the Christian faith as Martin Luther? It is, therefore, very strange, that he should either be the only man, clear-sighted enough to detect the gross errors of Popery, or if others were equally convinced of them, that he alone should have zeal enough to oppose them.

This argument has frequently been urged against the first broachers of heresies, who always pretended, that the Church had fallen into errors; and it is but too plain, that the *reformation* labors under this great prejudice, viz.: That whereas the true Church has, and can have no other than Christ himself, and his blessed Apostles commissioned by him, for its founders, the *reformation*, on the contrary, has

this resemblance with all known heresies that were ever broached, that it has for its author a single private person preaching and writing, not only without commission from any lawful superior, but even in direct opposition to all the Church authority, that was then visibly extant upon earth. For Luther "for a long time stood alone."

The case, then, fairly and impartially stated, is this, viz.: Whether this one single man, without commission, or authority from any lawful superior, was more to be depended upon in the great cause of faith and religion, than the whole visible Church that was against him, when he first took upon himself the title of *reformer*? I cannot but think that every impartial judge will decide it in the negative.

To set this matter in its clearest light, I shall put a case almost parallel to it. Suppose some private man in Great Britain should take upon him to run down the whole constitution; and tell the people, that the king and parliament have no legislative power; that the judges are a pack of fools and knaves; and understand nothing of the law; that no regard is to be had to the king's lieutenants, justices of the peace, or other subaltern officers; suppose, I say, extravagances of this nature, tending manifestly to the disturbance and subversion of the government, should be talked, or written by any private man; I ask whether it would be rational to believe him in opposition to the sense of the whole nation? No, surely. But, on the contrary, he would be either treated as a madman, or persecuted as a disturber of public peace: which in all likelihood would have been the fate of Martin Luther, had he not found the secret to shelter himself under the favor and protection of his sovereign, the duke of Saxony, by setting before him the sweet bait of filling his coffers with the revenues of the Church, and plunder of rich monasteries; which was every where the first fruit of the *reformation*, as all the world knows.

But, to make now the application of the case supposed; when the *reformation* was first

thought of, the Roman Catholic Church was the only established Church of all the principal kingdoms and states of Europe. This Church was governed by the pope as head. Each kingdom by its primate, and each particular diocese by its respective bishop and pastors under him; just as Great Britain is governed by king and council, lord lieutenants, justices of peace, etc. The Scriptures, canons, and decrees of councils, were the law, according to which the Church was governed both in her faith and discipline. She had then prescription for what is now called Popery, of many hundred years; as is acknowledged by the most eminent Protestants. All the bishops, divines, and learned men of Europe, and many other parts of the world, were united in the same faith, and believed themselves to be in the bosom of the true Church. Martin Luther alone, a private Austin friar, starts up, and tells the world, that this whole Church was tainted with many gross errors: that himself was the only true interpreter of Scriptures; that the canons and decrees of councils signified nothing. That the Pope was antichrist, and all the bishops, doctors, and divines, were no better than a parcel of blockheads and impostors. For this was the main scope of all his *reforming* writings. I speak modestly: for according to his usual good manners, he calls them all calves and asses. Nay, the very fathers of the Church, those great lights and ornaments of the Christian faith, were treated no better by him; and Dr. Tillotson had all the reason in the world, to call him "a bold and rough man, and a fit wedge to cleave a knotty block."

But, to conclude the parallel, I have but this one question to ask; whether it was more rational to believe this single man in opposition to the concurring faith and authority of the universal Church, than it would be now to believe a single factious fellow against the sense and judgment of the whole nation? For if this cannot be judged rational, as surely it cannot, then the doctrine of the *reformation* appears manifestly unsound in its very head

and source: and time, which cannot change the nature of things, nor turn falsehood into truth, has not in the least bettered its cause.

I shall here take the freedom to demand a thing, wherein if any Protestant can but give me some tolerable satisfaction, I will not only give up this whole chapter relating to Luther, but likewise own, that a reformer of the Church's faith, and a heretic are not synonymous terms. I question not but every Protestant will grant, that there have been heretics in the world: and I shall mention one, of whose just claim to that title, no true Protestant can doubt. I mean, Arius, who denied the consubstantiality of the Son: and though he pretended to have plain Scripture for his doctrine, (as these words of Christ, "my Father is greater than I") this hindered not his being condemned for a heretic by the great council of Nice. And, indeed, he had all the marks of one: as, broaching a doctrine contrary to the faith, of the whole visible Church of Christ in being: preaching without a commission from her: appealing from her authority to the dead letter of Scriptures, and making his own private judgment the sole interpreter of it. In a word an invincible obstinacy even after sentence juridically pronounced against him, first by his immediate superior, and afterwards by the supreme tribunal of the Church. These are the usual marks of what we call an arch-heretic, and were undoubtedly very notorious in Arius.

Now the thing I demand is precisely this, viz.: Some satisfactory reason, why Arius was a heretic any more than Luther. Or (which amounts to the same) that some proper and distinguished mark of a heretic may be found to belong to Arius, which cannot be appropriated to Martin Luther. Whoever can perform this will do the *reformation* a signal piece of service. But if it cannot be done, (and I fear the task will prove somewhat hard) then it follows, that the respective churches founded by Luther, Calvin, Zuinglius, etc., are all her-

etical churches like the Arians, and no part of the Church of Christ.

If any one be so weak as to say, that the great difference between Arius and Luther is, that Arius opposed the doctrine of the Church, when she was pure, but Luther rose up against her, when she was *corrupt* in her doctrine: I shall only answer him, that this is begging the question, instead of proving; and the followers of Arius will say just the same in defence of their masters, and plain Scripture will be pretended for it. So that if nothing can be produced to distinguish Luther's behavior towards his mother-Church from that of Arius; if they be found to sympathize in all the proper and characteristic marks of what we commonly mean, by a true and staunch heretic; we cannot judge otherwise, than that either both must be absolved, or both condemned.

However, if Martin Luther may be allowed to be a judge in his own cause, he has not been wanting to himself in pronouncing sentence in favor of his new doctrine; though not altogether with the modesty of an evangelical preacher. His own words shall be the best proof of what I say. Tom. 2. fol. 333, 1, against Henry VIII. of England: "I am certain," says he, "I have my doctrine from heaven; it shall stand, and the pope shall fall in spite of all the gates of hell, and the powers of the air, the earth, and sea."

I should be glad to know, whether that part of his doctrine was from heaven, which he learnt in the colloquy he had with the devil, related at large by himself.

Again. Tom. 7, fol. 274. "I was the first, to whom God vouchsafed to reveal the things which have been preached to you; and certain I am, that you have the pure word of God."

N. B. That if Martin Luther was the first, to whom God vouchsafed to reveal the things, which he preached, it follows that the Apostles never knew, nor preached his doctrine; which makes me fear his works will never pass for

canonical Scripture, or the revealed word of God; though we have his own word for it. But what follows is a very extraordinary piece, and will certainly very much edify the reader.

"I, Martin Luther, by the grace of God, ecclesiastes in Wittenberg, to the popish bishops grace and peace. This title I now assume with the utmost contempt of you and Satan, that you may not plead ignorance. And should I style myself an evangelist by the grace of God, I could sooner prove my claim to this title, than you to that of bishop. For I am certain that Christ himself calls me so, and looks upon me as an ecclesiastes. He is that master of my doctrine. Neither doubt I, but in the great day of accounts he will be my witness, that this doctrine is not mine, but the doctrine of God, of the spirit of the Lord, and of the pure and sincere gospel—So that should you kill me, ye bloodsuckers, yet you will never extinguish either me, or my name, or my doctrine, unless Christ be not living. Since now I am certain that I teach the word of God, it is not fit I should want a title for the recommending of this word, and work of the ministry, to which I am called by God; which I have not received of men, nor by men, but by the gift of God, and revelation of Jesus Christ—And now I declare beforehand, that for the time to come, I will not honor you so far, as to condescend to submit myself, or my doctrine to your judgment, or to that of an angel from heaven." Tom. 2, fol. 305, 2.

Here we have a piece of insolence and arrogance never to be paralleled, nay even to a degree of frenzy and madness. We see here a miserable wretch, flying in the face of superiors, trampling upon authority, and even assuming to himself that infallibility, which he would not allow to the Church of Christ. But God, who resists the proud, confounded his arrogance, by permitting him to fall not only into the most impious absurdities in point of doctrine, as will appear hereafter, but even scandalous irregularities in practice. For,

though it cost him nothing to mimic the style of a Paul, he could never attain the strength of a Paul to resist the buffets of Satan. His marriage, doubly sacrilegious, by engaging a person consecrated to God in the same crime, betrayed a weakness of so scandalous a nature, as not only gave great offence to his friend Melancthon, (L. 4, Epist. 24) and the sober part of his new *reformed* Church, but will be an everlasting mark of dishonor to the *reformation*, and a convincing proof that the head of God had no part in it. For, if the tree may be known by its fruit, and the man by his works, we may justly conclude that the world, the flesh and the devil, were far more prevalent in this pretended reformer, than the spirit of God.

Was it by divine inspiration that he lived at open defiance of all ecclesiastical authority? Was it by divine inspiration that he broke vows, threw off his religious habits, and with it all the duties of a religious state, to which he had consecrated himself for life? Finally, was it by the impulse of the Holy Ghost that he indulged himself in wantonness, when he should have been singing the divine office, as the rule of his order required of him? I know not whether these be proper marks of an apostolical spirit and a man called by Christ to the work of the ministry; but I am sure they are marks of a very fresh date, and wholly unknown to antiquity. For we read, indeed, of the Apostles, who were married before their vocation to the Apostleship, that they left their wives to follow Christ; and many other apostolical men have done the same after their example. But it is to Luther's *reformation* alone we owe those excellent patterns of persons breaking through the most sacred engagements of holy orders, and religious vows, to become fathers of children not altogether in a spiritual way; and very different from that of the Apostles of the Gentiles, who begot the Corinthians, and many other spiritual children in Jesus Christ, through the Gospels, Cor. iv. 15.

It seems, however, that Martin Luther found it, if not more edifying, at least more comfortable

to join the state of matrimony with his apostolical labors, and call Kate Boren to his assistance in the work of the ministry. For I question not but her good example brought in a plentiful harvest of female converts; and as to Luther's practice, it was but a natural consequence to his doctrine. The one prepared the way for the other. For to what end did he preach down celibacy, and vows of chastity, if he had intended to keep them? He was not ignorant that marriage of priests was forbidden by the established laws of the Church, and breaking vows by the laws of God, but flesh and blood prevailed, and it was from these he had out the confidence to boast of. The charms of liberty and a female companion gave him wonderful light into matters

of religion, and made him discover errors unseen before. Without these extraordinary helps to quicken his zeal, and spur him on to undertake the glorious work of the *reformation*, he might have continued a private monk till death; and as utter a stranger to all popish *errors*, as when he first made his solemn vows. It is certain, however, that his preaching, as he did, without a mission from any lawful superior, is an essential flaw in every thing he taught contrary to the doctrine of his mother-Church, entitles him to no better character than that of a hardened apostate, and one abandoned by God, to be a scourge to his Church, and the instrument of his secret, but just judgment on those, whom he seduced.

SECTION II.—LUTHER HAD NO EXTRAORDINARY MISSION.

When God raises men in an extraordinary manner, as he did the Prophets and Apostles, he never fails to qualify them accordingly: and all those, who had their mission immediately from him, were manifestly guided by his spirit. The virtues, that shone in their actions, and the miracles they wrought, were their credentials, and it was impossible to see their works, without being convinced of the truth of their words.

This may likewise be said of the great reformers of manners, whom God has raised from time to time to repair the gradual decays of Christian morality; as St. Benedict, St. Bernard, St. Dominick, St. Francis, St. Ignatius, and other holy founders of religious orders. They were all powerful in works and words. They prepared themselves for the great work of the conversion of sinners, by retirement, prayer, fasting, mortification of their senses, and an entire contempt of the world. And what is very remarkable in the lives of these great men, they never made a step but with obedience and submission to their lawful superior. Meekness and humanity, two virtues peculiarly recommended by Christ, were the

most distinguishing parts of their character; and even their greatest enemies could never reproach them with any one irregular practice.

But, alas! How far is Martin Luther, the founder of the *reformation*, from coming up to the least part of this noble character! He pretends to have had his mission immediately from God. But must we take his own bare words for it? Where are his credentials? What miracles has he wrought? What extraordinary virtues can he show to convince us of the truth of what he says? I have already discovered some considerable flaws both in his principles and practice, which are no marks of an extraordinary call. However, allowing these to be but after-slips of human frailty, if he was really called to the ministry of the gospel immediately by God himself, the least we can suppose is, that God infused into him the proper previous dispositions to fit him for so high a station, and above all, inspired him with a most ardent love of him; this being a quality inseparable from a true zeal for the service of his holy Church. But to prevent our falling into this mistaken good opinion of him, Luther

himself has taken care to inform us of the true state of his soul the year before he set up his separate communion. "Out of thy own mouth I judge thee thou wicked servant." Luke xix. 22.

For in the preface to his first tome, p. 6, he tells us how his soul was at that time affected towards God. "I was mighty desirous," says he, "to understand Paul in his epistle to the Romans: but was hitherto determined, not by any faintheartedness, but by one single expression in the first chapter, viz.: 'therein is the righteousness of God revealed.' For I hated that word, 'the righteousness of God:' because I had been taught to understand it of that formal and active righteousness, by which God is righteous, and punishes sinners, and the unrighteous. Now knowing myself, though I lived a monk of an irreproachable life, to be in the sight of God a sinner, and a most unquiet conscience, nor having any hopes to appease him with my own satisfaction, I did not love, nay, I hated this righteous God, who punishes sinners; and with heavy muttering, if not with silent blasphemy, I was angry with God, and said, as if it were not enough for miserable sinners, who are lost to all eternity by original sin, to suffer all manner of calamity by the law of the decalogue, unless God by the Gospel adds sorrow to sorrow, and even by the gospel, threatens us with his righteousness and anger. Thus did I rage with a fretted and disordered conscience."

Blessed God! What a disposition is here to prepare a man for the ministry of the gospel, the preaching of the pure word of God, and the reformation of Christ's Church! What strange marks are these of an extraordinary call? A man, raging with a fretted and disordered conscience; angry with God, murmuring against him, nay, hating, and silently blaspheming his justice for punishing sinners?

How can we represent the very damned souls in hell in blacker colors? For the very worst we can say of them is, that they hate, curse, and blaspheme God's justice for punishing their past crimes. Because to hate any of God's attributes, is to hate God himself; and the very thought of hating God carries horror with it.

How happy is the Church of Rome in having such an accuser! The infamy of the evidence is her full justification, and a convincing proof, that the spirit of God had no part in a work, wherein Martin Luther was a principal actor. If a man, who by his own confession hated and blasphemed God, is to be depended on in the great concern of religion; and that, upon the credit of his having been divinely inspired, and called in an extraordinary manner; then let the Church of Rome be thought guilty of the errors, whereof he has accused her.

But we have hitherto seen but one part of his true picture. He has been so just to posterity as to leave it drawn at full length in his own writings. Let us then take a full view of him, and when we have considered him attentively, judge, whether he bears the least resemblance of a man divinely inspired, and commissioned immediately by Christ to reform his Church.

The passages I have made use of, are all taken out of his works, printed at Wittemberg. The first tome anno 1582, the second 1562, the third 1583, the fourth 1574, the fifth 1554, the sixth 1580, the seventh 1558. And all these have, at the beginning, Martin Luther and his protector, the duke of Saxony, represented at their prayers before a crucifix. If any Protestant can convict me of unfair dealing in my quotations, I shall be ready to make any public reparation, that shall be demanded of me.

SECTION III.—HIS DOCTRINE CONCERNING FREE-WILL, REPENTANCE, AND GOOD WORKS.

"If God foresaw," says he, "that Judas would be a traitor, Judas of necessity became a traitor. Neither was it in the power of Judas, or of any other creature to do otherwise, or to change his will," *De Servo Arb. Tom. 2, fol. 460, 3.*

"This is the highest degree of faith to believe God to be just, though by his own will, he lays us under a necessity of being damned; and in such a manner too, as if he took delight in tormenting the miserable." *Fol. 434, 1.*

"Thou shalt not covet," "is a commandment which proves us all to be sinners; since it is not in any man's power not to covet.—And the same is the drift of all the commandments, for they are all equally impossible to us." *De Lib. Chris. Tom. 4, 2.*

Here God, the Father of mercies, is represented as a merciless and arbitrary tyrant: commanding things which we have it not in our power to perform, and punishing the non-performance with eternal torments.

"Free-will after sin is no more than an empty name: and when it does its best, sins mortally." *Adversus Execrat. Anti. Bullam. Tom. 2, fol. 3, 2.*

"Man's will is in the nature of a horse. If God sits upon it, it tends and goes as God would have it go.—If the devil rides it, it tends and goes, as the devil would have it. Nor can it choose which of the riders it will run to, or seek. But the riders themselves strive who shall gain, and possess it." *De Ser. Arb. Tom. 2, fol. 434, 2.*

This doctrine paves the way to, and is an apology for any wickedness whatsoever. Because necessity has no law. But what follows makes large amends for it in delivering us not

only from eternal damnation for any sins but infidelity. So that a man may be the most profligate sinner upon earth, and yet be in the state of salvation, if he does but believe.

"A person," says he, "that is baptized, cannot, though he would, lose his salvation by any sins how grievous soever, unless he refuses to believe. For no sins can damn him but unbelief alone." *Capt. Bab. Tom. 2, fol. 74, 1.*

"The contrition, with which a man reflects upon his past years in the bitterness of his soul, by considering the grievousness, the damage and baseness, the multitude of his sins, and then the loss of eternal happiness, and the incurring eternal damnation, makes him a hypocrite, and even the greater sinner." *Serm. de Pœnit. Tom. 1, fol. 50, 2.*

"The Papists teach, that faith in Christ justifies indeed, but that God's commandments are likewise to be kept. Now this is directly to deny Christ, and abolish faith." *In Ep. ad Gal. Tom. 5, fol. 311, 2.*

A man must be very wicked, indeed, to turn Papist, since they teach that God's commandments are to be kept. What follows is admirable.

"Let this be your rule: where the Scriptures command the doing a good work, understand it in this sense, that it forbids thee to do a good work, because thou canst not do it." *Tom. 3, fol. 171, 2.*

This certainly is a most golden rule, to interpret the Scriptures backwards. Not to do what they command, and to do what they forbid. Martin Luther was without all dispute the first, to whom this rule was revealed. And I presume he had it in view, when contrary to express word of God, he denied all legislative power in men.

SECTION IV.—HIS DOCTRINE CONCERNING THE LEGISLATIVE POWER.

"Neither pope, nor bishop, nor any man living, has a right to impose one syllable upon any Christian, unless he gives his consent. And whatsoever is done to the contrary, is by the spirit of tyranny." Cap. Bab. Tom. 2, fol. 76, 2.

"The power of making laws belongs to God alone." Contra Reg. Ang. Tom. 2, fol. 346, 1.

This is *reforming* both Church and state with a witness, by purging the one as well as

the other of all its laws; which, as to discipline in the Church, and order of government in the state, were all made by men; who, according to Luther's gospel, have no legislative power. But these, perhaps, were all involuntary mistakes; which (though it derogates very much from the credit of his being inspired) are no reflection upon his sincerity. But the following piece will show, how great a lover he was of truth, when he was convinced of it, and what pains he took to find it.

SECTION V.—LUTHER NO SLAVE TO TRUTH.

Epis. ad Amicos Argent, Tom. 7, fol. 502, 1. "If Carlostadius, or any man else, could five years ago have convinced me, that in the sacrament there is nothing but bread and wine, he had wonderfully obliged me: for with great anxiety did I examine this point, and labor with all my force to get clear of the difficulty. [Mark well the reason why he took so much pains.] Because by this means I know very well I should terribly incommode the Papacy—But I find I am caught without hope of escaping. For the text of the Gospel is so clear and strong, that it will not easily admit of a misconstruction."

Poor man! What a hardship it was upon him, that he should be forced to own the truth, when he had so good an inclination to deny it! But why did he not spell the Gospel backwards, according to his own rule, and declare that these words of Christ "this is my body; this is my blood," signify the same, as "this is not my body; this is not my blood?" for this would have done his business with the greatest ease imaginable.

But I assure the reader, he will find him more resolute in the following piece. For there, to be revenged of the pope, he stoutly gives

himself the lie; and repents of having come too near the truth in his former writings.

Adversus Execrab. Anti. Bullam. Tom. 2, fol. 109, 1. "Whereas I said that some of John Huss's articles were evangelical; this I retract. And now I say not that some, but all John Huss's articles were condemned at Constance by Antichrist, and his apostles in that synagogue of Satan. And I tell thee plainly to thy face, most holy vicar of God, that all the condemned propositions of John Huss are evangelical and Christian, and that all thine are wholly impious and diabolical. Therefore, as to the condemned articles of John Huss, I maintain them all, and am ready by the grace of God to defend them."

N. B. That one of John Huss's *evangelical* articles, which he had learned of his master Wycliff, was this, viz.: "That the committing a mortal sin made kings and bishops forfeit their power and character." Which doctrine introduces anarchy both into Church and state.

I am sorry I have been forced to foul my paper with so much ribaldry. But I thought it necessary, in order to convince the reader of two things: first, that I have not wronged the person, who gave birth to the *reformation*,

in any thing I have said of him. And, secondly, that a person so violent and brutal in his temper, on the one hand, and on the other, guilty of such scandalous, nay, even impious and blasphemous doctrine, cannot be looked upon as an inspired man, or raised immediately by God to reform his Church. Those, whom Almighty God has almost in all ages chosen as peculiar instruments of his mercy, have ever appeared in the world, not only with a clear character, but with the most evident marks of the divine spirit residing in their hearts, and speaking by their mouths. A meek and humble zeal appeared in all their works, and every word they spoke, hath truth stamped upon it. Luther, therefore, was not of this heavenly race; nor could his mission be immediately from God, who had the character of the beast impressed on every feature: and since it is likewise manifest, that he had no ordinary mission from any man upon earth, the consequence is, that whatever he preached in opposition to his mother-Church, was a doctrine either borrowed from old condemned heretics, or hammered out in his own brain. And so we can regard him no otherwise, than as an instrument of divine justice, and one of those great scourges which God makes use of from time to time, and permits to prosper in their wickedness, both to try and purify the faith of the elect, and accomplish his just judgments on reprobate sinners.

If any one asks me, whether all the extravagant and scandalous opinions of Luther, or other *reformers*, are to be charged upon any particular *reformed* Church, or the whole *reformation*? I answer to the first, that neither the Lutheran, nor any other particular *reformed* Church, can justly be charged with any proposition, which they disavow and condemn; as I presume they all do the grosser part of the errors scattered up and down in their writings. As, for instance; if a Lutheran, or preacher of any sect, should now presume to maintain in any government whatsoever, "that the power of making laws belongs to God alone;" I believe a collar of

hemp would soon put a stop to such seditious doctrine. Or, if a preacher should now tell the British wives, that they may lawfully have "ten, or more husbands living at once;" or the young man, "that it is impossible for him to live without a maid:" I fancy such a preacher, though he should quote Paul for his author, as Luther did, would not be long without having his canonical gown turned over his head.

I answer to the second, that even the *reformation* in general cannot justly be charged with the scandalous doctrine of any particular *reformer*, provided that all the *reformed* Churches disown this principle, viz.: "That the rule of faith is Scripture, as interpreted by a man of sound judgment." For, if they stand to that principle, they are all equally accountable for every thing taught by their *reformers*, even when they contradict one another: because they surely look upon them as men, who were not only of sound judgment, but great learning. All opinions, therefore, though ever so extravagant, or impious, if supported by the fore-mentioned principle, are properly the doctrine of the *reformation*, unless that principle be utterly disowned. Because whatever follows clearly from an avowed principle of a party, may justly be charged upon the whole party; as, whatever follows clearly from any principle, maintained by the Church of Rome, may properly be called her doctrine. But if the *reformed* Churches disown that principle, and instead of it make the revealed word of God, as interpreted by the Church, the rule of their faith; there will be no danger of their accounting for the scandalous doctrine either of Martin Luther, or his fellow *reformers*: but then the *reformation* loses its best support.

But I shall waive all further remarks relating to this matter, as being foreign to my present purpose. For I am wholly upon the defence of my own Church, and have had no other view in exposing the irregular conduct, and extravagant principles of Martin Luther, than to invalidate the testimony of a man, who

has appeared as a principal evidence against the Church whose cause I espouse. Luther was the first informer against her, "and for a long time stood alone;" Tillot. Those who followed him, only built upon the foundation which he had laid; though they could not agree with their architect about the manner of the superstructure; but like the builders of Babel, were divided in their tongues.

If, therefore, I have clearly showed, that this great informer against the Church of Rome is not *restus in curia*, that he is no legal evidence, but a scandal to his cause: I hope it will be of some use to remove the general prepossession against the doctrine of that Church, and serve as a collateral proof to convince impartial readers, that the errors charged upon the

Church of Rome, are all imaginary and fictitious; and then the positive proofs, of her infallibility being considered without prejudice, will lose nothing of their weight: as they will most certainly do upon persons strongly prejudiced, and prepossessed against it.

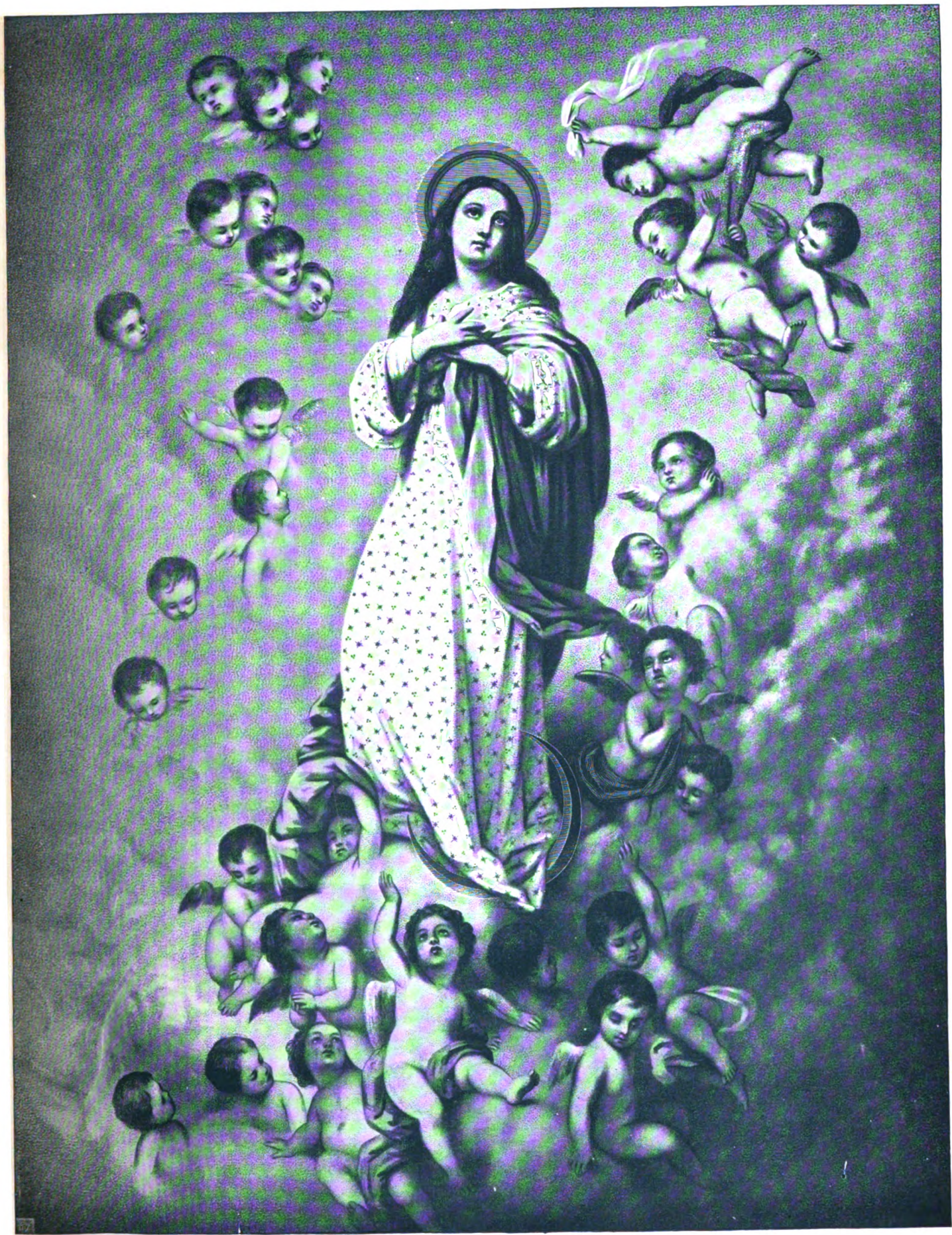
I shall here add the copy of a printed paper I casually met with. For, as we have now seen by what hands the first foundation of the *reformation* in general was laid; so will this piece inform us, who were the three principal authors of the particular *reformation* in Great Britain, and what motives induced them to it. The piece I mean, is the declaration of the Duchess of York, occasioned by her conversion to the Roman Catholic faith, and published in the year 1670.

THE DECLARATION² OF THE DUCHESS OF YORK, CONCERNING THE OCCASION AND MOTIVES OF HER CONVERSION.

"It is so reasonable to expect, that a person always bred up in the Church of England, and as well instructed in the doctrine of it as the best divines and her capacity could make her, should be liable to many censures, for leaving that, and making herself a member of the Roman Catholic Church, to which, I confess, I was one of the greatest enemies it ever had; that I choose rather to endeavor to satisfy my friends by reading this paper, than to have the trouble to answer all the questions that may daily be asked me. And first, I do profess in the presence of Almighty God, that no person, man, or woman, directly or indirectly, ever said any thing to me, (since I came into England) or used the least endeavor to make me change my religion. It is a blessing I wholly owe to Almighty God, and I hope the hearing of a prayer I daily made him, ever since I was in France and Flanders, where seeing much of the devotion of the Catholics (though I had very little myself) I made it my continual request to Almighty God, that

if I were not, I might, before I died, be in the true religion. I did not in the least doubt, but that I was so; and never had any manner of scruple till November last: when reading a book, called "The History of the Reformation, by Dr. Heylin; which I had heard very much commended, and had been told, if ever I had any doubt in my religion, that would settle me; instead of which, I found it the description of the most horrid sacrileges in the world: and could find no reason why we left the Church, but for three of the most abominable ones, that were ever heard of amongst Christians. First, Henry VIII. renounces the pope's authority, because he would not give him leave to part with his wife, and marry another, in her lifetime. Secondly, Edward the Sixth was a child, and governed by his uncle, who made his estate out of Church lands.

"And then queen Elizabeth, who being no lawful heiress to the crown, could have no way to keep it, but by renouncing a Church that could never suffer so unlawful a thing to be



THE IMMACULATE CONCEPTION OF MARY.

"It is an article of faith that the Blessed Virgin Mary by a special grace and privilege of God, on account of the merits of Jesus Christ, was from the first instant of her conception protected and preserved from every stain of original sin."



THE ASSUMPTION OF THE BLESSED VIRGIN MARY.

Who can fancy the tender gaze, the loving countenance, the divine caresses, by which she was received by her Son and placed over all created beings, honored as became such a mother with the glory that became such a Son.

done by one of her children. I confess, I cannot think the Holy Ghost could ever be in such councils: and it is very strange, that, if the bishops had no design but (as they say) the restoring us to the doctrine of the primitive Church: they should never think upon it, till Henry VIII. made the breach upon so unlawful a pretence. These scruples being raised I began to consider of the difference between the Catholics and us; and examined them as well as I could by the holy Scriptures, which, though I do not pretend to be able to understand, yet, there are some things I found so easy, that I cannot but wonder I had been so long without finding them out: as the real presence in the blessed sacrament, the infallibility of the Church; confession, and praying for the dead. After this, I spoke severally to two of the best bishops* we have in England, who both told me, there were many things in the Roman Church, which it were very much to be wished we had kept; as confession, which was, no doubt, commanded by God; that praying for the dead was one of the ancient things in Christianity; that for their parts, they did it daily, though they would not own it. And afterwards pressing one of them very much upon the other points, he† told me, that if he had been bred a Catholic, he would not change his religion; but, that being of another Church, wherein he was sure were all things necessary to salvation, he thought it very ill, to give that scandal as to leave that Church, wherein he had received his baptism.

"All these discourses did but add more to the desire I had, to be a Catholic: and gave me the most terrible agonies in the world, within myself. For all this, fearing to be rash in a matter of that weight, I did all I could to satisfy myself; made it my daily prayer to God, to settle me in the right; and so went on Christmas-day to receive in the king's chapel; after which I was more troubled than ever,

*Sheldon, Archbishop of Canterbury—Blandfort, Bishop of Worcester.

†Blandfort, Bishop of Worcester.

and could never be in quiet, till I had told my desire to a Catholic, who brought a priest to me, and that was the first I ever did converse with, upon my word. The more I spoke to him, the more I was confirmed in my design: and, as it is impossible for me to doubt of the words of our blessed Saviour, who says, the holy sacrament is his body and blood; so I cannot believe, that he who is the author of all truth, and who has promised to be with his Church to the end of the world, would permit them to give that holy mystery to the laity but in one kind, if it were not lawful so to do.

"I am not able, nor if I were, would I enter into disputes with any body. I only, in short, say this, for the changing of my religion, which I take God to witness, I would never have done, if I had thought it possible to save my soul otherwise. I think, I need not say, it is any interest in this world leads me to it. It will be plain enough to every body, that I must lose all the friends and credit I have here by it; and have very well weighed, which I could best part with, my share in this world or the next. I thank God I found no difficulty in the choice.

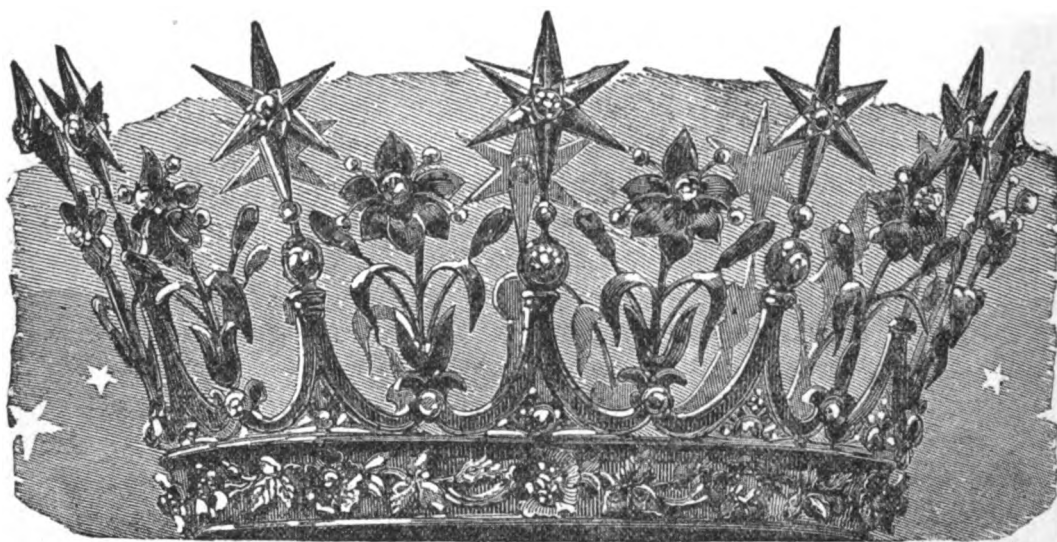
"My only prayer is, that the poor Catholics of this nation, may not suffer for my being of their religion: that God would but give me patience to bear them, and then, send me any afflictions in this world, so I may enjoy a blessed eternity hereafter.

"ST. JAMES'S, August 20, 1670."

I am sensible this piece will make a more powerful impression upon minds, that are sincere, than the strongest arguments I can produce. For in disputes all men are naturally upon their guard, as in an enemy's country: and suspect there lies a fallacy hid in every argument, that presses too hard upon them. But in this piece, there is nothing but plain matter of fact, delivered with such an air of sincerity and candor, as prevents all suspicion

of fallacious dealing, and finds its way to the heart without resistance. I will only add this one reflection, that there is not a Protestant in the world, but if he traces the *reformation* of

the Church, whereof he is a member, to its source, will find that either avarice, ambition, revenge, or some other criminal passion gave a beginning to it.





How to Shun Evil; or, The Sinner's Guide.

By the

REV. F. LEWIS.



How to Shun Evil; or, The Sinner's Guide.

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X

CHAPTER I.

OF THE FIRST MOTIVE THAT OBLIGES US TO VIRTUE AND THE SERVICE OF GOD, CONSIDERING IN ITSELF; AND OF THE EXCELLENCY OF HIS DIVINE PERFECTIONS.



WO things, Christian reader, particularly dispose the will of man to the undertaking of any commendable action. The consideration of duty and justice is the one; the other, the benefit and advantage we may reap by it. All wise men, therefore, agree, that justice and profit are the two most powerful inducements to incline our will to whatsoever it ought to undertake. Now, though profit be more generally sought after, yet justice is, in itself, the more prevalent of the two; for, as Aristotle teaches, no worldly advantage can be equivalent to the excel-

lence of virtue, nor any loss so great, as that a prudent man should not embrace it rather than incline to vice. The design of this book being to allure and incline men to embrace the beauty

of virtue, it will be proper to begin with the principal part, showing how far we are obliged to it, on account of the duty we owe to God, who, being goodness itself, neither commands, requires nor asks any thing in this world, but that we be virtuous. Let us see, in the first place, and seriously consider, on what grounds, and for what reasons, Almighty God claims this duty of us.

But since these are innumerable, we shall here touch upon only six of the chief of them, on account of every one of which, man owes all he is or can do. The first, greatest and most inexplicable of them, is the very being of God, which comprehends the greatness of his infinite majesty and of all his perfections; that is, the incomprehensible immensity of his goodness and mercy, of his justice, his wisdom, his omnipotence, his excellence, his beauty, his fidelity, his sweetness, his truth, his felicity, with the rest of those inexhaustible riches and perfections that are contained in his divine essence. All which are so great and wonderful, that, according to St. Augustine, if the whole world were full of books, and each particular creature employed to write in them, and all the sea turned into ink, the books would be sooner

filled, the writers sooner tired, and the sea sooner drained, than any one of his perfections could be fully expressed. The same doctor says further, that should God create a new man, with a heart as large and as capacious as the hearts of all men together, and he, by the assistance and favor of an extraordinary light, come to the knowledge of any one of his inconceivable attributes, the pleasure and delight this must cause in him would quite overwhelm and make him burst with joy, unless God were to support and strengthen him in a very particular manner.

This, therefore, is the first and chief reason, that obliges us to the love and the service of God. It is a point so universally agreed upon, that the very Epicureans, who, by their denying of a Divine Providence, and the immortality of the soul, have ruined all philosophy, never went so far as to cut off all religion, which is nothing else but the worship and adoration we owe to God. For one of those philosophers, discoursing upon this matter (Cic. de Nat. Deorum), brings very strong and undeniable arguments, to prove, that there is a God; that this God is infinite in all his perfections, and deserves, therefore, to be revered and adored; and that this duty would be incumbent on us, though God had no other title to it. If a king, even out of his own dominions, purely only for the dignity of his person, is treated with respect and honor, when we have no expectation of any favor from him; with how much more justice are we to pay the same duties to this King and Lord, who, as St. John says, has these words written upon his garment, and upon his thighs, KING OF KINGS, AND LORD OF LORDS! This is he, *who with three fingers holds up the frame of the earth*. It is he that disposes the causes of all things; it is he that gives motion to the celestial orbs, that changes the seasons, and that alters the elements. He it is that divides the waters, produces the winds, and creates all things. It is from him that the planets receive their force and influences. It is he, in fine, that, as King and Lord of the universe, gives every creature its life and

nourishment. And, besides all this, the kingdom he is in possession of, neither came to him by succession, nor by election or inheritance, but by nature. And as man is naturally above an ant, so this noble Being is, in such an eminent degree, above all created things whatsoever, that they, and all the world together, are scarce any more, in regard of him, than one of these insects. If philosophers, so ill principled as the Epicureans were, have acknowledged this truth, what ought we to do, who are brought up in the Christian religion?—a religion, which teaches us, that, notwithstanding the infinite obligations we have to God, we are more indebted to him, upon this account, than upon any other; so that, if a man had a thousand hearts and bodies, this reason alone should be enough to make him offer them all to his honor and service. This is a point which all the saints, who have had a sincere and disinterested love for him, have faithfully complied with. And, therefore, St. Bernard, upon this subject, says, “True love is neither increased by hope, nor lessened by distrust;” Serm. 83, in Cantic. Hereby giving us to understand, that it is not the reward he expects, that makes him serve God: but that he would go on still with the same fervor, though he were sure he should never have any thing for it; because he is not influenced by interest, nor wrought upon by any other consideration, but that of the pure love which is due to his infinite goodness.

But though this, of all obligations, is the greatest, yet it is that which, least of all, moves those who are not perfect. Because, the greater power self-love has over them, the more they are carried on by their own interest; and, being as yet but rude and ignorant, they are unable to conceive the beauty and excellence of this supreme goodness. Whereas, were they but a little more enlightened, the very brightness of this divine glory would charm them into a love of it above all other things. For which reason, it will be very proper to instruct them upon this matter, that they may acquire a more perfect knowledge of the majesty of God. All I intend to

make use of, for the effecting of this, shall be taken out of St. Denis, who wrote his treatise of Mystical Divinity with no other design, but to let us know how infinitely different God Almighty's excellences and perfections are, from those of creatures: that, by seeing this, we may learn, if we have a mind to know what God is, the necessity of shutting our eyes to the beauties we observe in creatures, for fear of deceiving ourselves, whilst we judge of God by those things that bear no proportion at all with his greatness. We are to look upon them as mean and base, and raise up our souls to the contemplation of a Being that exceeds all beings; of a Substance, above all other substances; of a Light, that eclipses all other lights; and of a Beauty which is so far beyond all beauties imaginable, that the greatest of them, and the most complete, is but ugliness and deformity when set by this. This is what we are told by the cloud Moses entered into to discourse with God, which removed every thing but God from him, that he might, by that means, have a better knowledge of God; Exod. xxiv. 16, 18. And Elias's covering his face with his cloak, when he saw the glory of God passing before him, is a lively expression of the same thing; 3 Kings xix. 13. It is certain, then, that a man, to contemplate the perfections and beauty of God, should turn away his eyes from all the things of this world, as too base and mean to be regarded at the same time with him.

We shall understand this much better, if we consider the vast difference between this uncreated Being and all that are created; that is to say, between the Creator and his creatures. For all these we see had a beginning, and may have an end; but he is without a beginning, and can have no end. They all acknowledge a superior, and depend upon another; but he knows nothing above himself, and, therefore, is independent. The creatures are variable and inconstant, but the Creator is always the same, and cannot change. The creatures are composed of different matters, but the Creator is a most pure Being, and free from all those mixtures which

bodies are made up of; for, should he consist of several parts, there must, of necessity, have been some being above and before him, to have ordered these parts, a thing altogether impossible. The creatures can never come to such a degree of perfection as not to admit of a further increase; they may receive more than they have already, and know what they are at present ignorant of; but God can never be better than he is now, because he contains within himself the perfections of all other beings: nor is it possible that he, who is the Source of all riches, should ever be richer. Nor can he know more than he does already, because his wisdom is infinite, and his eternity, which has all things present to it, suffers nothing to be concealed from his knowledge. Aristotle, the chief of all the heathen philosophers, not ignorant of this truth, calls him a *pure act*; which is a complete and absolute perfection, incapable of any further addition, there being nothing imaginable above it; nor can we think of any thing it stands in need of. There is no creature in the world free from motion and change; and it is this that helps them in the finding of what they want, for they are all of them poor and needy. God, on the contrary, is fixed and immovable; because he is never exposed to any kind of necessity, but is present in all places. There is, in all created things, some difference or other, by which one creature is to be easily known and distinguished from another; but the purity of God's essence allows of no difference or distinction. So that his being is his essence, his essence is his power, his power is his will, his will is his understanding, his understanding is his being, his being is his wisdom, his wisdom is his justice, his justice is his mercy. And though the effects of the one are contrary to those of the other, because the duty of mercy is to pardon, and that of justice to punish; they are, notwithstanding, so perfectly one and the same thing in him, that his mercy is his justice, and his justice is his mercy. So that, to appearance, there are contrary perfections and qualities in God; but yet, as

St. Augustine observes, there is no such thing in effect (Medit. c. 19 and 20), because he is very remote and yet very present, very beautiful and very strong, constant and inconceivable, confined to no place and in all places, seen by none, and yet seeing all, who changes every thing, whilst he himself can never change. He it is, who is always in action, and yet always enjoys an eternal rest: it is he that fills all things, but cannot himself be circumscribed: who provides for all without the least solicitude: who is great without quantity, and consequently immense: who is good without quality, and, therefore, truly and sovereignly good: nay, what is yet more, *he only is good*; Matt. xix. 17. In fine, not to lose ourselves in this abyss, we may venture to say, that as all things are tied up to the bounds of a limited being, so they have a limited power, beyond which they can never pass. The works they are employed about are limited, the places they live in have their bounds, they have names to distinguish them by, and definitions by which we may know them, and are reducible to their particular kinds. But as for this supreme Substance, it is as infinite in its power, and in all its other attributes, as it is in its being. It is not known by any definition, nor comprehended under any kind, nor confined to any place, nor distinguished by any name. On the contrary, according to St. Denis, it has all names, though it has no name, because it contains within itself all those perfections which are signified by names. We may, therefore, say, that all creatures, as they are limited, are to be comprehended; whilst this divine essence, inasmuch as it is infinite, is far above the reach of any created understanding. For, as Aristotle says, since that which is infinite has no end, it is not to be comprehended but by him alone who comprehends all things. What else could be the meaning of those two seraphims Isaias saw near the majesty of God, seated upon a high throne, each of which had six wings; with two of them they covered his face, and with two his feet; Isa. vi. 12. Was it not to teach us, that

these, which possess the chief places in heaven, and are seated the nearest to God, are not capable of knowing perfectly what he is, though they have the favor to see him clearly, in his very essence and in all his beauty? For as a man, standing on the shore, sees the sea itself, yet cannot discover its depth or extent, so these blessed spirits, with all the saints in heaven, see God truly and really, but can neither fathom the abyss of his greatness, nor measure the duration of his eternity. For this reason God is said *to be seated upon the cherubims*: and, though they are filled with treasures of wisdom, nevertheless, to show how short they come of conceiving his majesty, or of understanding his essence, it is said, that he sits upon them.

This is the darkness David speaks of, when he says, God *made darkness his covert*; Ps. xvii. 12. To give us to understand what the apostle has expressed more clearly, saying, *that God inhabiteth light inaccessible*; 1 Tim. vi. 16. The prophet calls light darkness, because it dazzles our eyes so that we cannot look against it to see God. And as, according to one of the philosophers, there is nothing more resplendent or visible than the sun, and nothing at the same time which we can less look at, because of its extraordinary brightness and the weakness of our sight; in like manner, there is nothing more intelligible in itself than God is, and yet nothing, for the same reason, that we understand less.

If, therefore, any man desire to know what God is, when arrived at the highest degree of perfection he is capable of conceiving, he must with humility confess, that an infinite space still remains; that what he proposed to himself is infinitely greater than he imagined; and that the more sensible he is of these incomprehensibilities, the further advance he has made in this sublime science. For this reason St. Gregory, writing upon those words of Job, v. 9, *Who doth great things and unsearchable, and wonderful things without number*—says thus: We never speak better of the works of the Almighty God, than when, surprised with

astonishment and ravished with wonder, we keep an awful silence. And as those persons, who design to praise another, whose deserts are beyond all they are able to say, think they best discharge themselves from their obligation when they say nothing at all; so ought we, in St. Denis's opinion, to reverence the wonders of this supreme Deity with a holy and profound respect of soul, and with a chaste and devout silence. The saint seems herein to allude to those words of David, *A hymn, O God, becometh thee in Sion* (Ps. lxiv. 2), which St. Jerome has translated thus: "Thou, O God, art praised by silence in Sion:" to signify to us, that we cannot praise God in a more perfect manner than by saying nothing at all in praise of him, acknowledging the incapacity of our understanding, owning with humility that this inexpressible substance is too high for us to conceive; and confessing that his being is above all beings, his power above all powers, his greatness above all greatnesses, and that his substance infinitely excels, and is inconceivably different from all other substances, whether material or spiritual. Upon which St. Augustine says excellently well, "When I seek my God, I seek not the beauty of the body, nor the agreeableness of the seasons, nor the brightness of the light, nor the sweet charms of the voice, nor the odoriferous smell of flowers, perfumes and essences; it is neither manna nor honey, nor any other thing that is pleasing to the flesh; I seek none of these things when I seek my God: and yet I seek a certain light not to be seen by the eyes, and exceeding all light; a voice beyond all voices, yet not to be discerned by the ears; a smell surpassing all smells, which the nostrils are not capable of; a sweetness more delightful than all sweetness, yet unknown to the taste, and a satisfaction above all satisfactions, that is not to be felt. For this light shines where there is no place, this voice sounds where the air does not carry it away, this smell is perceived where the wind does not disperse it, and this taste delights

where there is no palate to relish it, and this satisfaction is received where it is never lost."

L. 10. Conf. c. 6. Soliloq. c. 31.

If none of these reasons, as weighty as they are, can give you the satisfaction you expect, of having some idea of this unspeakable majesty, cast your eyes upon the frame of this material world, the work of God's own hands; that so the contemplation of such a noble effect may give you some insight into the excellence of the cause. Presupposing, in the first place, with St. Denis, that in every thing there is a being, power and action, which bear such proportion to one another, that the power is always suitable to the being, and the action to the power. This being presupposed, consider the beauty, the order and extent of this world: since, as astronomers tell us, there are stars in heaven fourscore times as big as the earth and sea together. Consider again, how many different sorts of creatures there are upon the earth, in the water and in the air; you will see every thing so complete and perfect in its kind, monsters only excepted, that you can wish for nothing to be added or diminished, to make its being more complete; and yet, according to St. Augustine, who grounds his opinion on Ecclesiasticus xvii. 1, God, in one single moment, created this world, as great and wonderful as it is; drew a being from no being, and wrought this great work without any matter to work upon; without any help or assistance; without any outward draft or platform; without any tools or instruments; without any limits of either space or time. He created the whole earth, and all that is contained within the extent of the same, by one single act of his will. Consider, further, that God could have produced a thousand worlds more, much fairer and larger than this, much better peopled, too, as easily as he created this; and that, if he had made them, he could with as much ease, and without any kind of opposition, reduce them to nothing again.

Now, if, according to our supposition taken from St. Denis, by the effects and operations of

things we judge of their power, and by their power of their being; how powerful must that cause be, which has produced such wonderful effects! And, if this power be so great, what must the Being be, which we are to judge of by this power? This, doubtless, surpasses all expression or imagination; and yet we are further to consider, that all these great and perfect works, which are or might have been, are nothing at all in comparison of the divine power, but infinitely inferior to it: who, then, can reflect on, or contemplate the greatness of so eminent a Being, and so high a power, without surprise and astonishment? Yet, though we did not see with our corporal eyes, we cannot, from what has been said, but conceive, in some measure, how great and incomprehensible this power is.

St. Thomas, in his *Sum* of Divinity, explains this infinite greatness very clearly, by this example: We see, says he, that in material or corporeal things, that which is the most perfect is the greatest in quantity. Thus the water is greater than the earth, the air is greater than the water, and the fire greater than the air. The first heaven is greater than the element of fire; the second heaven greater than the first; the third than the second; and so of the rest, till you come to the tenth sphere or empyreal heaven, which is of unmeasurable greatness. This will appear much plainer yet, if we consider what proportion the sea and earth joined together have with the heavens; for astronomers tell us, they are both but as a point in comparison of them; which they prove by this demonstration. They divide the heavens equally into twelve signs, through which the sun performs its yearly course; and because a man may always see six of these signs, in whatsoever part of the earth he be, they conclude, that the earth is but as a point, or a sheet of paper, in the middle of the world; for, if its extent could be, though ever so little, compared with that of the heavens, we should not be able to discover half of them at once, in any part of the earth whatsoever. Now, if

the empyreal orb, the most excellent and most noble of all material substances, is so incomparably bigger than all the other orbs; we may from thence infer, that God, who is above all beings imaginable, whether corporeal or spiritual, as being the Author of them all, must be infinitely greater than all of them together; not in quantity, for he is a pure Spirit, but in the excellence and perfection of his being.

But, to come more home to our subject, you may, I say, by this means know, in some manner, what God's perfections are, because they cannot but bear a proportion to his being. The author of the book called Ecclesiasticus, speaking of God's mercy, says, "*His mercy is as great as himself*," Eccl. ii. 23. Nor are any of his other attributes less. So that his goodness, his mercy, his majesty, his meekness, his wisdom, his bounty, his omnipotence and his justice, are all entirely equal. Thus he is infinitely good, infinitely merciful, infinitely wise, infinitely amiable, and upon these considerations most infinitely worthy to be obeyed, respected, revered and feared, by all creatures. Nay, were man's heart capable of an infinite love and fear, justice would oblige him to give it all to God, upon the account of his infinite greatness. For, if, the greater quality a person is of, the more respect we are to show him, we ought to pay God an infinite respect, because his dignity is infinite. Whatsoever, therefore, our love wants of acquiring this degree, is wanting upon no other account but our inability of making God the returns his boundless greatness deserves.

Since, then, it is certain that, were there no other consideration but that alone, it would be a sufficient motive to oblige us to the love of God; what can he be in love with, who does not love this goodness? Or what can he be afraid of, who does not fear this infinite majesty? Whom will he serve, who will not serve this Lord? What was our will given us for, but to love and to embrace good? If, therefore, this great God be the sovereign good, why does not our will embrace it before all other goods? If it is

an unhappiness and misery not to love him, nay, and that, too, above all things in the world, what should those persons expect, who love every thing else better than they do him? Who would ever have thought that man could carry his ingratitude and malice so far: and yet, what do they less, who are continually offending this sovereign goodness, for a beastly pleasure, for a trifling punctilio of honor, or for some vile and sordid interest? What, then, shall we think of them, who sin upon no motive at all, but either out of mere malice or custom, and without the least hope of advantage or profit? Yet this pass mankind is now come to. O, unparalleled blindness and folly! O, insensibility, worse than that of brutes! O, the diabolical rashness and impudence of man! What punishment does he not deserve, that lets himself be carried away by such a crime as this? What torments ought not he to expect, who has the boldness to despise so high a majesty? Such an unhappy soul shall, without doubt, be condemned to those pains and torments prepared for it; to burn with the devils in hell for all eternity;—a punishment far less than such offences deserve.

This is the first and chiefest reason that obliges us to the love and service of God. An obligation so close and strict, that there is nothing in the world can oblige us to love the crea-

tures, because of their perfections, which is to be called an obligation, if we compare it with this. For as the perfections of the creatures are but mere imperfections, in comparison with the perfections of God; so all the obligations, that proceed from these perfections and excellences, cannot with any justice be called obligations, if you set them against those we owe to God: nor can the offences we commit against the creatures, be properly accounted such, if we but consider those we are guilty of towards God. This is the reason why David, in his Penitential Psalm, cries out, *Against thee alone*, meaning God, *have I sinned*; Ps. i, 5. Though, at the same time, he had sinned against Urias, whom he murdered; against Urias's wife, whom he seduced; and against all his subjects, in the scandal his bad example gave them: and yet, after all, he declared he had sinned against God alone; looking upon all those other offences as nothing at all, if compared with those he had committed against the law of God. This crime so afflicted him, that he took no notice of the rest.—For as God is infinitely greater than all the creatures; so the obligations we have to serve him, and the offences we commit against his divine majesty, are infinitely greater too, there being no comparison nor proportion between finite and infinite.

CHAPTER II.

OF THE SECOND MOTIVE THAT OBLIGES US TO VIRTUE AND THE SERVICE OF GOD, WHICH IS THE BENEFIT OF OUR CREATION.

ANOTHER obligation we have in the pursuit of virtue, and the keeping of God's commandments, besides his being in itself, is the consideration of what he is towards us, that is, of those innumerable favors we have received from him; which, though we have spoken of elsewhere, upon other occasions, we will nevertheless treat

of them again, that so we may the better understand how much we are obliged to this liberal Benefactor.

The first of these benefits is *our creation*, which being so well known, I will only say, that such a favor is of itself sufficient to oblige man to give himself up entirely to the service of his Creator; because in justice he stands

indebted for all he has received; and since by this benefit he has received his being, that is, his body with all its senses, and his soul with all its faculties, it follows he is obliged to employ them all in the service of his Creator, under the penalty of being looked on as ungrateful to so bountiful a Benefactor. For, if a man builds a house, who should have the use or the rent of it, but he that built it? If a man plants a vine, who else should have the fruit of it but the planter? If a man has any children, who are they obliged to serve but the father that begot them? This obligation is so strict, that the laws themselves give every father a right and power to sell his own children, if he should be reduced to a very pressing necessity. For his having given them their being, makes his authority over them so absolute, that he may dispose of them as he pleases.—What power, then, and authority ought he to have, who is the sovereign Master and Author of all creatures both in heaven and on earth, since the power a father has over his children extends so far? And if those persons who receive a favor are, according to Seneca, obliged to imitate a good soil, which returns with interest what it receives, how shall we be able to make God any such return, when, after having given him all we have, we can give him no more than what we have received from him? And if he who gives back but just what he received, does not comply with this precept of the philosopher, what shall we say of him that does not return so much as the least part of it? Aristotle tells us it is impossible for a man to make equal returns to the favors his father and the gods have bestowed on him. How, then, can it be possible for us to make any return to this great God, who is the Father of all fathers, and from whom mankind has received infinitely more than from all the fathers in the world together? If for a son to disobey his father is so heinous a sin, how grievous a crime must our rebellion be against God, who has so many titles to the name of Father, that, in comparison with him, no father deserves to be so called. And, there-

fore, he, with much reason, complains of this ingratitude, by one of the prophets, in these words: *If I am your Father, where is my honor? And if I am your Lord, where is my fear?* Mal. i. 6. It is upon the account of the same ingratitude that he expresses his indignation in another place with much more severity and anger, saying, *Is it thus that you requite the Lord, O foolish and unwise nation? Is not he thy Father, that has taken thee into his possession, and has made and created thee?* Deut. xxxii. 6. These are truly the ungrateful creatures, that never lift up their eyes toward heaven to contemplate on it, nor look down to consider themselves. Did they but enter into this consideration, they would soon inform themselves what they are, and desire to have some knowledge at least of their original. They would be willing to know by whom and for what end they have been created, that they might by this means be acquainted with one part of their duty. But having already neglected the one, they easily neglect the other, and live as if they had made and created themselves. This was the crime of that unfortunate king of Egypt, whom God threatened so severely by his prophet, when he sent him this message: *Behold, O Pharaoh, king of Egypt, it is to thee that I speak; thou great dragon, that liest down in the midst of thy rivers, and sayest, The river is mine, and I have made myself.* These words, if they are not in the mouths, are at least in the hearts of those who think as seldom of their Creator as if they themselves were the authors of their own being, and would acknowledge no other. St. Augustine's sentiments were quite different from these; for the knowledge of his own origin brought him to the knowledge of him from whom he had received it. Hear how he speaks in one of his soliloquies: "I returned to myself, and entered into myself, saying, What art thou? And I answered myself, A rational and a mortal man. And I began to examine what this was, and said, O, my Lord and my God, who is it that has created so

noble a creature as this is? Who, O Lord, but thou? Thou, O my God, hast made me, and not I myself. What art thou? Thou by whom I and all things live. Can any one create and make himself? Can he receive his being and his life from any one else but from thee? Art not thou the chief being, from whom every other being comes? Art not thou the fountain of life, from which all lives flow? For whatsoever has life lives by thee, because nothing can live without thee. It is thou, O Lord, that hast made me, and without thee nothing is made. Thou art my Creator, and I am thy creature. I thank thee, O my Lord and my God, because thou hast created me; thou, by whom I live, and by whom all things live. I thank thee, O my Creator, because thy hands have made and fashioned me. I thank thee, O my Light, for having enlightened and brought me to the knowledge of what thou art, and what I am myself."

This is the first favor we have received from God, and the foundation of all the rest, because all other benefits presuppose a being, and this is first given us at our creation. Nay, there is no benefit but has a near relation to our being, as the accidents of a thing have to the substance of it; by which you may see how great a benefit this is, and how deeply you are indebted to God for it. If, then, it is certain, that God is very careful and exact in requiring some acknowledgment for all the benefits he bestows upon us, not out of any interest or advantage to himself, but only for our good; what acknowledgment do we think he will expect from us, for that favor, upon which all others are built? For God is no less rigorous in exacting our thanks, than he is liberal in conferring his grace; not that he gets any thing by it, but because the performance of our duty is so very advantageous to us. Thus we read in the Old Testament, that God no sooner bestowed any grace upon his people, than he commanded them not to forget the same. As soon as he had brought his Israelites out of the slavery of Egypt (Exod. xii.),

he immediately commanded them to keep a solemn feast every year, in remembrance of that happy day. He destroyed all the first-born of the Egyptians, but, at the same time, to prevent his people's ingratitude, he gave orders, that in return for so signal a favor, they should offer up all their first-born to him. A little after their departure from Egypt (Exod. xvi. 33), when he first rained down the manna from heaven, a food with which he maintained them for forty years in the wilderness, he ordered immediately that a certain quantity of it should be put into a vessel, and kept in the sanctuary, as a memorial to all their posterity of so extraordinary a mercy; Exod. xvii. 14. After the victory which he gave them over the Amalekites, he bids Moses write it down in a book for a memorial, and deliver the same to Josue. Now, if God has been so exact, in requiring that his people should never forget those temporal favors he has done them, what will he not expect from us, for this immortal one? For since the soul he has given us is immortal, the benefit we receive with it must be so too. It was this that introduced the custom amongst the old patriarchs, of erecting altars, as often as God had favored them in any particular manner; Gen. xiii. 7, 8; xiii. 18; xxii, etc. Nay, the very names they gave their children expressed the favors they had received, that so they might always be mindful of them. Hence St. Augustine took occasion to say that man ought to think of God every time he draws his breath; Soliloq. c. 18. Manuale c. 29. Medit. c. 6. Because, as it is by the means of his being that he lives, he should be continually giving God thanks for this immortal being, which he has had from the divine mercy.

We are so strictly obliged to the performance of this duty, that it is the advice even of worldly philosophers never to be ungrateful to God. Hear how Epictetus, a very noted Stoic, speaks upon this matter. "Have a care," says he, "O man, of being ungrateful to that sovereign Power, and forgetting to return

thanks, not only for having given you all your senses and life itself, but for all those things that support it: not only for the pleasant fruits, for the wine, the oil, and for whatever other advantages of fortune you have received from him; but praise him particularly for having endowed you with reason, by which you may know how to make that use of every thing which it ought to be put to, and understand the true worth and excellence of all things." If a heathen philosopher obliges us to such acknowledgments for these common and ordinary things, what sentiments of gratitude should a Christian have, who has, beside all these, received the light of faith, which is a most inestimable favor.

But you will perhaps ask, What obligations can these benefits lay upon me, which are common to all, and seem rather to be the ordinary graces of God, since they are nothing but the consequences and products of such causes as work always after the same manner? This objection is so much below a Christian, that a heathen would be ashamed to make it, and none but a beast can be guilty of such baseness. That you may the more easily believe me, hear how the same philosopher condemns it: "You will say, perhaps, that you receive all these benefits from nature. Senseless and ignorant creature that you are! do not you see, that when you say so, you only change the name of God? For what is nature but God, who is the Author of nature? It is therefore no excuse, ungrateful man, to say you owe this obligation to nature, not to God, because without God there is no such thing as nature. Should you borrow a sum of money of Lucius Seneca, and afterward say you were obliged only to Lucius, and not to Seneca, that would only change your creditor's name, but not your creditor."

§ I. *Of another Part of this Motive that obliges us to the Service of God, which is, that we are to receive our Perfection from him.*

It is not justice alone that obliges to the

service of our Creator: our own necessities force us to address ourselves to him, if we desire to arrive at the happiness and perfection of our being, which is the end of our creation. For the better understanding hereof, you must conceive that, generally speaking, whatever is born is not born with all its perfections: it has something, but it wants much more yet, and none but he that began the work can rightly finish it. So that no being can be perfected by any other cause than that which put the first hand to it. This is the reason why all effects have an inclination and tendency towards those particular causes which produced them, that they may receive their last stroke and perfection from them. The plants love the sun, and run as deep as they can into the earth which shot them forth. The fishes continue in the waters where they were first engendered. A chicken runs under the hen's wings as soon as it is hatched, and follows her up and down for shelter. A lamb, as soon as it is brought forth, runs after its ewe, and can distinguish it from a thousand others of the same color. It follows her without ever losing sight of her, and seems to say, "Here it is I received whatsoever I have, and it is here I will receive whatsoever I want." This is what usually happens in the works of nature; and if those of art had any sense or motion, they would do the same. Should a painter draw a piece and leave out the eyes, what would it do were it sensible of its wants? whither would it go? Not to the palaces of kings or princes, who, as such, could never be able to supply its defects, but to the master's house, that he who drew the first strokes might give the last, and finish it quite. Is not this your own case, O rational creature? You are not yet finished. You have, it is true, received something, but there is a great deal yet wanting to make you as complete and perfect as you should be. You are scarce any more than a rough draught. You have received nothing of the beauty and lustre you are to have. This you will be very sensible of, if you do but observe the propension

of nature itself, which, being always in want, never rests, but is continually craving and wishing for more. God thought fit to starve you out, that your own wants might force you to have recourse to him. For this reason it was he left you at first unfinished. His not giving you at your creation all that you stood in need of, was an effect not of covetousness, but of love. It was not to leave you poor, but to make you humble. It was not to forsake you in your necessities, but to oblige you to address yourself to him. For since you are really poor and blind, why do you not go to the Father that made you, and to the painter that first began to draw you, that he may give you what you have not yet received? Consider whether David did not understand this secret, when he said, *Thy hands, O Lord! have made me, and formed me: give me understanding, and I will learn thy commandments*; Ps. cxviii. 73. As if he had said, all that is in me is the work of thy hands, O Lord! but thy work is not yet completed. I am not quite finished, O Lord, because the eyes of my soul are not yet opened. I have not light enough to see what is convenient for me. Whom shall I have recourse to for the obtaining what I want, unless to him who has given me what I have? Grant me, O Lord! that light which is necessary for me. Enlighten the eyes of this wretch that has been born blind, that he may see thee, and that thou, O God! mayest finish what thou hast already begun in me.

As, therefore, there is none but this great God that can perfect the understanding, so neither is there any beside him, that can com-

plete and rectify the will, with all the other faculties of the soul; that so he, who first began the work, may finish it. It is this Lord alone, who satisfies without leaving any want, who enlarges without noise, who enriches without vanity, and gives a solid contentment, without possessing many things: with whom the creature lives, though poor, yet content; though rich, yet destitute; though alone, yet happy; though deprived of all things, yet possessing all. It is upon this occasion the wise man says, with so much reason, *One is as it were rich, when he hath nothing; and another is as it were poor, though he hath great riches*; Prov. xiii. 7. By this we are taught, that the poor man, who has God for his inheritance, as St. Francis had, is truly rich, and that he whom God takes no notice of is very poor, let him be ever so rich in worldly possessions.

What advantage have great and wealthy men by all their riches, if they are, nevertheless, racked with such cares and diseases, that all they have cannot give them any ease? Or what comfort can rich clothes, a plentiful table, and chests crammed with gold and treasures, bring to an unquiet and troubled mind? How often, and with what restlessness, does the rich man turn and toss about every night in his down-bed; nor can all his wealth help him to the least wink of sleep, or give any rest to his disturbed conscience? It follows, from what has been said, that we are infinitely obliged to serve God, not only on account of his benefits, but for whatsoever else contributes to the making our happiness complete.



CHAPTER III.

OF THE THIRD MOTIVE THAT OBLIGES US TO SERVE GOD, WHICH IS THE BENEFIT OF OUR PRESERVATION AND DIRECTION.

ANOTHER obligation man has to God, besides that of his creation, is *the care he takes to preserve him*. He it is who gave you your being, and who still continues the same to you. So that you depend now as much upon his power, for the preserving of it, as you did, before he gave it to you, for the receiving it; and it is as impossible for you to subsist without him, as it was before you were created, to create yourself. Nor is the second obligation less than the first, but rather greater, for that was laid upon you but once; whereas this is conferred on you every moment of your life. For, to be continually preserving you after your creation, requires no less love nor power than it did to create you. If, therefore, your obligation to him, for having created you in an instant, be so great; what do you not owe him for preserving you so many moments, so many hours, nay, so many years? You cannot go a step unless he gives you power to move. You cannot so much as open or shut your eyes without his will and assistance. For, if you do not believe it is he who moves every joint and member of your body, you are no Christian; but if you believe it is from him you receive this favor, and yet, after all, are so impudent as to offend him, I cannot tell what name to give you. If a man were standing on the top of a high tower with a small cord in his hand, and another man hanging at the end of it, do you think that he who should be so near falling down headlong, would dare to give abusive language to the person that held the cord? Imagine yourself to be in such a condition. You depend on the will of God as it were on a thread; so that, should he forsake you but for one moment, you would be instantly reduced to your first nothing. With what insolence, then, can you dare provoke so dreadful a Majesty, who is so

merciful as to support you, even when you sin against him? For, as St. Denis says, such is the virtue of the sovereign Good, as to give creatures power to disobey and rebel at the very moment they are rebelling against it. Since there is no denying this truth, how dare you presume to make use of those senses and members, as instruments to offend him who preserves them? O incredible blindness and folly! O unheard-of rebellion and disobedience! Was there ever so horrid a conspiracy as this is, that the members should rise up against their Head, for which they ought to die a thousand times? The day will come when this affront shall be most severely punished. It is then that God will hear those complaints, which his own honor, trampled under foot by you, shall make to his divine justice. Disloyal and ungrateful man! is it not just, since you have conspired against your God, that the whole world should rise up and exclaim against you? that God should arm all his creatures to revenge the injuries you have offered him? and that the whole earth should fight for him against the ungrateful? Without doubt, there is no greater justice than that they, who would not open their eyes to so many mercies, when they might have done it, should be forced to it now by severity and rigor, without finding any remedy or comfort.

If to all these benefits we add the whole world, which is as a rich and plentiful table God has prepared and spread for your particular use, how infinitely will the obligation be increased? There is not any one thing under the face of heaven, but what is entirely for man or for his service. And should any one object, that flies are of no use to man, he may observe, they are food for birds, which are created for him. Though a man does not eat the grass of the fields, it nourishes the cattle which are necessary for

his subsistence. Cast your eye about the world, and you will see what rich lands, and what large possessions you have, and how great your inheritance is. All that moves on the earth, all that swims in the waters, that flies in the air, or that shines in the heavens, is made for you. These things are all of them the effects of God's bounty, the witnesses of his mercy, the sparks of his charity, and the common publishers of his greatness. Consider these are so many preachers God sends to you, that you may not want the opportunity of knowing him. Every thing, says St. Augustine, on earth and in heaven, perpetually exhorts me, O Lord! to love you. And that no man may pretend to a lawful excuse from so just a duty, they speak the same language to everybody else.

O! that you had but ears to hear the voices of the creatures, you would easily understand how they all agree in their inviting you to the love of God; for they silently declare they have been created to serve you: that you may, therefore, love and adore this common Lord, not only for yourself, but for them. The sky says, It is I, that by my stars continually furnish you with light that you may not walk in the dark. It is I, that by my different influences occasion the production of all things necessary for life. The air, on the other side, tells you, It is I who gives you breath; it is I who refreshes you with my gentle blasts, and tempers the heat of your vital spirits, that you may not be scorched up by it; it is I who maintains this almost infinite number of different kinds of birds, pleasing your eyes with the beauty of their feathers, charming your ears with the sweetness of their notes, and satisfying the niceness of your appetites with their delicious taste. The water says, It is for you that I pour out my seasonable and moderate rains; it is for you that my streams and fountains are always running; it is for your nourishment that I engender such variety of fish. I water your lands and your gardens, that they may bring you their fruits in due season. I make a short passage for you through the sea, that

you may thereby have the opportunity of making use of the whole world, and of joining the riches of other countries with those of your own. What shall I say of the earth, the common mother of all things, and the universal shop, as it were, of nature; where all the different causes produce their several effects? She may, with a great deal of reason, speak to you, as the rest have done, and tell you, it is she that, like a mother, carries you in her arms; it is she that supplies you with all the necessaries of life; it is she that maintains you with the variety of her products; that, to serve you, she holds a correspondence with all the other elements, and with the heavens themselves, for the procuring of their influence; and that she, in short, like a tender mother, neither forsakes you whilst you are alive, nor leaves you at your death; for she it is that nourishes and supports you during your life, and takes you into her bosom when you are dead, and there gives you a resting place. To conclude, all the world cries out aloud to you, Behold, O mortal man, and consider, what a love your Creator has had for you; since it is for your sake that he has made me, commanding me, at the same time, for the love of him, to serve you; that so you may love and serve him, who has created me for you, and you for himself.

This, O Christian, this is the general voice of all the creatures; and can you, after this, deny, that you are most strangely dull and stupid, if you have no ears to hear the same? How can you avoid confessing, that you are guilty of an unparalleled ingratitude, if you take no notice of so many favors? If you are not ashamed to receive an obligation, why do you refuse to make a simple acknowledgment of it to him from whom you have received it, that so you may escape the punishment your ingratitude otherwise deserves? For, according to a great writer, there is no creature in the world but what speaks these three words to man: "*Receive, give, take heed*"; that is to say, receive the benefit, give what is due, and

take heed of the punishment which follows ingratitude, if you do not do so;" Rich. de S. Vict.

And, that you may have more cause to admire, consider how Epictetus, a heathen philosopher before mentioned, has been able to lift himself up to this sublime divinity. He advises us, in these words, to make the creatures serve us, as so many memorials of the Creator :—

"When the raven croaks," says he, "and thereby gives you notice of some change of weather, it is God, not the raven, that gives you this notice. If men should, by their words and discourses, advise you to any thing, is it not God that has given them power to advise you thus? thereby to let you understand, that he exercises his divine power several ways, in order to bring about his designs; for when God thinks fit to acquaint us with matters of greater moment, he makes choice of more excellent and more inspired men for this purpose." Afterwards, he adds this: "In fine, when you shall have read my instructions, say to yourself, Is it not Epictetus, but God, that has given me this advice; for whence could he have had such precepts and rules as these are, if God had not suggested them to him?" Thus far the words of Epictetus. Now, is there any Christian in the world, that will not be ashamed, and blush to be excelled by a heathen? If there be, he may well be confounded to think, that his eyes, with the assistance of the light of faith, cannot see as far as those that were in the darkness of human reason.

§ I. *From what has been said is inferred how unworthy it is not to serve God.*

Since things are really just as we have represented them, is it not great ingratitude and neglect for man to be surrounded on all sides by so many benefits, and yet to forget him from whom he has received them all? St. Paul says,

"that he who does his enemy a good turn, heaps coals of fire upon his head" (Rom. xii. 20.), by which he inflames his charity and love. Now, if all the creatures in the world are so many benefits God bestows on you, the whole world can be nothing else but one fire, and all the creatures so much fuel to feed and increase it. Is it possible any heart should be in the midst of such flames as these, and not be entirely inflamed, or so much as warmed by them? How comes it then, that after receiving so many benefits and graces, you should neglect even to cast your eyes toward heaven, to see from whence they all come? If you were to go a great journey, and in the way, being quite tired, and almost dead with hunger, should be forced to sit down at the bottom of a high tower, from the top of which some charitable person should take care to supply you with whatsoever you wanted, could you forbear looking up sometimes, if it were but to have a sight of one that was so kind and charitable to you? Does God do any thing less for you, than continually shower down from above all sorts of blessings upon you? Find me out, if you can, but one thing in the world, that does not happen by his particular providence. And yet you never so much as look up to know, and by that means to love, so liberal and constant a Benefactor. What can be said of such hard-heartedness, but that man has divested himself of his own nature, and is grown more insensible than brutes? It is a shame to say whom we resemble in this particular, but it is fit that man should hear it. We are like a herd of swine feeding under an oak, which, all the time their keeper is shaking down the acorns from the top of the tree, do nothing else but grunt and fight with one another for their meat, without ever looking upon him that gives it them, or lifting up their eyes to see from whose hands they receive such a benefit. O! the brutal ingratitude of the children of Adam! who, having received not only a rational soul, which other creatures have not, but also an upright body, and eyes set to look up toward heaven, yet will not lift up the eyes

of the soul to behold him that bestows such blessings on them.

It is to be wished, that brutes and irrational creatures did not excel us in this point. For this duty of acknowledgment is, in effect, so deeply engraved by the finger of God upon all his creatures, that the fiercest of them have not been deprived of so noble an inclination. There are a great many examples in history to prove what we here assert. Is there any beast more fierce than a lion? and yet Appian, a Greek author, tells us of a man who, having accidentally sheltered himself in a lion's cave, and there plucked a thorn out of one of his feet, shared with him every day of the prey he got, as an acknowledgment of the favor and the cure he had wrought upon the beast. This man was taken up a considerable time after for some notorious crime, and was condemned to be exposed to the wild beasts in the amphitheatre at Rome, to be torn in pieces by them. The same lion, which had been taken some days before, being let loose, eyed the man, and, knowing him, came up gently and fawned upon him, just as a dog does upon his master when he has been abroad, and ever after followed him up and down without doing any harm. We read of another lion, who, having received the same favor from a seaman, that had been cast by a storm upon the coast of Africa, brought him daily a part of his booty, which maintained him and his company until such time as they put to sea again. Nor is that less to be admired, which they tell us of another, who, as he was fighting with a serpent, was so put to it, that in all appearance he would have lost his life, had not a gentleman, who was riding that way, accidentally come to his assistance, and killed the serpent; the lion, to return the obligation, gave himself up entirely to his deliverer, and followed him whithersoever he went, serving him as a hound in hunting. The gentleman at last took shipping, and left his lion on shore. The beast was so impatient and uneasy to stay behind, that he took to the water, and, not being able to make to the vessel, was drowned. What shall I say of the

gratitude and fidelity of horses? Pliny gives us a relation of some, that have had such a lively concern for the loss of their masters, as to shed tears for them; and of others, that have starved themselves to death for the same reason. Some there are, again, that have revenged their masters' death upon those that murdered them by tearing them in pieces, or by trampling them under their feet. Nor is the gratitude of dogs less surprising, of whom the same author relates such strange things as are almost incredible. Amongst the rest he tells us of one, that, having fought for his master, who was murdered by highwaymen, as long as he was able, sat by the dead body, to keep off the birds and beasts from devouring it. He speaks of another, that would neither eat nor drink after he had seen his master, Lucius, dead. He relates another much more remarkable passage, that happened at Rome in his time, which is this: A man, that was condemned to die, had a dog which he had kept very long, and which never left him all the time he was in prison, no, nor after his execution; but, on the contrary, staying always by him, made known his grief by his howling. If any body flung him a piece of bread, he would take it up, and carry it immediately to his master, and put it into his mouth. At last, the body being thrown into the Tiber, the dog leaped in, and got under it, to keep it from sinking. Can there be anything in the world more grateful than this was? Now if beasts, who have only a small spark of natural instinct, whereby to acknowledge a good turn, are yet so ready to requite, serve and attend their benefactors, how can man, who has so much more light to know the good he receives, be so forgetful of him that bestows so much upon him? How comes he to suffer himself to be exceeded by beasts, in courtesy, fidelity and gratitude? Especially, when the benefits, which man receives from God, are so infinitely beyond those which beasts receive from men; when the Benefactor is so excellent, his love so singular, and his intention so sincere, that he

proposes no interest to himself, but does all out of mere charity and bounty. This is, indeed, a matter of no small wonder and astonishment, and evidently shows there are devils, that blind our understandings, harden our hearts, and impair our memories, that we may not remember so liberal a Benefactor.

Now, if it be so great a crime to forget this Lord, what must it be to affront him, and to convert his favors into the instruments of our offences against him? Seneca says, that not to pay back the benefits we have received, is the first degree of ingratitude; the second is to forget them; the third is to render evil for good; and this last is the highest degree. But what is all this to the affronting and abusing your Benefactor with those very kindnesses he has shown to you? I doubt whether there is any man in the world, who has ever dealt with his fellow creatures, as we frequently deal with God. What man would be so ungrateful, as to go immediately, and employ a considerable sum of money he had received from his prince, in raising an army against him? And yet you, base and miserable wretch! never cease to make war upon God, with those very bounties you have received from him. What can a man think more abominable than this? Should a husband make a present to his wife of a necklace of pearl, or a rich set of diamonds, to oblige her to honor and love him the more; what would you say of the perfidiousness of this woman, if she should throw all away immediately upon her gallant, to tie him the more strongly to her, and make herself more the mistress of his affection? Every body would certainly look upon this as the basest action she could be guilty of; and yet the offence here is only between equals. How much more heinous, then, is the crime, when the affront is offered to God? And yet this it is those persons are guilty of, who waste all their strength, and spend their estates, and ruin their health, in committing sinful actions. Their strength makes them proud, their beauty makes them conceited, and their health unmindful of

God. Their wealth enables them to devour the poor, to vie with the great ones, to pamper their flesh, and to corrupt the virtue of some unthinking maid, making her, like Judas, sell what Christ purchased by his blood, whilst they buy it with money like the Jews. What shall I say of the abuse of other graces? The sea serves but to satisfy their gluttony, and the beauty of creatures their lust. The fruits and product of the earth serve to feed their avarice, and their wit and natural gifts go to the increasing of their vanity. They are puffed up in prosperity, even to folly, and cast down to despair in adversity. They choose the darkness of the night to hide their theft, and the light of the day for the laying of snares, as we read in holy Job. In short, whatever God has created for his own glory, they have devoted to satisfy their inordinate passions.

What shall I say of their essences and perfumes, of their stately furniture, their sumptuous tables, and niceness and superfluity of their dishes, with their different sorts of sauces, and their several ways of cooking? Nay, sensuality and luxury are so much in fashion, that men have made a trade of these scandalous excesses, and published books to instruct us how to sin in this matter. They have corrupted all things by their misusing them, and, instead of taking an occasion from them to praise God, the end they were given them for, they have made use of them as the incentives to their debaucheries and vanities; thus perverting the lawful use of the creatures, they have made those things help and assist them in vice, which ought to have encouraged and excited them to virtue. There is nothing, in fine, which they have not sacrificed to the gratifying of their senses, and the pampering of their flesh, whilst they have quite neglected to relieve their neighbor, though God has so particularly recommended him to their care. They never complain that they are poor, but to those that are so themselves; nor do they ever so much as think of paying their debts, unless when any body comes to beg an alms of them; take them at any other

time, and you shall neither find them poor nor in debt.

Have a care this be not laid to your charge at the hour of your death. Do not suffer so heavy a burden as this, to be pressing upon you at that time. Consider that the greater the concern is, the more strict account you must give of it. To have received much, and to have made but small acknowledgment of it, is a kind of judgment laid upon you already. It is a great sign of a man's reprobation when he continues to abuse those favors God Almighty bestows on him. Let us look

upon it as the utmost disgrace, that beasts should surpass us in this virtue; since they requite their benefactors with gratitude, whilst we neglect to do it. If the Ninevites are to rise up in judgment against the Jews, and condemn them for not entering into a state of penance after our Saviour's preaching, let us take care that the same Lord have no reason, at the last day, to condemn us upon the examples of beasts, for taking so little notice of our Benefactor, when they have expressed much love to theirs.

CHAPTER IV.

OF THE FOURTH MOTIVE THAT OBLIGES US TO THE PURSUIT OF VIRTUE, WHICH IS THE INESTIMABLE BENEFIT OF OUR REDEMPTION.

LET us come now to the great work of our redemption, a favor not to be comprehended by either men or angels. A mystery so much above whatsoever I am able to say, and myself so unworthy at the same time to speak any thing of it, that I neither know where to begin or where to leave off, what to take or what to leave. Were not man so stupid as to stand in need of these incentives, to stir him up to the love of virtue, it would be much better to adore this profound mystery in silence, than to eclipse it by the darkness of our expression. They tell us of a certain famous painter, who, having drawn a picture representing the death of a king's daughter, and painted her friends and relations standing about her with most sorrowful countenances, and her mother more melancholy than the rest; when he came to draw the father's face, he hid it under a shade, to signify that so much grief was not to be expressed by art. Now if all we are able to say falls short of explaining the benefit of our creation, what eloquence will suffice deservedly to extol that of our redemption? God

created the whole universe by one single act of his will, without spending the least part of his treasures, or weakening the strength of his almighty arm. But to the redeeming of it, there went no less than thirty-three years of sweat and toil, with the effusion of his blood to the very last drop, and not one of his senses or members was exempt from suffering its particular pain and anguish. It looks like a lessening of such sublime mysteries, to attempt to explain them with mortal tongue. What shall I do then? shall I speak, or shall I hold my peace? I am obliged not to be silent, and am unfit to speak. How can I be silent of such wondrous effects of God's mercy? And how shall I be able to discourse of such ineffable mysteries? To be silent looks like ingratitude, and to speak of it seems a rashness. Wherefore, I here prostrate myself before thee, O my God, imploring thy divine assistance and mercy to the end, that whilst my ignorance detracts from thy glory, instead of extolling and displaying it, those who are capable of doing it may praise and glorify thee in heaven, that they may supply what I am deficient in, and

beautify and adorn what a mortal man cannot but spoil by the meanness of his capacity.

After God had created man, and with his own hand seated him in a place of delights, investing him with honor and glory, that which ought to have engaged him the more deeply in his Creator's service emboldened him the more to rebel against him. Whereas, the infinite favors he had received should have laid a stricter obligation on him, to love that divine goodness that bestowed them, he made use of them as instruments of his ingratitude. This was the cause of his being driven out of Paradise, into the banishment of this world, and condemned to the pains of hell, that, as he had been the devil's associate in sin, he might partake of his sufferings and torments. When Giezi, Elisha's servant, had received the present which Naaman the leper made him, the prophet said to him: "Since thou hast received Naaman's money, the leprosy, therefore, of Naaman shall cleave unto thee, and unto thy seed for ever;" 4 Kings v. 25, 27. God has pronounced a like sentence against man, judging it requisite, that since he has coveted the riches of Lucifer, which are his guilt and his pride, he should in like manner be defiled with Lucifer's leprosy, which is the punishment of his rebellion. Thus man, by imitating the devils' sins, becomes like them, and shares with them in their punishment, as well as in their guilt.

Man having brought such a disgrace upon himself, this same God, whose mercy is as great as his majesty, considered not the affront, which was offered to his infinite goodness, so much as he did our misery. He was more concerned for the unhappy condition we were reduced to, than angry for the offences we had committed against him; and, therefore, resolved to succor us by the means of his only Son, and to make him the Mediator of our reconciliation with himself. But what was this reconciliation? Who is able to express this mercy? He settled such a close friendship betwixt God and man,

as to find out a way to make God not only pardon man, receive him into his favor again, and make him one and the same thing with himself, by love, but, what is far beyond all expression, he united him to himself in such a manner, that there are no created beings in nature so closely united as these two are now; because they are not only one in love and in grace, but in person too. Who could ever have thought, that such a breach as this would have been so made up again? Who could have imagined that these two things, which nature and sin had set at such a distance, should ever have been united together, not in the same house, at the same table, in the same union of grace and love, but in the same person? Are there any two things in the world more different from one another, than God and a sinner? And yet, are there any things more closely united than God and man are now? There is nothing, says St. Bernard, more high than God, and nothing lower than the clay man was made of. Yet has God, with so much humility, descended into this clay, and this clay with so much honor ascended to God, that we may say the clay has done whatsoever God has done, and God has suffered all the clay has suffered.

When man, finding himself naked, and become an enemy to God, endeavored to hide himself in the most concealed parts of the terrestrial paradise, who would have made him believe a time would come, when this base and vile substance should be united to God, in one and the same person? This alliance was so strict and close, that it could not be separated even by death, which broke the union between soul and body, but could never divide the divinity and humanity, because God never quitted what he had once taken on him for our sake.

Thus our peace was concluded; this is the medicine we have received at the hands of our Saviour and Mediator. And though we are infinitely more indebted to God for so sovereign a cure, than we are any wise able to express,

we are no less obliged to him for the manner of applying it, than for the remedy itself. I am infinitely indebted to thee, O my God, for having redeemed me from hell, and restored me to thy favor; but I owe thee much more, for the manner of restoring my liberty, than for the liberty itself. All thy works, O Lord, are to be admired in every part of them; and though man may seem to lose himself in the contemplation of any one of thy wonders, the same disappears, as soon as he lifts up his eyes towards heaven to reflect upon another. Nor is this any discredit to thy greatness, O Lord, but an argument of thy glory.

What course, O my God, hast thou taken to heal me? Thou mightest have procured me my salvation by an infinite number of ways, without putting thyself to the trouble or expense; but thy bounty was so great and surprising that to give me a more manifest proof of thy goodness and mercy, thou hast chosen to relieve my miseries by thy own pains and sufferings, which were so vehement, that the very thoughts of them drew a bloody sweat from thy veins, and thy undergoing of them rent the very rocks with sorrow. Let the heavens and the angels praise thee, O my God, for ever; and let them never cease to publish thy wondrous works! What need hadst thou of our goods, or what damage were our miseries to thee? "If thou shouldst sin," says Elihu to Job, "what hurt wilt thou do to God? And if thy transgressions should be multiplied, what wilt thou do against him? On the contrary, if thou shalt do that which is just what wilt thou give him, or what can he receive from thy hand?" Job xxxv. 6, 7. This great God, who is so powerful, and so far above the reach of any misfortune; he, whose riches, whose power and whose wisdom can neither be increased nor lessened; he, who was neither greater nor less after he had created the world than he was before; he, who can receive no more glory from all the praises men and angels are able to give him, than he has always had from all eternity; he, who would be no less glorious,

though each particular mouth were to be employed in cursing and blaspheming him: this Lord, I say, whose majesty is so great and infinite, notwithstanding our infidelities and treacheries have been such as deserve his eternal anger and hatred, has vouchsafed, even when he had no need at all of us, and upon no other motive but that of his excessive love to us, to bow down the heavens of his greatness, and to descend into this place of banishment, to clothe himself with our flesh, to undertake the payment of our debts, and, that he might discharge us, to undergo the most dreadful torments that ever were, or that ever shall be undergone! It was for my sake, O my God, that thou hast been born in a stable, laid in a manger, circumcised the eighth day, and forced to fly into Egypt: it was for the love of me, that thou hast been so affronted and injured: it was for me that thou hast fasted, watched and wandered from place to place; that thou hast sweated, wept and subjected thyself to all those miseries which my sins have deserved, notwithstanding that thou wert so far from being the offender, as to be all this while the party offended; it was for me, that thou wert apprehended, forsaken, sold, denied, and brought before several courts and judges; it was for my sake that thou wert accused before them, and that thou wert affronted, buffeted, spit upon, whipped, blasphemed, put to death and buried. Thou hast, in fine, vouchsafed, for the healing of my wounds, to die upon a cross, in the sight of thy most holy mother, in so great poverty, as not to have one drop of water at the hour of thy death, and in so stupendous a manner forsaken by all, that thy heavenly Father himself seemed to neglect thee at that time. Can any thing enter into the heart of man more lamentable than this, to see a God of most infinite majesty come down upon earth to end his life upon a cross, like a notorious malefactor?

If any man, though of ever so mean a condition, were to be executed for some public crime he had committed, there is nobody

could, without some kind of concern, especially if he had known him before, consider the deplorable state his misery had reduced him to, and the unhappy end he was going to make. Now if it be surprising to see a man of but an ordinary condition brought to such disgrace, how ought we to be astonished, when we see the Lord of all created things in no better circumstances? What a subject of wonder should it be, to see a God like a malefactor? and if it be true, that the greater the quality a person is of, the more we are surprised at his disgrace and fall, what surprise should here seize us? O you blessed angels, who had so full a knowledge of the greatness of this Lord, what did you think, when you saw him hanging upon a cross? God commanded Moses to put two cherubims at the sides of the ark, with their faces turned towards the mercy-seat, and looking upon one another with admiration (Exod. xxv. 18); and for what other end was all this, but to give us to understand with what a holy astonishment those supreme spirits must be seized, when they considered the effect of so great a charity, and beheld this great God, who created heaven and earth, nailed to the holy cross, to atone for our crimes? Nature herself is amazed, and every creature is astonished. The principalities and powers of heaven are ravished with this inestimable goodness, which they behold in God. Is there any body, after all this, that is not swallowed up in the abyss of such wonders? Who is there, that is not drowned in the ocean of such infinite mercies? Who is there that can contain his admiration, so as not to cry out with Moses, when God showed him the figure of this mystery upon the mount, "O the Lord, the God, merciful and gracious, patient and of much compassion, and true!" Exod. xxxiv. 6. He was unable to do any thing else, but publish aloud the infinite goodness God had given him a sight of. Who would not, like Elias (3 Kings xix. 13), hide his eyes, if he saw his God passing by, not in the brightness of his majesty, but under the

veil of his littleness; not overturning mountains, or splitting the rocks in pieces by his omnipotence, but delivered up into the hand of the wicked, and making the very rocks melt and burst asunder with compassion? Who is there that will not shut the eyes of his understanding and open the bosom of his will, that at the sight of so boundless a love, it may be inflamed with gratitude, and return all the love it is able to give, without setting any limits or measure to its passion? O height of charity! O greatness of mercy! O abyss of incomprehensible goodness!

It is true, O Lord, that I am thus indebted to thee for having redeemed me; how great must the obligation be, for having redeemed me in such a manner? For to redeem me thou hast suffered such torments, and such disgrace, as are above the reach of our imagination. Thou hast made thyself the scorn of men, and the contempt of the world, for the love of me. To procure me honor, thou hast dishonored thyself; and hast suffered thyself to be accused, that I might be acquitted. Thou hast shed thy blood, to wash away the stains of my guilt. Thou hast died, to raise me to life, and by thy tears hast delivered me from everlasting weeping and gnashing of teeth. How truly dost thou deserve the name of a kind Father, since thou hast had so tender a love for thy children? How justly art thou called a good Shepherd, who hast given thyself for the nourishment of thy flock? How truly faithful a guardian art thou, since thou hast so freely laid down thy life for those whom thou hast taken into thy care? What present shall I make thee, answerable to this? With what tears shall I return these tears? With what life shall I repay this life? What proportion is there between the life of a man and the life of his God, between the tears of a creature and those of his Creator?

But if, O man, thou shouldest perhaps imagine, that his suffering for everybody else, as well as for thee, has lessened thy obligation, thou deceivest thyself. For though he

suffered for all mankind in general, it was in such a manner, that he suffered for each particular person. For his infinite wisdom gave him as clear and distinct a representation of all those for whom he underwent those torments, as if there had been but one single person; and his immense charity, which made him take in all together, has done no less for each one in particular. So that he has shed his blood for every single man, as much as for all mankind together; and so great has been his mercy, that had there been but one sinner in the whole world, he would have suffered as much for him alone, as he has done now for all the world. Consider, therefore, how infinitely thou art obliged to this Lord, who has done so much for thee, and who would have done a great deal more, if there had been any need of it for procuring thy happiness.

§ 1. *We may gather from what has hitherto been said, how grievous a thing it is to offend God.*—I appeal now to all creatures, whether man can possibly think of any greater benefit, any more generous favor, or any obligation more binding than this is. Tell me, O all ye choirs of angels, whether God has ever done so much for you? Can any man, then after all this, refuse to give himself up entirely to the service of God? "I am indebted to thee, O Lord," says St. Anselm, "for all that I am, upon three several counts: because thou hast created me, I owe thee all that is in me: but I owe thee the same debt, and with more justice, because thou hast redeemed me, and because thou hast promised to reward me with the enjoyment of thyself, I cannot but acknowledge I am wholly thine. Why, then, do not I give myself once, at least, to him, to whom I am so justly due?" O insupportable ingratitude! O invincible hardness of man's heart, which is not to be softened by so many favors! There is nothing in the world so hard but it may, by some means or other, be made softer. Fire melts metal; iron grows flexible in the forge; the blood of certain animals will soften even the diamond itself: but, O more than stony heart, what

iron, what diamond is so hard as thou art, if neither the flames of hell, nor the care of so charitable a Father, nor the blood of the unspotted Lamb, which has been shed for thee, can make thee soft and flexible? Since thou, O Lord, hast showed so much goodness, so much mercy, and so much kindness to man, is it to be endured that any one should not love, that any one should forget this benefit, and that any one should still offend thee? What can that man love, that is not in love with thee? What favors can work upon him, that is not to be wrought upon by thine? How can I refuse to serve him who has had such a love for me, who has sought after me with so much solicitude, and who has done so much for the redeeming of me? "And I," says our Saviour, "If I be lifted up from the earth, will draw all things to myself; John xii. 32. With what force, O Lord, with what chains? With the force of my love, with the chains of my mercies. "I will draw them," says the Lord, "with the cords of Adam, with the bands of love;" Osee xi. 4. Who is there that will not be drawn with these cords? Who will not suffer himself to be bound with these chains, or who will not be won by these mercies?

Now, if it be so heinous a crime not to love this great God, what must it be to offend him, and to break his commandments? How can you dare employ your hands in injuring those hands which have been so liberal to you as to suffer themselves to be nailed to a cross for your sake? When the holy patriarch, Joseph, was solicited, by his lewd mistress, to defile his master Potiphar's bed, the chaste and grateful young man, by no means consenting to so foul an action, made this reply: "Behold, my master hath delivered all things to me, and knoweth not what he hath in his house: neither is there any thing which is not in my power, or that he hath not delivered to me, but thee, who art his wife: How then can I do this wicked thing, and sin against my God?" Gen. xxxix. 8, 9. As if he had said, Since my master has been so kind and generous to me; since he has put

all that he is worth into my hands, and has done me such an honor as to intrust me with his whole estate; how shall I, who am bound by so many obligations, dare affront so good a master? We are to observe, here, that Joseph did not say, *I ought not*, or, *It is not just that I should offend him*, but, *How can I do this wickedness?*—to signify that extraordinary favors ought to deprive us, not only of the will, but, in some measure, of the very power of offending our benefactor. If, therefore, so great an acknowledgment was due to such benefits as these, what is it those favors we have received from God do not deserve? That master, who was but a mortal man, had intrusted him with the management of his estate. God has delivered into your hands almost all he has; consider how much the riches of God exceed those of Potiphar, for so much more have you received than he did. And, to make this apparent, what is it God possesses that he has not intrusted you with? Ps. iii. The sky, the earth, the sun, the moon, the stars, the rivers, the birds, the fishes, the trees, the beasts; whatsoever, in short, is under the heavens, is in your power: and not only what is under heaven, but even what is in heaven itself; that is, the glory, the riches, and the happiness that is to be found there. "All things are yours," says the Apostle, "whether it be Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; for all are yours;" (1 Cor. iii. 22); for they all contribute to your salvation. Nor is that which is in heaven all we have; the very Lord of heaven himself is ours too. He has given himself to us a thousand ways; as our Father, our Tutor, our Saviour, our Master, our Physician, our Price, our Example, our Food, our Remedy, and our Reward. To conclude, the Father has given us the Son; the Son has made us worthy of the Holy Ghost; and it is by the virtue of the Holy Ghost that we deserve the Father and the Son, who are the very sources and fountains from whence all sorts of riches flow.

If it be true, that God has given you the

possession of all, how can you find in your heart to offend so bountiful and so generous a Benefactor? If it be a crime not to requite such great favors, what must it be to despise and offend him that bestows them? If young Joseph thought himself unable to do an injury to his master, because he had committed the care of his house to him, with what face can you affront him who has delivered all heaven and earth, nay, himself too, into your hands? O miserable and unhappy man! if you are not sensible of this evil, you are more ungrateful than the brutes are, more savage than the most savage tigers, and more senseless than any senseless thing in nature. For what lion or tiger is so enraged as to fly at him that has done him a kindness? St. Ambrose tells us of a dog that, seeing his master killed by one of his enemies, continued all night by the body, barking and howling. The next day, amongst a great many people that crowded to see the corpse, the dog spied out the person that had committed the murder, and immediately flew upon him, and so, by his barking and biting, discovered the malefactor, who otherwise might have probably escaped. If a dog showed so much love and fidelity to his master for a morsel of bread, how can you be so ungrateful as to let a dog exceed you in good nature and gratitude? And if this creature was in such a rage against the man that had murdered his master, how can you forbear being incensed against those who have put yours to death? And who do you think are they but your own sins? It was they that apprehended and bound him, that scourged and crucified him. Your sins, I say, were the cause of all this. For his executioners could never have had so much power, if your sins had not given it them. Why, then, do you not rise up in arms against these barbarous murderers, who have taken away your Lord and Saviour's life? How can you behold him lying dead before you, and for your sake, without increasing your love for him, and your aversion to sin, which has been the occasion of his death? especially, knowing

that, whatsoever he either said, did or suffered, in this world, was for no other end but to excite in our hearts a horror and detestation of sin. He died to make sin die, and suffered his hands and feet to be nailed, that he might bind up sin in chains, and bring it under subjection. Why, then, will you let all your Saviour's toils, sweat and pains be lost to you? Since he has, with his blood, delivered you from your fetters, why will you still remain a slave? How can you forbear trembling at the very name of sin, when God has done such extraordinary things

to ruin and destroy it? What could God have done more, in order to bring men off from sin, than place himself upon a cross betwixt it and them? If a man were to see heaven and hell open before him, would he then dare offend God? And yet it is, without doubt, a thing much stranger and more surprising, to see a God nailed to an infamous cross. If, therefore, so frightful a spectacle as this cannot work upon man, there is nothing in nature will be able to move him.

CHAPTER V.

OF THE FIFTH MOTIVE THAT OBLIGES US TO VIRTUE, WHICH IS THE BENEFIT OF OUR JUSTIFICATION.

BUT what would the benefit of our redemption avail, were it not followed by that of justification, by which this extraordinary favor is applied to us? For, as physic, though ever so well prepared, is wholly useless, if not applied to the distemper, so this heavenly medicine would work no cure in us, unless applied by means of this benefit we now treat of. This application is peculiarly the work of the Holy Ghost, to whom the sanctification of man is attributed. He it is who prevents the sinner with his mercy, who having thus prevented, calls him, who justifies him when called, who conducts him, when justified, in the paths of justice, and thus raises him to perfection by the gift of perseverance, to crown him in the end with everlasting glory. These are the different degrees of grace contained under the inestimable favors of justification.

§ I. The first of all these graces is that of our vocation. When man, by the force of the divine Spirit, having broken all the bands and fetters of his sins, is freed from the tyrannic slavery of the devil, and raised from death to life; when, of a sinner, he becomes a saint, and a child of God from a child of wrath,

which is not to be done without the special help of the divine grace, as our Saviour testifies to us by these words: "No man can come to me, except the Father, who has sent me, draw him" (John vi. 44); to signify to us that neither free-will, nor all the advantages of human nature, are sufficient of themselves to lift a man out of the depth of sin, and raise him to a state of grace, unless the Almighty lend him a helping hand. And as St. Thomas, explaining these very words, says, "That, as the stone naturally tends downwards, and cannot raise itself up again without some exterior assistance, so man, according to the bent of his nature, depraved by the corruption of sin, is always sinking downwards in the desire of earthly things; so that God must, of necessity, lend a hand to lift him up to a supernatural love and desire of heavenly delights, or he will never be able to rise." This sentence very well deserves both our consideration and tears, for by it man comes to know himself, grows sensible of the corruption of his nature, and of the necessity he perpetually lies under of begging Almighty God's assistance.

But to come to the point, it is impossible for

man to return from sin to grace, unless the almighty hand of God raise him up. But this is a favor of such value that there is no expressing how many graces are contained in it. For, there being nothing more certain than that sin is, by this means, extracted from the soul, and that it is sin which is the cause of all its miseries, how great a good must this consequently be, which expels and banishes so many evils? But, for as much as the consideration of this benefit is a powerful motive to make us grateful for it, and excite us to the pursuit of virtue, I will explain here, in short, the vast riches this benefit brings along with it.

First, then, it is by this that man is reconciled to God, and restored to his favor; for the greatest misery sin causes in our souls is the rendering them odious to God, who, as he is goodness itself, bears such a hatred to sin as is proportioned to his goodness. For this reason, the royal prophet says, "Thou, O Lord, hatest all them that work iniquity; thou shalt destroy all them that tell lies; the Lord will abhor both the blood-thirsty and the deceitful man;" Ps. v. 7, 8. It is this which, in effect, is the greatest of all evils, and the source from whence all others flow; as the love of God, on the other side, is the greatest of all goods, and the very fountain of all the rest. This, therefore, is the evil we are freed from, by virtue of our justification, since by it we are restored to God's favor; and, though we were his enemies before, this reconciles us to his love again, and that not in any mean degree, but in the highest that may be, which is that of a father for his son. This it is the beloved evangelist St. John so much extols, where he says, "Behold what manner of charity the Father hath bestowed upon us, that we shall be called, and should be the sons of God;" St. John iii. 1. He does not think it enough to say that we are called the children of God; he adds, further, that we are really so; to the end that human distrust, which carries so much weakness and imperfection along with it, should have a clearer and more distinct view of the liberality of God's grace, and perceive that he has truly and really ennobled man, by

making him his son, and not given him the title only. If, as we have said, it is so miserable a thing to be hated by God, what a happiness must it be to be beloved by him. Philosophers tell us that, the worse any thing is, the better and more excellent its contrary must be. Whence, we are to conclude that thing to be supremely good whose opposite is supremely evil, such as man is when he is become the object of God's hatred. If men use so much caution in this world, not to lose the love of their masters, fathers, princes, superiors or kings, how solicitous should we be to keep in favor with this powerful King, this heavenly Prince, this sovereign Lord and Father, in comparison of whom all earthly power and authority is a mere nothing! This favor is the greater by how much it is more freely bestowed; for, as man could do nothing before he was created to deserve his being, because at that time he was not; so neither could he, after having once fallen into sin, do any thing at all that might deserve the gift of justification; not because he was not, but because he was wicked and odious in the sight of God.

Another benefit, besides this, is, that justification takes off the sentence of everlasting torments, which man's sins had condemned him to. For, whereas sin makes a man the object of God's hatred, and it is impossible that any one should be hated by him, and not, at the same time, be in the greatest misery imaginable, it follows that the wicked, having cast Almighty God off from them, and ungratefully despised him, deserve very justly to be cast away by God, and to be despised and neglected by him. They deserve to be banished for ever from his presence, never to enjoy his company, never to enter into his most beautiful and glorious palace. And because, in separating themselves from him, they have had an irregular love for the creatures, it is but justice they should be condemned, for the same, to eternal pains and torments, which are so rigorous that, if we compare all that men suffer, in this life, to them, they will look more ideal

than real torments. Let us add to these miseries the never-dying worm, which will continually gnaw the very bowels, and tear the consciences of the wicked; add, also, the company which these unhappy souls must always keep, which shall be no pleasanter than that of all the damned. What shall I say of their horrible and melancholy habitation, full of darkness and confusion, where there never shall be any order, joy, rest or peace; never any comfort, satisfaction or hope? where there shall be nothing but eternal weeping and gnashing of teeth, eternal rage and blasphemies? God delivers those whom he justifies from all these miseries, and, having restored them to his grace and favor, frees them entirely from his wrath and vengeance.

There is another advantage, yet more spiritual than the former, which is the reforming and renewing of the inward man, all deformed and disfigured by sin. Because sin, in the first place, deprives the soul, not only of God, but of all its supernatural force, and of all those treasures and gifts of the Holy Ghost, with which it was enriched and adorned. So that, being once robbed of the riches of grace, it is immediately maimed and wounded in all its natural powers and faculties; because man, being a rational creature, and sin being an action against reason, as it is very natural for one contrary to destroy another, it follows, of course, that, the greater and more numerous our sins are, the greater must be the ruin the faculties of the soul lie open to, not in themselves, but in the natural inclination they have to do good. Thus, sin makes the soul miserable, weak, slothful, inconstant in the doing of what is good, and bent upon all kinds of evil, unable to resist temptations, and soon tired with walking in the way of God's commandments. It also deprives the soul of true liberty, and of that sovereignty of the spirit, and makes it a mere slave to the world, the flesh, the devil, and its own inordinate appetites; bringing it under a harder and more unhappy servitude than that of the Israelites in Egypt or Baby-

lon. Nor are these all the miseries which sin reduces the soul to: it oppresses it, besides, in such a manner that it can neither hear God speaking to it, nor perceive those dreadful calamities with which it is threatened; it is quite senseless to that sweet smell which comes from the virtues and examples of the saints; it cannot taste how sweet the Lord is, nor feel the strokes of God's hand, any more than those graces which he pours into it, to excite it to the love of him. Besides all these ills, it takes away the peace and joy of conscience, and so, by degrees, lessens and cools the fervor of the spirit, till it leaves poor man in such a miserable condition that he is foul, deformed and abominable in the sight of God, and of his saints.

The grace of justification delivers us from all these miseries. For God, who is an infinite abyss of mercy, thinks it not enough to pardon our sins, and receive us into his favor, unless he free our souls from all those disorders which sin had raised in it, by reforming and renewing the inward man. So that he heals our wounds, he cleanses us from our filth, he loosens our chains, he eases us of the burden of our evil desires, he frees us from the slavery and captivity of the devil, he moderates the heat of our passions, he restores us to a true liberty, he beautifies the soul anew, he settles peace and joy in our consciences again, he enlivens our inward motions, he makes us forward to do what is good, and backward to do that which is not, he strengthens us against temptations, and, after all these benefits, he enriches us with a treasure of good works; in fine, he repairs our inward man, with all its faculties, after such a manner, that the Apostle does not hesitate to call those, who are thus justified, "new men and new creatures;" 2 Cor. iv. 16. So great is the grace of this renovation, that, when we receive it by baptism, it is called a regeneration (Gal. vi. 15); when by penance, a resurrection; not only because the soul, by virtue of it, is raised from the death of sin to the life of grace, but because it holds some proportion with the glory of

the general resurrection at the last day. This is so certainly true, that no tongue is able to declare the beauty of a justified soul, but only that divine Spirit which beautifies and makes it his temple and dwelling-place; so that, if we should compare all the riches of the earth, all the honors of the world, all the benefits of nature, and all the virtues we are able to acquire, with the beauty and riches of such a soul, they would all appear base and deformed before it. Because the life of grace has the same advantages over that of nature, the beauty of the soul over that of the body, inward riches over the outward, and spiritual strength over the corporeal, as heaven has over earth, a spirit over a body, or eternity over time. For all these things are transitory, limited and only beautiful to the eyes of the body; nor have they need of any more than a general assistance and support from God, whilst the others stand in need of a peculiar and supernatural help, and cannot be called temporal, because they lead us to eternity; nor can we say they are altogether finite, because they make us worthy to partake the infinity of God, who has such an esteem and love for them that he is even enamored with their beauty. And though God could do all these things only by his will, yet he was not so satisfied, but would adorn the soul with infused virtues, and the seven gifts of the Holy Ghost; by the means whereof, not only the essence, but all the faculties of the soul are adorned and beautified with these heavenly graces.

To all these extraordinary benefits, his infinite goodness and boundless liberality has added another, which is the presence of the Holy Ghost and of the blessed Trinity, which descends into the soul of him that is justified, to instruct him what use to make of all these riches; like a good father, who not only leaves his estate to his son, but provides him a guardian to look after and manage it for him; so that, as the soul of one that is in sin is a den of vipers, dragons and serpents; that is to

say, a place where all sorts of wicked spirits dwell, according to our Saviour (St. Matthew, ch. xii.); so the soul of a justified man becomes the habitation of the Holy Ghost and of the blessed Trinity, which, having expelled all these hellish monsters and wild beasts, make it its temple and place of abode, as our Saviour has expressly signified by these words: "If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him;" St. John xiv. 23. From which words the holy fathers and the school-men conclude that the Holy Ghost dwells, in a particular manner, in the soul of a justified man, distinguishing between the Holy Ghost and his gifts; and declaring that such persons partake, not only of the gifts of the Holy Ghost, but of the Holy Ghost himself; who, entering into every soul thus disposed, makes it his temple and dwelling-place; and to this end, he himself cleanses, sanctifies and adorns it, with his gifts, that it may be a place worthy to entertain such a guest.

Add to all these benefits one more, which is, that all those who are justified become living members of Jesus Christ; whereas they were dead before, and incapable, whilst they remained in that condition, of receiving the influence of his grace, whence many other singular privileges and excellences flow to it. For this is the reason why the Son of God loves and cherishes these persons as his own members, and, as their Head, is continually communicating force and vigor to them. And, lastly, the eternal Father beholds them with eyes of affection, because he looks upon them as living members of his only Son, united to and incorporated with him by the participation of the Holy Ghost. And, therefore, their actions are pleasing to him and meritorious to themselves, inasmuch as they are actions of the living members of his only Son Christ Jesus, who produces all that is good in them. This is, also, the reason why those persons who are thus justified whensoever they beg any favor of

Almighty God address themselves to him with a perfect confidence; because they suppose that what they ask is not so much for themselves as for the Son of God, who is honored in them and with them. For, since the members can receive no benefit but the head must partake of it, Christ being their Head, they conceive that when they ask for themselves they ask for him. And, if what the Apostle says be true, that they who sin against the members of Jesus Christ sin against Jesus Christ himself, and that he looks upon any injury offered to one of his members, upon his account, as done to him, as he said to the Apostle himself, when he persecuted the Church; what wonder is it that the honor done to these members should be done to him? This being so, what confidence will not the just man bring with him to his prayers, when he considers that in begging for himself, he, in some measure, begs of the heavenly Father for his beloved Son? For when a favor is granted at the request of another, it may, doubtless, rather be said to be bestowed on him that begs, than on him that receives it; as we see, that he who serves the poor for the love of God, serves God more than he does the poor.

There remains another benefit, to which the rest tend and are directed; it is the right and title those that are justified have to eternal life. For God, who is no less merciful than he is just, as he on the one side condemns impenitent sinners to everlasting torments, so, on the other side, he rewards them who are truly penitent with everlasting happiness. And though he could forgive men their sins, and restore them to his friendship and favor, without raising them so high as to partake of his glory, yet he would not do so, but out of the excess of his mercy justified those whom he had pardoned, adopted those whom he had justified, and made them his heirs, giving them a share in his riches and an inheritance with his only Son. Hence proceeds that lively hope, which comforts the just in all their tribulations, because they are assured beforehand of this inestimable treasure. For though they see themselves

surrounded with all the troubles, infirmities and miseries of this life, they know very well that all the evils they can possibly suffer here are nothing, in comparison of the glory which is prepared for them hereafter; nay, on the contrary, they assure themselves, that "our present tribulation, which is momentary and light, worketh for us above measure exceedingly an eternal weight of glory;" 2 Cor. iv. 17.

These are the advantages comprehended under that inestimable benefit of justification, which St. Augustine, with a great deal of reason, prefers before the creation of the whole world; because God created all the world with one single word: but the justifying of a man after his fall was at the expense of his blood, and of those other most grievous pains and torments he endured. Now, if we are so strictly obliged to the Almighty's goodness for having created us, how much more do we owe his mercy, for having justified us; a favor we stand so much the more indebted for, as it cost him more than the other?

And though no man can certainly tell whether he be justified or not, yet he may give a probable guess, especially by the change of his life; as, for example, when one that before never scrupled at committing a thousand mortal sins, would not now commit one, though it were to gain the world: let him that perceives he is in such a happy condition, consider what an obligation lies upon him to serve his Lord, for having thus sanctified him, and at the same time delivered him from all those miseries, and heaped all those favors on him which we spoke of. But if he happen to be in a state of sin, I know nothing that can more efficaciously excite him to a desire of being freed from it, than the consideration of those misfortunes which sin draws after it, and of those treasures of blessings which go along with the incomparable benefit of justification.

§ II. *Of some other Effects that are wrought by the Holy Ghost in the Soul of a justified Man, and of the Sacrament of the Eucharist.*—Not-

withstanding those effects which are produced by the Holy Ghost in the soul of one that is sanctified are very great, yet they do not end there. This divine Spirit deems it not enough to put us in the way of justice, but, after having led us in, still helps us forward till all the storms of this world being weathered, he brings us into the haven of salvation; so that, when he has entered into a soul by the grace of justification, he does not remain idle there; he not only honors such a soul with his presence, but also sanctifies it with his virtue, doing in it and with it whatever is necessary for the obtaining its salvation. He behaves himself there like a head of a family in his house, looking after and directing like a master teaching in his school, like a gardener cultivating in his garden, and like a king in his kingdom ruling and governing it. He further performs in the soul what the sun does in the world; that is, he gives light to it: and, like the soul in the body, animates and enlivens it, though he does not act as the former does upon its matter, but as the head of a family in his house. Can man desire any greater happiness in this world than to have such a Guest, such a Guardian, such a Companion, such a Governor, such a Tutor, and such an Assistant within himself; for he being all things, exercises all capacities in the soul, in which he takes his habitation: thus we see, that, like fire, he enlightens the understanding, inflames the will, and raises us from earth to heaven. It is he who, like a dove, makes us simple, peaceable, gentle and kind to one another: he it is who, like a cloud, defends us against the burning lusts of the flesh, who moderates the heat of our passions, and, in fine, like a violent wind, forces and bends down our wills toward that which is good, and carries them away from all such affections as may lead to evil. Hence it is, that they who are justified conceive such a horror of the vices they had so great a love for before their conversion, and so great an esteem for the virtues they so much detested before. This David very lively represents to us, speak-

ing of himself in one of his Psalms, where he says, "I hated and abhorred iniquity (Ps. cxix. 163);" and again, in the same Psalm, "I have rejoiced in the way of thy testimonies, as much as in all riches;" ver 14. Who was it but the Holy Ghost, that occasioned this alteration? for he, like a loving mother, put wormwood upon the breasts of this world, and most delicious honey into the commandments of God.

This plainly shows, that whatsoever good we do, what progress soever we make, we are entirely obliged to the Holy Ghost, for the same. So that, if we are converted from sin, it is by his grace; if we embrace virtue, it is he that brings us to it; if we persevere in it, it is by his assistance; if, in short, we one day receive the reward he has promised, it is he himself that gives it us: for which reason St. Augustine says very well, "God rewards his own benefits when he rewards our services." So that one favor procures us another, and one mercy is only a step to the obtaining of another. The holy patriarch Joseph (Gen. xlii. 25) thought it not enough to give his brothers the corn they went to buy in Egypt, but ordered his servants to put the money they brought to pay for it into the mouth of the very sack: God in some measure does the same with his elect, for he gives them not only eternal life, but grace and a good life to purchase it. Whereupon Eusebius Emisenus says excellently well, "that he who is adored, to the end that he may show mercy, has showed mercy already, when he gave us grace to adore him."

Let every man, therefore, consider how he has spent his life, and reflect upon all those favors God has bestowed on him, and on all those crimes, these frauds, adulteries, thefts and sacrileges, which he has preserved him from falling into, and by this means he will see upon what accounts he stands indebted to him; because, according to St. Augustine, it is no less mercy to preserve us from falling into sin, than to pardon it when committed, but much greater; and, therefore, the same saint,



THE RESURRECTION.

What encouragement does this sublime triumph over death give us? It encourages us to rise spiritually with Him, and live henceforth a new life, which we do by renouncing sin, fleeing its occasions, laying aside our bad habits, subduing our corrupt inclinations, and by aiming after virtue and heavenly things.



THE CRUCIFIXION.

Only few there were who clung to the Saviour in unwavering faith and true love, ready to die with Him and for Him. Of these, three were especially faithful—Mary His Mother, John and Magdalen—Mary and John, pure and innocent, and Magdalen, weeping for her sins.

writing to a virgin, says, "Man is to make account, that God has pardoned him all sorts of sin, inasmuch as he has given him grace not to commit them;" Lib. 2. Conf. c. 7. Let not, therefore, your love be little, as if he had pardoned you but little; rather endeavor to love much, because you have received much. For if a man loves a creditor that forgives a great debt, how much more reason has he to love a Benefactor that bestows so much on him? For he who has lived chastely all his lifetime, has, therefore, continued so, because he had God to direct and guide him; he who, of an impure person, becomes pure, has had God to correct him; and he who continues impure to the end, is justly forsaken by Almighty God. This being a matter beyond all doubt, it only remains that we say, with the prophet, "Let my mouth be filled with praise, that I may sing thy glory and honor all day;" Ps. lxx. 8. Upon which words St. Augustine says, "What means all the day? Nothing else, but that I will praise thee for ever, and without ceasing; in my prosperity, because thou comfortest me; in my adversity, because thou chastisest me; since I have had my being, because it is from thee that I have received it; when I sinned, because thou forgavest; when I return to thee, because thou receivedst me; and when I persevered to the end, because thou rewardest me. For this reason my mouth shall be filled with thy praise, O Lord, and I will sing thy glory all the day."

It would be proper here to speak of the benefit of the sacraments, which are the instruments of our justification, and particularly of that of baptism, as also of the light of faith, and of the grace we receive with it; but having treated this subject elsewhere, I shall add no more at present; yet I cannot pass in silence that grace of graces, that sacrament of sacraments, by virtue of which God is pleased to live with us on earth, to give himself every day to us as our food and as our sovereign remedy. He was sacrificed on the cross but

once for our sakes; but here he is daily offered up to his Father on the altar, a propitiation for our sins. "This is my body which is given for you," says he; "do this for a commemoration of me;" Luke xxii. 19. O precious pledge of our salvation! O divine sacrifice! O most acceptable victim! Bread of life! Most delicious nourishment! Food of kings! O sweet manna, which contains whatsoever is pleasant and delightful! Who can ever be able to praise you according to your deserts? who can worthily receive? who can honor you with due respect and reverence? My soul quite loses itself, when it thinks of you; my tongue fails me; nor am I able to express the least part of your wonders as I desire to do.

Had our Lord bestowed this favor upon none but innocent and holy men, it would have still been inestimable; how great, then, must this unparalleled charity be, which, after having moved him to communicate himself so freely to those, has further prevailed on him to pass through the impure hands of many wicked priests, whose souls are the habitations of devils, whose bodies are vessels of corruption, whose lives are continual sacrileges, and spent in nothing else but in sin and iniquity? And yet, that he may visit and comfort his friends, he suffers himself to be touched by such polluted hands, to be received into such profane mouths, and to be buried in their noisome and abominable breasts. His body was sold but once; but in this sacrament he is sold a thousand times. He was scorned and despised but once in his passion; whereas these impious priests offer him infinite affronts and injuries at the very table of the altar. He was once crucified between two thieves; but here he is crucified millions of times in the hands of sinners.

Who is there that will pretend, after all this, to be able to pay due respect and honor to a Lord that has consulted our interest so many several ways? What returns can we make for so wonderful a nourishment? If servants serve their masters for a poor livelihood, if soldiers for their pay

expose themselves to fire and sword, what ought we to do for this Lord, who maintains us with this heavenly and immortal food? If God, in the old law, required so great an acknowledgment for the manna he sent from heaven, though it was corruptible food, what returns will he expect for this, which, besides being exempt from corruption, makes all those who receive it worthily incorruptible? If the Son of God thanks his Father, in the gospel, for only one meal of barley-bread, what kinds of thanks should we give him for this bread of life? If we are so much indebted to him for the nourishment he gives us to preserve our being, how much greater is our obligation for that food which preserves in us the supernatural being of grace? For we do not commend a horse purely because he is a horse, but because he is a good horse; nor wine because it is wine, but because it is good wine; nor man because he is man, but because he is a good man. If you are so much obliged to him

that made you man, how much greater is your obligation for having made you a good man? If the acknowledgment be so great on account of corporal benefits, what should it be for the spiritual? If you are so deeply indebted for the gifts of nature, how much more do we owe for those graces? And if, to conclude, his having made you a son of Adam, lays so strict a tie of gratitude on you, how much must you be obliged to him for having made you a son of God himself? For it is certainly true, as Eusebius Emisenus says, "That the day we are born to eternity is infinitely better than that which brought us forth to the toils and dangers of this world."

This, dear Christian, is another motive, and, as it were, a new chain added to the others, to bind your hearts the faster, and oblige you to the pursuit of virtue and service of this Lord.

CHAPTER VI.

OF THE SIXTH MOTIVE THAT OBLIGES US TO THE LOVE OF VIRTUE, WHICH IS, THE BENEFIT OF DIVINE PREDESTINATION.

ADD to all the benefits we have hitherto spoken of, that of election, which belongs to none but those whom God has chosen from all eternity to be partakers of his glory. It is for this inestimable benefit the Apostle thanks God in his own and in the name of all the elect, when, in his epistle to the Ephesians, he says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things, in Christ: as he hath chosen us in him before the foundation of the world that we should be holy and unspotted in his sight in charity. Who hath predestinated us unto the adoption of children through Jesus Christ unto himself: according to the purpose of his will;" Ephes. i. 3,

4, 5. The royal prophet highly extols this favor, when he says, "Blessed is the man whom thou choosest and receivest unto thee; he shall dwell in the court;" Ps. lxiv. 5. This, therefore, we may justly call the grace of graces, and benefit of benefits; inasmuch as God, purely out of his own goodness, bestows it on us before we deserve it. For he, like one who is the absolute master of his own riches, without wronging any man, but rather affording every one sufficient assistance to work his salvation, pours out the abundance of his mercy on some particular persons, without any limits or measure.

It is also the benefit of benefits, not only because it is the greatest, but because it is the very source of all the rest. For God, having chosen man for his glory, bestows on him,

through the means of this first favor, whatsoever is necessary for obtaining of his glory, as he testifies by the mouth of one of his prophets, in these words: "I have loved thee with an eternal love, and therefore with loving kindness have I drawn thee" (Jerem. xxxi. 3); that is, I have called you to my grace, that by its help you may arrive at my glory. The Apostle expresses the same thing to us, in much clearer terms: "Whom God has foreknown, he has also predestinated to be made conformable to the image of his Son, that he might be the first-born among many brethren. And whom he predestinated, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified;" Rom. viii. 29, 30. The reason of this is, because as God disposes all things sweetly and regularly, he has no sooner been pleased to choose a man for his glory, but he bestows on him, on account of his grace, many others, and furnishes him with a sufficient supply of all things necessary for the obtaining of the first grace. So that, as a father that has a design to bring one of his children up for the Church, or the bar, employs him, whilst he is but a child, about such things as have a regard to the one or the other, and directs all the actions of his life to this end; so the eternal Father, when he has chosen a man for his glory, to which the way of justice leads us, takes care always to keep him right in this road, that so he may attain the end he is designed for.

It is fit, therefore, that they who perceive in themselves any token of this favor, should thank God sincerely and heartily for it. For though it is a secret hid from human eyes, yet there are certain signs of our election, as there are of our justification. And as the surest mark of our justification is the conversion of our lives, so the best token of our election is our perseverance in a good life; for he who has lived many years in the fear of the Lord, and has been very careful not to fall into any kind of sin, may piously believe

that, according to the Apostle, "God will confirm him to the end, that he may be blameless in the day of the coming of our Lord Jesus Christ;" 1 Cor. i. 8.

It is true, no man ought to think himself secure, since we see that Solomon, after he had led a pious life for several years, was seduced in his old age; but yet this example is only a particular exception from a general rule, which is the same in effect with what the Apostle has taught us, and which the same Solomon tells us, in his Proverbs (ch. xxii. 6), in these words: "It is a common saying, a young man according to his way, when he is old will not depart from it;" so that, if he was virtuous in his youth, he will be so when he is old. By these or such like conjectures, which are to be met with in the writings of the saints, a man may humbly presume that God, out of his infinite goodness, has made him one of the number of his elect. And as he hopes to be saved through God's mercy, so may he with all humility conclude he is of the number of those that are to be saved, since the one presupposes the other.

This principle once settled, a man will soon see how strictly he is obliged to serve God for so extraordinary a favor, as is that of having his name written in that book, whereof our Saviour, speaking to his Apostles, says, "Rejoice not in this, that spirits are subject unto you; but rejoice in this, that your names are written in heaven;" Luke x. 20. For what greater benefit can there be, than to have been beloved and chosen from all eternity, ever since God has been God? to have been lodged in his bosom, and made choice of by him for his adopted child, when he begot his own Son, according to nature in the glory of the saints, who were then all really present in the divine understanding?

Weigh, therefore, all circumstances of this election, and you will find that each of them is an extraordinary favor, and a new obligation to serve God. Consider the dignity of him who has elected you; it is God himself, who, as being infinitely rich and infinitely happy,

had no need of you or of any one else in the world. Reflect next upon the person elected, how unworthy he is of such a grace, since he is no better than a poor mortal creature, exposed to all the necessities, infirmities and miseries of this life, and worthy for his sins to be condemned to eternal torments in the next. Observe how glorious an election this is, since the end for which you have been elected is so noble that nothing can be above it; for what can be greater than to become the Son of God, the heir to his kingdom and sharer with him in his glory? Examine, in the next place, how gratuitous his election was, since it was before all merit whatsoever, proceeding only from the good will of Almighty God, and, according to the Apostle, "to the praise of the glory of his grace;" Ephes. i. 6. For the more generous and free a favor is, the greater the obligation it lays on him that receives it. Consider, also, how ancient this election is, for it did not begin with the world, but was long before it, for it is co-eternal with God, who, being himself from all eternity, has, in like manner, from all eternity loved his elect, has always had them in his divine presence, and has them there still, beholding them with a fatherly eye of love, and being always resolved to confer so great a favor on them. Consider, after all, how particular this benefit is, since he has been pleased to honor you with so infinite a blessing, as is the admitting of you into the number of his elect, whilst there are so many nations quite ignorant of him, and which he has rejected, and, therefore, he separated you from the mass of perdition, to raise you to a holy union with his saints, making that which was the leaven of corruption become the bread of angels. Such a grace should put a stop to our pens and tongues, that we may be wholly taken up in the acknowledging and admiring of it, and in learning what returns we are to make for it. But what should give a greater value to this favor, is the small number of the elect, whilst that of the reprobated is so great, that Solomon (Eccl.

i. 15) calls it *infinite*; *the number of fools*, that is, of the reprobate, *is infinite*. But if none of all these considerations is able to make any impression on you, be moved, at least, by the excessive price this sovereign Elector has given to purchase you; it is no less than the life and blood of his only begotten Son, whom he, from all eternity, resolved to send down into the world, to put this, his divine decree, in execution.

If this be true, what time can suffice to spend in humble reflections upon so many mercies? What tongue can be eloquent enough to express them? What heart capacious enough to conceive them? What returns and acknowledgments can be made for them? With what love shall a man be ever able to repay this eternal love? Can any man be so base as to defer loving God to the end of his life, when God has had such a love for him from all eternity? Who will part with such a friend as this is, for any friend in this world? For if the Scripture sets such a value upon an old friend, how much ought we to praise that friendship which is eternal? "Forsake not an old friend, for a new one will not be like him;" Eccl. ix. 14. If this advice holds good in all cases, who is there that will not prefer this friend before all the friends in the world? And if this be true, that possession, time out of mind, gives him a title that had none before, what must a possession do that has been everlasting? It is eternity that has entitled God to the possession of us, that he might, by this means, make us his.

What riches or honor can there be in the world, which a man should not give in exchange for this blessing? What troubles or misfortunes, which we ought not to suffer for purchasing it? Is there any man, though ever so wicked, that would not fall down and kiss the ground a beggar trod on, were he assured by divine revelation that the beggar was predestined to everlasting happiness, that would not run after him, and, prostrating himself at his feet, call him a thousand times happy? Who is *there*

that would not cry out, O blessed soul, is it possible that you should be one of this happy number of the elect? Is it possible that God should have made choice of you from all eternity, to see him one day in all his beauty and glory? that he should have chosen you to be a companion and brother to the elect? Are you one of those who are to be seated among the choirs of angels? Must you hear the heavenly music? And shall you behold the resplendent face of Jesus Christ and his holy mother? Happy the day which first brought you into the world; but much happier that of your death, because then you shall begin to live for ever. Happy the bread you eat, and the ground you tread on, since it bears such an inestimable treasure! But much more happy those pains you endure, since they open you the way to eternal ease and rest! For what clouds of affliction can there be, which the assurance of this happiness will not disperse!

We should doubtless break out into such transports as these, did we behold a predestined person, and know him to be so. For if all people run out to see a young prince, that is heir to some great kingdom, as he passes

through the street, admiring his good fortune, as the world accounts it, to inherit large dominions, how much more reason have we to admire the happiness of a man elected from his birth, without any preceding merits on his side, not to a temporal kingdom in this world, but to an eternal crown of glory in heaven.

Here you may learn how great these obligations are, which the elect owe to God, for so unspeakable a favor. And yet there is not one of us all, if we do what is required of us, that is to look upon himself as excluded this number. On the contrary, "every one should use his endeavors," according to St. Peter, "to make his calling and election sure, by good works;" 2 Pet. i. 10. For we are most certain that he who does so shall not miss his salvation; and, what is more, we know that God has never yet refused, nor ever will refuse, any man his grace and assistance. It is, therefore, our main business, since we are assured of these two points, to continue in the doing of good works, that we may by that means be of the number of those happy souls whom God has chosen to be partakers of his glory for ever.

CHAPTER VII.

OF THE SEVENTH MOTIVE THAT OBLIGES US TO THE PURSUIT OF VIRTUE, WHICH IS DEATH, THE FIRST OF THE FOUR LAST THINGS.

ANY one of the afore-mentioned motives ought to be sufficient to persuade men to give themselves up entirely to the service of a master that has obliged them with so many favors. But, because duty and justice have less influence over the generality of mankind than profit and interest, I will, therefore, add those great advantages which are proposed as the recompense and reward of virtue, both in this life and in the next, and shall first speak of the two greatest, viz.: The glory we shall acquire, and the pun-

ishment we shall avoid, by faithfully adhering to it. These are the two oars that are so serviceable to us in this voyage; they are, as it were, the compass by which we may steer our course more steadily and securely. This is the reason why St. Francis and St. Dominick, in their rules, both of them moved by the same spirit, and making use of the very same words, commanded the preachers of their orders, never to take any other subjects of their sermons but virtue and vice, heaven and hell; the one to instruct us how to live well, the other to incline

us to it. It is a received opinion among philosophers, that reward and punishment are, as it were, the two springs which make the wheels of a man's life turn round in regular motion. For such, alas! is our unhappiness, and so great the corruption of our nature, that no one can endure naked virtue, that is to say, if the fear of punishment does not go along with it, or the hope of a reward attend it. But since there is no punishment or reward which can so justly deserve our consideration as those which are never to have an end, we will, therefore, speak here of everlasting glory and everlasting torments, together with those other two things that are to precede them, which are death and judgment. For any one of these points, considered with attention, may be infinitely advantageous to the making us love virtue and hate vice, according to the wise man, where he says: "In all that thou undertakest, remember thy last end, and thou shalt never do amiss;" Eccl. vii. 40. He means here those four things we have just now mentioned, and which we are going to discourse on.

To begin with the first, which is death. The reason why this, of all the rest, works most on us, is its being the most certain, the most frequent, and the most familiar of them all, especially if we reflect upon the particular judgment that is to be given on the whole course of our lives at that time, which, when once past, will not be reversed on the general judgment day; for whatsoever is then decreed shall stand good for ever. But how rigorous this judgment will be, and how severe an account will be taken of our actions, I do not desire you should believe upon my bare allegation, but that you give credit to a passage, related by St. John Climachus upon this point, to which he himself was an eye-witness, and is, indeed, one of the most dreadful I ever read in my life. He tell us, "there was a certain monk in his time called Hesychius, who lived in a cell on mount Horeb. Having led a very careless and negligent sort of life, during the whole time of his retirement, without so much of ever thinking

of his salvation, he was at last taken very ill, and, being past all hopes of recovery, lay for about the space of an hour as if he had been quite dead. But afterwards coming to himself again, he earnestly desired that we would all go out of his cell. And as soon as ever we had left him, he walled up his door, and remained thus, shut up within his cell, for twelve years, never speaking one word to any person during all that time. He lived upon nothing but bread and water; and continued always sitting, keeping his whole thoughts, as if it had been in perpetual ecstasy, so bent upon what he had seen in his vision, that he never so much as once altered the posture he was in, but remaining as it were, always out of his senses, and in deep silence, wept most bitterly. A little before his death we broke open his door, and went into his cell, earnestly desiring him to speak some words of edification. But all we could get from him was: 'Pardon me, my brethren, if I have nothing else to say to you but this, that he who has the thoughts of death deeply imprinted upon his mind can never sin.'" These are St. John Climachus's own words, who was present when this happened, and relates nothing but what he saw; so that, though the passage may seem incredible, there is no cause to mistrust the truth of it, since we have it from so grave and so credible an author. There is nothing which we ought not to fear, when we consider the life this holy man led, but much more if we inquire into the frightful vision that was the occasion of his long penance! This evidently makes out the truth of that saying of the wise man: "Be mindful of thy last end, and thou shalt never do amiss;" Eccl. vii. 40. If, then, this consideration be of such force to make us avoid sin, let us briefly reflect upon the most remarkable circumstances that attend it, to the end we may by this means obtain so great a benefit.

Remember, therefore, that you are a man and a Christian. As man, you know you are to die, and as a Christian you know you are to

give an account of your life as soon as dead. Daily experience will not permit us to doubt the one, nor the faith we profess let us call the other into question. Every one of us all lies under this necessity. Kings and popes must submit to it. The day will come when you shall not live to see night, or a night when you shall not survive till day. The day will come, and you know not whether it may not be this very day or to-morrow, when you yourself, who are now reading this treatise in perfect health, and who perhaps think the number of your days will be answerable to your business and wishes, shall be stretched out in your bed, with a taper in your hand, expecting the last stroke of death, and the execution of that sentence which is passed upon all mankind, and from which there is no appeal. Consider, then, the uncertainty of this hour, for generally it surprises us when we least think of it, and is, therefore, said to come like a thief in the night; that is, when men are fastest asleep. A violent and mortal sickness is the usual forerunner of death and of all its attendants. Pains, aches, distractions, griefs, ravings, long and tedious nights, which quite tire and wear us out, are but so many ways and dispositions towards it. And as we see that an enemy, before he can force his entrance into a town, must batter down the walls, so the forerunner of death is some raging distemper, which so furiously, without intermission, batters down our natural vigor, and breaks in upon the chief parts of the body, that the soul, not able to hold out longer, is obliged to surrender.

But when the sickness grows desperate, and the physician or the distemper itself undeceive us, by leaving us no hopes of life, how great is our anguish at that time! Then it is we begin with concern and sorrow to think of departing this life, and of forsaking whatsoever we held most dear. Wife, children, friends, relations, estates, dignities, employments, all vanish when we die. Next follow those last accidents, that attend us just at our going off,

which are much more grievous than all the rest; the feet grow cold, the nose shrinks in, the tongue stammers and is incapable of performing its duty; in fine, all the senses and members are in confusion and disorder on so sudden and hasty a departure. Thus man, at his going out of the world, by his own sufferings, pays back those pains he put others to when he came into it; so that there is no great difference, as to the matter of suffering, between his birth and his death, since they are both of them attended with grief, the first with what his mother endured, and the last what he endured himself.

Nor is this all that makes this last passage so terrible; for after this violent anguish, there appears before him the approach of death, the end of life, the horror of the grave, the miserable condition of the body, just ready to be preyed on by worms; but what is more dreadful yet than all the rest, is the lamentable state of the poor soul, as yet shut up in the body, but knowing not where she shall be within two hours; it is then you will imagine yourself before the judgment seat of Almighty God, and all your sins rising up against you; it is then, unhappy man, you will be sensible of the heinousness of those crimes you committed with so little concern; it is then you will curse a thousand times the day in which you sinned, and those pleasures which were the occasions of your offences: your condition will be so deplorable, that you will never be able sufficiently to deplore your own blindness and folly, when you shall see for what trifles (for all you have so foolishly set your affections on are no better) you have exposed yourself to the dangers of suffering most exquisite torments, which you will even then be sensible of: for the pleasure being now all over, and the judgment that is to be passed on them approaching, that, which of itself was little, and now ceases to be, seems nothing, and that, which of itself is of so much weight and consequence, being present, appears just as it is; thus will you become sensible of the danger you have exposed yourself to, of losing so much bliss

for the enjoyment of mere vanities, and which way soever you turn your eyes, you will see you are surrounded with subjects of sorrow and trouble; for you have no time left to do penance, the glass of your life is run out, nor must you expect the least assistance from your friends or from those idols you have hitherto adored; nay, what you have had the most affliction for will be the greatest torment and affliction to you then. Tell me now, if you can, what your thoughts will be at that time, when you shall see yourself reduced to such extremities? whither will you run? what will you do? or to whom will you have recourse? To go back is impossible, to go forward is intolerable, to continue as you are is not allowed; what is it then you will do? "Then," says God, by the mouth of his prophet, "the sun shall go down at noonday, and I will darken the earth in the clear day, and I will turn your feasts into mourning, and all your songs into lamentation, and your last day into a day of bitterness;" Amos vii. 9, 10. Is there any thing more dreadful than these words? God says the sun shall go down at midday, because then the wicked having the multitude of their sins laid before them, and perceiving God's justice is beginning to shorten the course of their life, many of them will be seized with such dread and despair, as to imagine that God has entirely removed his mercy from them. So that, though they are still in broad day, that is, within the bounds of life, a time to merit good or evil, they persuade themselves that, do what they can, it is lost, since it is impossible to obtain pardon. Fear is a very powerful passion; it makes those things which are little seem great, and gives us a near view of that which is furthest from us. If a light apprehension has been able sometimes to do so much, what must a certain and real danger do? Though they see they have a little life left, and all their friends about them, yet they fancy they already begin to feel the torments of the damned in hell. They look on themselves as between life and death, and, grieving at the loss

of the goods of this life, which they are just ready to part with, they begin to suffer the pains of the next, which they apprehend. They think those men happy whom they leave behind, and envying the condition of others, increase their own misery. It is then the sun shall truly set to them at noon, when, which way soever they look, the way to heaven shall seem to be blocked up against them, and they shall not see so much as the least glimmering light. If they look up towards God's mercy, they think themselves unworthy of it; if they reflect on his justice, they imagine it is now going to fall on them; that till then it has been their day, but now it is the day of God's wrath; if they consider their lives past, there is scarce one moment but what rises up in judgment against them; if they reflect on the present time, they see themselves on their death-beds; if they look forward, they imagine they see the judge waiting for them. What can they do, or whither can they fly from so many objects of fear and terror?

The prophet tells them, "that God will darken the earth in the clear day;" which is, that those things, which they have most delighted in before, shall now become the greatest occasions of their sorrow. A man in perfect health loves to see his children, his friends, his family, his riches, and whatsoever else can be any way agreeable to him; but this light shall be then turned into darkness, because all these things will be a great affliction to a dying man; and there is nothing will be a greater torment to him than what he most delighted in. For as we naturally are pleased in the possession of what we love, so are we equally troubled and concerned at the loss of it. This is the reason why they will not let a man's children come near him when he is dying; and why women, that are unwilling to lose their husbands, keep from them at this time, for fear the sight of one another should increase grief and sorrow. And, though the journey is so long, and the period of absence endless, yet grief breaks through all, and scarcely allows him that is departing leisure to bid his friends farewell.

If you have ever been in this condition, you cannot but acknowledge all that I say to be true; but if you have never yet made the experiment, believe those that have. "Let them who have been at sea recount the dangers they have met with there;" Eccl. xliii. 26.

§ II. If the circumstances which go before death are so frightful, what must those be which follow it? Death has no sooner closed the sick man's eyes, than he is brought before the judgment seat of Almighty God, to render his accounts to him, who will avenge himself with severity and terror for the crimes which have been committed against him. For the understanding of this, you are not to inquire of the men of the world, who, living in Egypt, that is, in darkness and ignorance, are always exposed to mistakes and errors. Ask the saints, who dwell in the land of Jessen, where the light of this truth shines always in its full vigor. They will tell you, not only by their words, but by their actions, how terrible this account will be.

For David, though so holy a man, was so prepossessed with this fear, and with the just apprehensions of the account he was to give, that he begged of God, saying, "Enter not into judgment with thy servant, O Lord, for in thy sight no man living shall be justified;" Ps. cxlii. 2. Arsenius was a great saint, who had lived a very virtuous and rigid life for several years in the desert; and yet, finding that he had but a very little time to live, was seized with such apprehensions of this judgment, that his disciples, who were all gathered together about him, perceiving it, asked him this question: "Father, are you afraid now?" To which the holy man made answer: "This is no new fear, which you observed in me, my children; it is what I have been sensible of all my lifetime." They write that St. Agatho, when he was near his death, was seized with the same apprehensions, and, being asked what he could be afraid of, who had lived so virtuously, said, "Because the judgments of God are quite different from those of men." St. John Climachus

gives us another no less dreadful example of a holy monk, which, being very remarkable, I will here relate it in the saint's own words. "There was a certain religious man," says he, "called Stephen, that lived in this place, after having spent a great many years in a monastery, where he was in much repute, on account of his tears and fasting, and where he had enriched his soul with several other excellent virtues; but having an extreme desire to lead a solitary and retired life, he built himself a cell at the bottom of mount Horeb, where the prophet Elias had the honor to see God. This man, notwithstanding his great austerity and rigor, thinking that what he did was not enough, but aspiring to a more rigid and severe way of living, went to another place called Siden, where some holy anchorets lived. Here he continued for some years in the severest and strictest life imaginable, destitute of all human comfort and conversation, having seated his hermitage about three score and ten miles from any town. But the good old man, towards the end of his life, came back again to his first cell, at the foot of mount Horeb, having there with him two disciples that were natives of Palestine, who had retired thither not long before he came back. Within a few days after his return, he fell into his last sickness. The day before he died, being in a kind of ecstasy, but with his eyes open, and gazing first on one side of his bed, and then on the other, just as if he saw persons there, who made him give an account of his life, he answered so loud that every person could hear him, sometimes saying, 'Yes, I confess it: that is true; but I have fasted so many years in atonement for the sin.' Sometimes he was heard to say, 'That is false; you wrong me; I never did any such thing.' Immediately after, 'As to that, I acknowledge it. You are in the right, but I have bewailed the same, and have done penance for it, by serving my neighbor upon such and such occasions.' Then again he cried out, 'That is not true; you are all impostors.' But to other accusations, he answered, 'It is true, and

I have nothing to say to that point, but that our God is a God of mercy.' Certainly this invisible judgment, being so severe, could not but be terrible and frightful. And what ought to make it more dreadful, they laid such crimes to his charge as he had never been guilty of. O my God! if a hermit, after about forty years spent in religious and solitary life, after having obtained the gift of tears, declared that he had nothing to say for himself, as to some sins that are brought against him, what will become of such a miserable and unhappy wretch as I am? Nay, what is yet more, I have been credibly informed by several, that, whilst he lived in the desert, he used to feed a leopard with his own hands. He died as he was giving this account of himself, leaving us in an entire uncertainty of the end of this judgment, and of the sentence that was passed on him." Thus far St. John Climachus. By this, we may plainly see, what apprehensions a man that has lived idly and carelessly must be in, when he comes to die, since such great saints as these have been so hard put to it at that moment.

Should you ask one, what there is in death that can affright such holy men, I will answer you out of St. Gregory's fourth book of *Morals* (ch. 16, 17, 18), where he says, "The saints, seriously considering how just the Judge is, to to whom they are to give an account of all their actions, are continually thinking on the last moment of their lives, and carefully examining themselves on what answer they shall make to every question their Judge shall put to them. But if they find themselves free from all those sinful actions, which they might have committed, another subject of their apprehension is, lest they should have consented to those bad thoughts to which man's corruption always exposes him. For let us suppose that the overcoming of such temptations as lead to the performance of some sinful action, is no very hard matter, yet you will not find it so easy to secure yourself against the continual war, raised by bad thoughts. And though these holy men are always afraid of the secret judgments of so

just a Judge, yet they then particularly fear them most, when they are at the point of discharging the common debt of nature, and when they perceive themselves advancing nigher to their sovereign Master. But this fear of theirs is much greater, at that time when the soul is just going to quit the body. Then it is that the mind is no longer filled with idle thoughts, nor the imagination drawn away by impertinent fancies. Neither does he, that is now done with this world, think of any thing that is in it. Dying men think of nothing but themselves and God who is just before them. They look on every thing else as no concern of theirs. But if, whilst they are in this condition, they cannot think of any good action, which they have knowingly omitted, they are afraid lest they might have omitted that which they did not know; because they cannot pass a true judgment on themselves, nor have perfect knowledge of their own failings. This is the reason of their being seized at death with such great and secret apprehensions, because they know they are on entering into a state, which they shall never afterwards be able to change." These are St. Gregory's own words, which plainly show us there is much more to be feared in this judgment, and at this hour, than worldly men imagine.

If this judgment is so rigorous, and has been so much and so justly dreaded by holy men, what apprehensions ought theirs to be, who are not so? they who have spent the greatest parts of their lives in vanities and trifles, who have so frequently despised God, and his commandments, who have scarce so much as ever thought of their salvation, and have taken so little pains to prepare themselves for their last hour? If the just man be ready to sink under the weight of his fear, how shall the sinner be able to keep up? If the cedar of Lebanon be thus shaken, what will become of the reed in the wilderness? And in short, "If," as St. Peter says, "the just man shall scarcely be saved, where shall the ungodly and the sinner appear?" 1 Pet. iv. 18. Tell me

now, after all this, what will be your thoughts at that hour, when, having left this world, you appear before the divine tribunal, in a lonely, poor and naked condition, without any other assistance but what your own good works will bring you, without any other company but that of your own conscience; and if your accounts fall short, how miserable will your condition be? To what shame and confusion will your past neglects put you? The princes of Judah were, without doubt, very much surprised when they saw the conqueror Sesach, king of Egypt, putting all Jerusalem to the sword. Their present punishment brought them to a sense of their former crimes; and yet what was all this in comparison with the trouble and disorder the wicked shall be in, when they are near their end? What shall they do? whither shall they go? or what defence shall they be able to make? Their tears will be then unprofitable to them, their repentance will not avail, their prayers will not be taken notice of, nor their promises of future amendment regarded: they will have no time given them to do penance; and as for their riches, their honors, or the respect the world gave them, they will signify least of all. For, according to the wise man, "riches shall not be profitable in the day of vengeance, but justice will deliver a man from death;" Prov. xi. 4. What will a poor soul do, when it sees itself surrounded with so many miseries? What will it do but cry out, with the royal psalmist, "The sorrows of death have encompassed me, and the dangers of hell have found me out?" Ps. cxiv. 3. Unhappy wretch that I am! To what a miserable condition have my sins reduced me? how unexpectedly has this unfortunate hour stolen on me? how suddenly has it surprised me when I least thought of it? what good will all my former titles and honors do me now? All my friends and servants, those riches and revenues which I have once been master of, what service can I expect from them now? Six or seven

feet of clay at the most, with a poor winding sheet to bury me in, is to be my whole inheritance; and to complete my misery, all that money I have been so long hoarding up, with so much pains and injustice, I must now leave behind me, to be squandered away by an extravagant heir, whilst the sins I have been guilty of in getting it, will pursue me to the next world to condemn me to eternal torments. Where is now the delight I took in all my former recreations and pleasures? They are now at an end for ever, and nothing but the pangs of them remain; that is, the scruples and remorse of my guilty conscience, the stings of which pierce my very heart, and will torment me for all eternity. Why did I not rather employ my time in preparing myself for this last hour? How often have I been forewarned of what I suffer, but would never give ear to the advice? "Why have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined my ear to them that instructed me?" Prov. v. 12, 13. I have committed all kinds of sins and iniquities, in the very bosom of the Church, and in the sight of all the world.

See here what anxieties and disquietudes the wicked will be rent with. See here what a burden their own thoughts will be to them in this miserable condition. But to preserve you from falling into the same misfortunes, I here advise you to gather, from what has been said, these three considerations, and to keep them continually in your mind. The first is, that of the trouble you will be in at the hour of your death, for all those sins you have committed against God during the whole course of your life. The second is, how you will wish to have served him, that he might be favorable to you at this moment. The last is, what a rigid penance you would willingly undergo in this world, if you could but obtain the favor of returning thither, that you might begin, from that very moment, to live as you will then desire to have lived before.

CHAPTER VIII.

OF THE EIGHTH MOTIVE THAT OBLIGES US TO THE PURSUIT OF VIRTUE, WHICH IS, THE LAST JUDGMENT, THE SECOND OF THE FOUR LAST THINGS.

AS soon as ever the soul has left the body, immediately follows its particular judgment, and after that, the general one of all mankind together; at which time shall be accomplished what the Apostle said: "We must all appear before the judgment-seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil;" 2 Cor. v. 10. Having treated, in another place, of those dreadful signs, which are to be the forerunners of the general judgment-day, I shall speak here of nothing but that severe and exact account, which will be then required from us, and of what is to follow, that this may teach man how much he is obliged to the pursuit of virtue.

As to the first, which is the strict inquiry God will make into all our actions, it is so frightful, that there was nothing surprised holy Job more than to consider, that God, whose majesty is so great, could show so much rigor towards man, notwithstanding his being so frail a creature, as to set down every word, every thought, every motion of his, in his book of justice, to require a particular account thereof. After having said a great deal to this purpose, he goes on thus: "Why dost thou hide thy face, and lookest upon me as thy enemy? Thou exercisest thy power against a leaf which is driven to and fro by the wind, and thou pursuest the dry stubble. For thou writest bitter things against me, and hast a mind to destroy me for the sins of my youth; thou hast put my feet in the stocks, and hast observed all my paths, and hast taken notice of the steps of my feet. I who am to be consumed as a rotten thing, and as a garment that is moth-eaten;" Job xiii. 24, 25, 26, 27, 28.

Immediately after he adds, "Man that is born of a woman, and has but a short time to live,

is full of miseries. He comes forth like a flower, and is trodden down; he flies away like a shadow, and never continues in the same state. And dost thou think fit to open thy eyes upon such a one, and to bring him into judgment with thee? Who can make that clean which is conceived of unclean seed? Who but thou alone?" Job xiv. 1, 2, 3, 4. These are the terrible words which Job spoke, filled with surprise and astonishment at the severity the divine justice exercises against so poor and helpless a creature as is man; against one so bent on any thing that is evil, and that drinks up iniquity like water. For that God should be so severe to the angels, who are spiritual, and very perfect creatures, is not to be a matter of so much wonder: but for his justice to call men, whose vicious inclinations are numberless, to so strict an account, as not to pass over any one circumstance of their whole lives, not to leave out any one idle word, nor so much as one moment of time that has been misemployed, without a very narrow inquiry into it, is a subject of the greatest amazement. For who can hear these words of our Saviour without astonishment? "I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment;" Matt. xii. 36. If we are to give an account of such words as these are, that hurt nobody, what an examination will be made into lewd discourses, unchaste thoughts, bloody hands, and lascivious looks? What, in short, into all that time men have spent in committing sinful actions? And if this be true, as doubtless it is, what can a man say of the severity of this judgment, but will fall far short of it? What a fright will a poor man be in, to see himself accused before so venerable an assembly, of some light word he spoke in his lifetime, without any design or intention? Who will not be

surprised at so strange a charge? or who would have dared to affirm this, had not God himself said it? Was there ever any prince that called his servant to account for the loss of a pin or a needle? O the excellence of the Christian religion! what perfection and purity dost thou teach, and how strict an account wilt thou require of it, and with how rigorous a judgment wilt thou examine into it!

Now if this judgment day be so great a subject of all men's astonishment, what shame and confusion must sinners be then put to? For all the wickedness they have ever committed, with so much caution and privacy in their most secret closets, and all the impurities they have ever been defiled with, and all the evil that has lain hid in the darkest recesses of their souls, shall be then made public, and exposed to the view of all the world. Is there any man now, whose conscience is so clear, as not to begin to blush and be afraid of this confusion? We see how often it happens, that men, upon no other motive but that of a sinful and criminal shame, will not discover their secret sins to their confessors, not even in confession, where the obligation to secrecy is so inviolable, and the tie so sacred. They, for no other reason but this, choose rather to let their souls be pressed down under the weight of their sins, than to undergo the shame of revealing them. How great, then, will that shame be, which men shall be put to before God, and in the sight of all ages, past, present and to come? The prophet tells us this confusion will be so extraordinary, that the wicked "shall say to the mountains: cover us, and to the hills, fall upon us," that we may not be exposed to such shame; Hos. x. 8.

But what horror will they be filled with, at the hearing of this last sentence thundered out against them: "Depart from me, ye accursed, into everlasting fire, which has been prepared for the devil and his angels;" Matt. xxv. 41. What will the damned think at the sound of those dreadful words? "If," says Job, "we can scarce endure the least sound of his voice, who shall be able to

look against the thunder of his greatness?" Job xxvi. 14. This word will carry such force along with it, that it will make the earth open in a moment, to swallow up and bury in its bowels those who, as the same Job says (ch. xxi. 12), "Take the timbrel and harp, and rejoice at the sound of the organ." St. John, in his Revelation, describes this fall in these words: "I saw an angel come down from heaven, having great power, and the earth was enlightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, it is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird;" Rev. xviii. 1, 2. In the same place the holy evangelist adds: "And a mighty angel took up a stone like a mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." After the same manner shall the wicked, who are to be understood here by Babylon, be flung into the dungeon of everlasting darkness and confusion.

But what tongue shall be able to express the multitude of torments they are to suffer there? Their bodies shall burn in scorching flames, which shall never be extinguished; the worm of conscience shall perpetually gnaw and tear their very souls in pieces, without ever being tired or sated. It is there that weeping, and wailing, and gnashing of teeth, we are so often threatened with in holy Scripture, shall never cease. There it is that the damned, hurried on with rage and despair, shall vent their fury on God and themselves, biting off their flesh, bursting their hearts with sighs and grief, breaking their teeth with grinning and vexation, like madmen pulling their own limbs in pieces, and continually blaspheming that just God who has condemned them to such torments. There every one of them will a thousand times curse the hour of his birth, frequently repeating, though with a different spirit, these words of holy Job: "Let the day perish wherein I was born, and the night in which it was said, A

man-child is conceived. Let that day be turned into darkness, let not God regard it from above, neither let the light shine upon it. Let darkness and the shadow of death obscure it, let a cloud overcast it, and let it be wrapped up in terror. As for that night, let a dark tempest seize upon it, let it not be reckoned among the days of the year, nor come into the number of the months. Why died I not in the womb? Why did I not give up the ghost when I came out of the belly? Why was I placed upon the knee? or why had I the breast to suck?" Job iii. 3, 4, 5, 6, 11, 12. These are the complaints the damned shall make in hell for all eternity. O unhappy tongues, which shall never utter anything but blasphemies! O wretched ears, which shall never hear anything but frightful shrieks and groans? O unhappy eyes, which shall never see anything but objects of misery! O wretched bodies, which, instead of being refreshed, shall be eternally burning in hell-flames! What a condition will those sensual persons be in then, who have spent all their days in sports and delights? O! for how short and how fleeting a pleasure have they brought on themselves an endless train of miseries? Foolish and senseless creatures! what do all your pastimes, which lasted so short a time, avail you, when the consequence is an eternity of pain and sorrow? what is now become of all your riches and treasures? where are now your delights? Your seven fruitful years are now over, and they are followed by seven years of such barrenness that your former abundance is all swallowed up, and not the least sign or memory of it remains. Your honor is lost, and your happiness drowned, in that ocean of sorrow. You are reduced to such extremity as not to be allowed one single drop of water to quench the scorching thirst which parches up your very bowels; nay, your last prosperity is so far from giving you any comfort now, that it is rather one of your greatest torments. For then shall be fulfilled this saying of Job: "The delight of the wicked shall be changed into worms"

(Job xxiv. 20); which according to St. Gregory will happen, when the remembrance of their past pleasures shall be an increase of their present torments: when they shall call to mind the days they have seen, and those they now see; thus unhappily experiencing, at their own cost, that, for things of so short a continuance, they suffer miseries which shall never have an end. Then they will plainly see how the enemy has deceived them, and being now, though too late, sensible of their folly, they will begin to make use of these words in the book of Wisdom: "We fools have wandered out of the way of truth, and the light of justice has not shined upon us, and the sun of understanding has not rose upon us. We have wearied ourselves in the way of wickedness and destruction, we have walked through hard ways; but as for the way of the Lord we have not known it;" Wisd. v. 6, 7. These are to be the perpetual complaints of the damned, this their repentance, this their sorrow; but all to no purpose, for the time of improving is now past.

The due consideration of these things cannot but excite us to the love of virtue. And, therefore, St. Chrysostom often makes use of these arguments in his homilies, to exhort us to it. In one of them he says, "That you may prepare your soul in time, to be the temple and abode of God, call to mind the dreadful day when we are to appear before the throne of Jesus Christ, to give an account to him of all our actions. Consider in what manner this Lord will come to judge the living and the dead. Consider how many thousands of angels will attend him. Imagine you already hear the sound of that frightful but irrevocable sentence, which Jesus Christ will pass against the world. Consider that, as soon as this sentence shall be given, some will be tumbled headlong into outward darkness; others, though they have taken a great deal of pains for the preserving of their virginity, shall have the gates of heaven shut on them; some shall be tied up like bundles of weeds, and flung into the fire; others again shall be delivered up as a prey,

to the worm which will never die, and condemned to everlasting wailing and gnashing of teeth." We are all of us convinced of the truth of these things; why then do not we, whilst we have time, cry out with the prophet, "Who will give water to my head, and fountains of tears to my eyes, and I will weep day and night?" Jer. ix. 1. Let us, therefore, hasten and endeavor, before it is too late, to prevent the judgment by a confession of our sins: it is written: "Who shall confess to you, O Lord, in hell?" Ps. vi. 6.

Let us consider, further, that God has given us two eyes, two ears, two feet and two hands, that, if we should happen to lose the use of any one of these members, the other may still serve us. But he has given us but one soul, so that, if we lose that, we have no other left us to enjoy eternal glory. Let it, therefore, be our main concern to preserve it, for this soul must be one day saved or damned with the body for ever, and must appear before the tribunal of our great God, where, if you would excuse yourself, saying, you were dazzled with the false glittering of money, the judge will answer, that he forewarned you of this danger, when he said, "What doth it profit a man, if he gain the whole world, if he loses his own soul?" Matt. xiv. 26. Should you say, the devil seduced me, he will tell you, that Eve did not clear herself by saying, it was the serpent that deceived her; Gen. iii.

Look into the Scriptures, and consider the prophet Jeremiah's vision: first he saw a watching-rod, and then a great cauldron boiling over a hot fire, to signify how God dealt with men. First he threatens, and then, if that will not do, punishes them. Nor is it to be doubted, but that he who will not submit to the correction of the rod, shall be made to undergo the torture of the cauldron. Read but the Gospel, and you will see that nobody offered to intercede for those unhappy wretches whom our Saviour condemned. Brothers did not speak for their brothers, nor friends for their friends; the father did not stand up for his

son, nor the son for his father. But what do I speak of these, who were sinful men, since neither Noe, Daniel or Job, notwithstanding all their virtue and piety, will be able to alter the sentence once given by the judge? Ezech. xxvi. See whether any one durst so much as open his mouth in favor of him, who was turned away from the wedding-dinner; Matt. xxii. 11, 12, 13, and xxv. 11, 12, 13. See whether any body ever spoke one word for that servant who would not trade with the talent his master intrusted him with. Which of all those five virgins, that could not get any admittance into heaven, ever found any one that undertook to plead her cause? Jesus Christ himself called them fools, for managing themselves so unwisely as, after having despised the delights of the flesh, and extinguished the fire of concupiscence, nay, after having observed the great precept of virginity, to neglect the commandment of humility, which seems to be much easier, and to take a pride in their chastity. Consider whether the rich man, who took no pity on Lazarus, could obtain one single drop of water, which he begged of the patriarch Abraham, as poor a comfort as it was, to mitigate those scorching flames that so tormented him; Luke xvi. Why then will we not charitably assist each other? why will we not praise and glorify God before the sun of his justice is set, and before he removes his light from our eyes? We had much better let our tongues be parched with fasting for the short remainder of this life, than, having satisfied them in this world, to let them be reduced to the necessity of begging a drop of water in the next, out of all possibility of obtaining it. If we are so nice and tender here, that we cannot suffer the heat of a light fever the space of three days, how shall we be able to endure those eternal burnings? If the sentence of death passed on us by a mortal judge, who cannot take away above forty or fifty years of our life at furthest, be so terrible, why do not we tremble at the sentence that is to be given by a Judge, in whose power it is

to deprive us of life everlasting? It terrifies us to see the punishments inflicted on malefactors here on earth, to see the executioners drag them away by force, scourge, disjoint, quarter, tear or burn them; and yet what is this but a mere dream or shadow, in comparison to the pains of hell? For death puts an end to all these sufferings, but there the worm of conscience never dies, there life is never at an end; the tormentors are never tired, and the fire never is put out. Let us, therefore, set what we will against this misery, let it be fire or sword, wild beasts, or any other kind of torment whatever; to this it will appear but as an imperfect draft or representation.

What will these unhappy wretches do, when they shall see themselves deprived of so many blessings, and condemned to suffer such unspeakable miseries? What will they say? How will they cry out against themselves? How horribly will they sigh and groan, and yet to what little purpose? For neither is the sailor useful after he has lost his vessel, nor the physician when his patient is dead. It is then—but too late, alas!—they will begin to reflect on their sins, and to say, We should have looked better to ourselves, and not fallen into this deplorable state. Alas! how often have we been told of this, and would take no notice of it? The Jews shall then know him, who came in the name of the Lord, but it shall not avail them, because

they would not know him when this knowledge might have been beneficial to them. But what shall we, miserable creatures, be able to say for ourselves, when heaven and earth, the sun and moon, night and day, nay, the whole world, shall cry out against us, and be witnesses of the sins we have committed? But should every thing else be silent, we have still our consciences to rise up against and accuse us. This is almost all taken out of St. John Chrysostom, and is sufficient to show us how terrible the idea of this dreadful day must be to those persons, who have not governed themselves by the dictates of reason and virtue. St. Ambrose, as severely as he searched into his own actions, gives us plainly to understand, in his commentaries on St. Luke, that this was his sentiment: his words are these: "Woe unto me, O Lord, if I do not bewail my sins; if I do not rise at midnight to praise thy holy name, if I deceive my neighbor, or if I speak against the truth, because the axe is now laid to the root of the tree." Let him, therefore, who is in the state of grace, endeavor to bring forth the fruits of justice; let him who is in the state of sin, endeavor to bring forth the fruits of penance. For the Lord is nigh at hand, and comes to gather in his fruit, and will give life to those who work faithfully and profitably, and death to them who are idle and unserviceable.

CHAPTER IX.

OF THE NINTH MOTIVE THAT OBLIGES US TO VIRTUE, WHICH IS, HEAVEN, THE THIRD OF THE FOUR LAST THINGS.

ANY one of these considerations, we have here proposed, should suffice to persuade us to the love of virtue. But because the heart of man is so stubborn, that very often all of them together are not able to prevail on it, I will here add

another motive, no less powerful than any of the others; that is the happiness and reward promised to a good life, which is, the possession of everlasting glory; wherein two things particularly occur to be taken notice of; one is, the beauty of the place itself, which is heaven;

the other, the glory and excellency of the King, who keeps his residence there with all his elect.

As for the first, though no tongue is able to express the beauty of this place, yet we will endeavor to guess at it as well as we can, and to discover as it were, at a distance, some part of it. The first thing then to be considered is, the end for which God created this excellent frame; for, generally, the best way of knowing the worth of a thing is, to inquire into the design of it. Now the design of this place is to make known God's glory. For though, as Solomon says, "The Lord has made all things for himself" (Prov. xvi. 4), it is plain, nevertheless, that he particularly made this place for this end, because it is here that he manifests the greatness and splendor of his glory in a more than ordinary manner. Therefore, as the great king Ahasuerus (Esther i.), who reigned over an hundred and twenty-seven provinces, made a sumptuous feast in the city of Susa, the metropolis of his empire, which lasted a hundred and four-score days, with all the cost and state imaginable, to let his subjects see how powerful and how rich he was; so this almighty King is pleased to make a noble feast in heaven, not for a hundred and four-score days only, but for all eternity, to show the infinite immensity of his riches, his wisdom, his bounty and his goodness. This is the feast Isaias speaks of, when he says, "In this mountain shall the Lord of hosts make unto this people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." (Isa. xxv. 6); that is to say, of most rich and delicious things. If God has prepared this banquet to make the greatness of his glory known, we must needs imagine, that since this glory of his is so great, the beauty of the place where he resides is proportionable to it.

We shall better understand this, if we but examine into the power and riches of the Lord who has chosen it for his residence. As

to his power, it is so great, that he created the whole world out of nothing with one word, and with one word can destroy it again whensoever he please. Nay, it reaches so far that with one single word he could have created not only one world, but millions of them, and have reduced them to nothing with another. And what is more considerable yet, whatsoever he has made has cost him no pains nor trouble, nor was it harder to him to create the noblest seraphim than it was to create the least insect, because this infinite Power can do whatsoever it has a mind to do, and whatsoever it has a mind to do it does purely of its own will, and is neither tired by the greatest works nor eased by the least. If this Lord is so powerful, if the glory of his holy name is so great, and if he has such a love for his own glory, how beautiful must that place or that banquet consequently be, which he has prepared to show us his glory? What is there wanting towards the perfection of this great work? There can be no want of hands, because the Workman is infinitely powerful; no want of skill, because he is infinitely wise; no want of will, because he is infinitely good; no want of wealth, because he is infinitely rich. If, then, all things be so well disposed to make it great, what must that work be, which is performed by the omnipotence of the Father, by the wisdom of the Son, and by the goodness of the Holy Ghost?—where goodness inclines, wisdom directs, and omnipotence performs all that an infinite goodness desires, and an infinite wisdom prescribes, though all these things are the same in the same divine Persons.

There is another remarkable thing yet to be considered in this matter, which is, that God has prepared this stately place, not only for his own honor, but also for the glory of all his elect. How solicitous God is for them, and for the effecting of all he has promised in their behalf, when he said, "Whosoever shall glorify me, I will glorify him" (1 Kings ii. 30), plainly appears by his actions, since he has put every thing in the world under their

command, even whilst they are in this life. How wonderful was it to see Josue command the sun to stand still in the midst of its course, and to make it stop, as if he had the direction of the whole world in his power! "God," as the Scripture says, "obeying the voice of a man;" Jos. x. 14. How strange was it to see the prophet Isaias bid king Ezechias (Isa. xxxiii. 8) choose whether he would have the sun go back ten degrees upon the dial, or forward, for either should be performed! How prodigious was it to see the prophet Elias (3 Kings xvii. 1, and xviii. 43, etc.) lock up the waters and clouds of heaven as long as he thought fit; and then command them, by virtue of his word and prayer, to pour down their rain again! Nor is it during their lifetime only that God has given his saints such powers; he continues the same after their death and confers it on their very bones and ashes; 4 Kings xiii. 21. Who can forbear praising God, when he reads of the prophet Elisha's bones raising a dead man to life, who was accidentally thrown by a band of highwaymen into the prophet's grave? Who will deny that God bestows great favors on his saints, when he hears that the sea opened for three miles together, the day that St. Clement was martyred, that so those persons who had mind to see the relics of one that had suffered for Christ's sake, might pass over? God has been pleased to inspire the whole Church to institute a feast in honor of St. Peter's chains, that we may see what an esteem he has for the bodies of the saints, since he commanded us to pay such solemn respect for the fetters they wore. But what is all this in comparison with the honor which God did not only to this Apostle's fetters, not only to his bones or body, but to his very shadow; which, as St. Luke affirms in the Acts (ch. v. 15), cured all persons of their distempers that could come within the reach of it. O God! how infinitely art thou to be admired! O God! how infinitely good art thou, and with what an infinite honor dost thou reward thy saints! Thou hast given this man

what thou never madest use of thyself; for nobody ever saw Jesus Christ curing the sick with his shadow. Now if it be certain that God has such a love for his saints, even at such a time and in such a place too as designed for them to toil and labor in, and not to receive their rewards; how great must that glory be which he has prepared to honor them with, and for which he will be honored and praised in them! What may we imagine he, who has so great a desire to glorify them, and who, at the same time, both can and knows best how to do whatsoever is capable of contributing to their glory, has prepared and provided for this end? Consider further, how liberal God is in rewarding services done him. He commanded Abraham to sacrifice his son, whom he loved so tenderly; and just as the patriarch was on the point of complying with his command, his divine goodness stopped him, and would not let him proceed any further. "The angel of the Lord said to him, Lay not thy hand upon the boy, neither do thou any thing to him; now I know that thou fearest God, and hast not spared thy only begotten son for my sake. By my own self have I sworn, saith the Lord, because thou hast done this thing, and hast not spared thy only begotten son for my sake, I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the seashore: thy seed shall possess the gates of their enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice;" Gen. xxii. 12, 16, 17, 18. Was not this service well requited? It is truly a return that becomes God, who ought to appear like himself in all things, as well in the favors he bestows, as in the punishments he inflicts.

David began one night to consider with himself, that he had a house to dwell in, and the ark of God had none, and thereupon resolved to build one for it. But God sent the prophet Nathan to him the next morning with this message: "Because thou hast thought of building me a house, I swear to thee, that I will

build one for thee and thy posterity, which shall remain for ever; and I will give thee a kingdom that shall have no end, nor will I ever remove my mercies from it;" 2 Kings vii.; 3 Kings viii.; 1 Chron. xvii. This was the promise God made David; nor did he fail in the performance of it, for the kingdom of Israel was governed by the princes of the house of David down to the coming of our Saviour, who reigns there now, and will there reign for all eternity. What follows on this is, that heaven is nothing else but the general reward which God gives his saints, for all the services they have done him; and would we but at the same time consider how generous God is, in the presents he makes, we might give some kind of guess at least at the qualities and conditions of this glory; though it is an abyss too deep for us to fathom.

Another way of passing a judgment on it is, to reflect on the price God has thought fit it should be purchased at for us. For since he has been so liberal to us, we must not think he would set a greater value on things than they are worth in themselves. Yet that we might, after we had sinned, be made partakers of this glory, nothing less than the blood and death of his only Son could procure it for us. So that God has been pleased to die the death of man, that man might live the life of God. God has suffered those afflictions and tribulations which were due to man, that man should enjoy the rest and ease that belonged to God. Nor would man have ever been honored with a place among the choir of angels, had not God been nailed to the cross betwixt two thieves. How great a favor, then, must this be, for the procuring of which a God, has sweated blood, has been taken prisoner, has been scourged, spit upon and buffeted; and, after all, has been fastened to a cross! What can that be, which God who is so generous, has prepared, to procure at so great a rate? Could a man but fathom this abyss, he could have no better way of finding out the greatness of eternal glory.

But besides all this, God requires of us as much as possibly can be required of man, which is, that we take up our cross and follow him; and if our right eye offend us, we pluck it out; that we have no further concern for father and mother, nor regard any thing in this world, be it what it will, if it be consistent with whatsoever God shall command us. And after we have punctually complied with all that he enjoins, he tells us he bestows this glory gratis. This is what he says, in St. John: "I am Alpha and Omega; the Beginning and the End. To him that thirsteth I will give of the fountain of the water of life, free cost;" Apoc. xxi. 6. How great a favor must this be, when God requires so much for it; and yet, when we have given him all we can, he tells us himself, he gives it to us for nothing. I say, "for nothing," with respect to what our actions are worth in themselves, when separated from the value grace puts on them. Tell me now, if this Lord is so liberal in granting of his favors; if he has been so good as to bestow upon every one so many several kinds of benefits even in this life; if every creature, both in heaven and earth, has been created for man's use in general; if he has given the sinner as well as the just, the bad man as well as the good, a free and common possession of this world, how shall we be able to rate those inexhaustible riches, which he has laid up for none but the just? How will he, who has been so generous in conferring his favors on those who have not deserved them, reward those to whom his graces are in some manner due? How noble must he be in requiting services done him, who has been always so forward in bestowing of his mercies! And if he is so bountiful in his gifts and presents, how magnificent will he be in the returns he makes! It is certain we can neither express nor conceive the glory he will bestow on the grateful, since he has here laid so many obligations on the unthankful.

§ I. Something of this glory may be further discovered by the situation and height of the

place designed for it, which is not only the most capacious, but the noblest and most beautiful of all the rest. It is called in the Scripture, "the land of the living." Whence we are to infer, that the land we now live in is the land of the dying. If therefore, it is certain, there are so many excellent and curious things in this country of the dying, what must there be where those persons reside who are to live for ever? Look about, in every quarter of the world, and consider how many beautiful objects there are in it. Observe the greatness of the heavens, the brightness of the sun, moon and stars, the beauteousness of the earth and of the trees, of birds, and other creatures. Consider how pleasant the plain and open fields are: how delightful the mountains, with their unevenness; the valleys, with their greenness; and how the springs and rivers, which are dispersed and scattered, like so many veins throughout the whole body of the earth, contribute with their freshness to its beauty. Reflect on the vast extent of the seas, which have such a great variety of wonders in them. What are the lakes and pools of pure water, but, as it were, the eyes of the earth, or the mirrors of the heavens? Or what can we think of the verdant meadows, interwoven with roses and other flowers, but that they resemble the firmament all bespangled with stars in a clear night? What shall we say of the mines of gold and silver, and other rich metals, of rubies, emeralds, diamonds and other precious stones, which seem to stand in competition with the stars themselves, for a glittering lustre and beauty? What shall we say of that variety of colors which is to be seen in birds, in beasts, in flowers, and in an infinite number of other wonderful objects? Besides all this, art has added to the perfections of nature, and so improved the beauty of all things. Hence come those works, which are so pleasing to the eye, glittering with gold and precious stones, noble paintings, delightful gardens, royal garments, stately structures adorned with gold and marble, and innumerable things of other sorts. If,

then, there are so many, and such delights in this, which is the lowest of all the elements, and the land of the dying, what must there be, in that sublime place, which as far exceeds all the other heavens and elements, in riches, honor, beauty, and all kinds of perfections, as it does in height! If we consider how much those beauties of the heavens, which are visible to our eyes, as the sun, moon and stars, surpass those of this lower world in brightness, in form, and in duration, how glorious must we imagine those of the next world to be, which are only to be seen with immortal eyes! All we are able to conceive or think will come infinitely short of them.

We know man must have three different places of habitation, answering to the three different states of life. His first place of habitation is his mother's womb after his conception; his second is the world he lives in after his birth; his third is heaven, where he is placed after his death, if he has lived a good life. These three several places bear some sort of proportion to one another, so that the third has, in an infinite degree, all those advantages over the second, which the second has over the first, as well in duration, greatness and beauty, as in all other qualities whatsoever. As to the duration it is visible, for the length of life, in the first place, is nine months; in the second, it sometimes extends to a hundred years; but in the third, it lasts for eternity. The same is to be said of the largeness of the first place, which has no greater extent than that of a woman's womb; the second is no narrower than the whole world itself; and as for the greatness of the third, the best rule we have, whereby to judge of it is, the wide disproportion which is between the first and the second place: nor does it less excel those other places in beauty, riches, and all other perfections and accomplishments, most proper to recommend it to us, than it does in extent and duration. If, therefore, this world of ours be so great and glorious as we have represented it, and if notwithstanding, the other we have been speaking of, be as far above it

as we said it is, how charming must its beauty be, and how vast and spacious its extent! This we may discover by the great difference there is between the inhabitants of both places, because the stateliness of a building should hold a proportion with the quality of the person that is to live in it. We are to consider, that the place we live in is the land of the dying, the other of the living; the one is the habitation of sinners, the other of saints; the one is the dwelling place of men, the other of angels; the one is a place for penitents, the other for those who are justified; the one is the field of battle, the other the city of triumph. In the one, to conclude, there are enemies as well as friends; whilst there are none but friends in the other, and those are no other but the elect themselves. The same difference, that is between the inhabitants of these two places, is between the places themselves. For God has created all places suitable to the quality of the persons they are designed for. "Glorious things are spoken of thee, O city of God;" Ps. lxxxvi. Thou art unmeasurable in thy extent, and most stately in thy structure. The matter which thou art made of is most precious, the people that live in thee are most noble: all thy employments are delightful, all sorts of goods abound in thee, nor is there any kind of misery whatsoever, which thou art not entirely secure from. Thou art very great in every thing, because he who made thee is very great, because the end which he designed thee for is very noble, and because those citizens, for whose sake he had created thee, are the most honorable of all mankind.

All we have hitherto said relates only to the accidental glory of the saints, besides which there is another sort, called essential glory, infinitely beyond the accidental. This essential glory consists in seeing and enjoying God himself, which St. Augustine speaks of, when he says, "that virtue shall be rewarded with no less a price than with God himself, the giver of all earthly virtue, whom we shall see for all eternity, whom we shall love without

ever being cloyed, and whom we shall praise without ever giving over." So that this is the greatest reward we can receive; for it is neither heaven nor earth, nor sea, nor any created being whatsoever; but it is God himself, who, notwithstanding his being free from all kind of mixture, contains within himself all that is good and perfect. For the understanding of this point you must conceive, that one of the greatest mysteries in this divine substance is, that it comprehends within itself, in an infinitely eminent degree, the perfections of all the creatures, though, at the same time, it is a most pure Being: because God having created them all, and directed them to their last end, he must of necessity possess what he gives to others. Whence it follows, that the blessed shall enjoy and behold all things in him, each in proportion to the glory he shall be partaker of. For as the creatures serve us now instead of a mirror, in which we may behold some part of God's beauty, so God himself will, at that time, be the glass wherein we shall see the beauty of the creatures, but in a much more perfect manner than if we saw them in themselves. Thus God will be the universal happiness of all the saints, he will be their complete felicity and the accomplishment of all their desires; he will then be a mirror to our eyes, music to our ears, sweetness to our taste, and a most pleasing perfume to our nostrils. In him we shall behold all the variety of the several times and seasons of the year, the freshness of the spring, the clearness of the summer, the plenty of the autumn, and the repose of the winter. There is nothing, in short, that can please all the senses of our bodies, or the faculties of our souls, which we shall not meet with in him. "It is in him," says St. Bernard, "we shall find the fullness of light for our understanding, the abundance of peace for our wills, and the continuation of eternity for our memories." There the wisdom of Solomon will appear but folly, the beauty of Absalom deformity, the strength of Samson weakness, the long lives of the old patriarchs a short mortality, and the

riches of all the kings of the earth mere poverty and want.

If, as most certainly it is, all this be true, why do you stay to look for straws in Egypt, and to drink muddy water in filthy puddles, when you should be going on toward this spring-head of happiness, this fountain of living waters? Why do you beg by parcels, what you may find heaped up together, and more abundantly in this great all? If you aim at pleasures, raise up your heart, and consider how delightful this good must be which contains in itself all goods and pleasures. If you are in love with this created life, how much greater satisfaction will you take in that life which has created every thing! If the health you enjoy be a pleasure to you, how much more will you be pleased with him who is himself the Author of health! If you are taken with the knowledge of the creatures, how much more will you be with that of the Creator! If beauty charms you, he it is whose beauty the sun and moon admire. If nobility be what you seek after, he is the very source and origin of all that is noble; if you wish for long life, he is everlasting; if plenty be your desire, he is the fullness of all riches; if you love music and charming voices, the angels are continually singing in his presence; if you hunt after company and conversation, you will there have the company of all the blessed, who have but one heart and one soul. If you aim at honorable employments and covet riches, they are both to be found in the house of God; if, in fine, you would be freed from all kinds of miseries and sufferings, it is there you will be happily delivered from them, and that forever. God commanded his people in the old law, to circumcise their children on the eighth day, giving us thereby to understand that on the eighth day, that is the day of the general resurrection, which is to follow the week of this life, he will circumcise and cut off the miseries of those persons who shall have circumcised themselves, and have put a stop to all their inor-

dinate desires, who shall have retrenched all their superfluities and have overcome their failings for his sake. What can be happier than such a life as this, which is free from all misery and trouble, and which, as St. Augustine says, shall never be exposed to any fear or poverty, indisposition or sickness; where there never shall be any anger or envy, where we shall never stand in need of eating and drinking, never covet worldly preferments and honors, never be afraid of devils, never dread the pains of hell, nor apprehend the death either of the body or of the soul; for we shall live there with all manner of content and satisfaction, enjoying the delights of immortality, which shall never be interrupted or disturbed with divisions and factions; for there all things are in perfect and perpetual peace and concord.

To all these advantages must be added, that of living in the company of angels, of enjoying the conversation of all those sublime spirits, and of seeing those noble troops of saints, who are more bright and glorious than the stars of heaven. There the patriarchs shall appear with glory, for their perfect obedience, and the prophets, for their lively hope; there you shall behold the martyrs adorned with crowns, dyed in their own blood, and the virgins clothed in white robes, in token of their chastity. But what tongue shall be able to express the majesty of the sovereign Monarch, who resides in the midst of them all? Were we every day to suffer fresh torments, nay, should we undergo for some time the pains of hell itself, that we might see the Lord in his glory, and enjoy the happy company of his elect, it would certainly be worth our while to endure all this, that we might arrive at such a height of happiness. Thus far St. Augustine.

If, therefore, this be so great a blessing, how happy shall those eyes be, that are to be always fixed on those objects! What a happiness must it be, to see this stately city, to behold these honorable citizens in all their glory, to have a sight of the face of this Creator, the magnificence of these buildings, the riches of these

palaces, and the common joy of this heavenly country! What must it be, to behold all the orders of these blessed spirits, the authority of this sacred senate, and the majesty of those venerable elders, whom St. John saw seated on thrones in the presence of God! Apoc. iv. 4. What a pleasure must it be, to hear these angelic voices, these charming singers, and this harmonious music, not in four parts, as ours here is, but in as many parts and of as many different voices as there are blessed souls in heaven! How shall we be charmed when we hear them sing this most ravishing song, which the same St. John once heard: "Benediction, and glory, and wisdom, and thanksgiving, and honor, and power, and strength to our God forever and ever. Amen;" ch. vii. 12. And, if it be so pleasing a thing to hear the harmony of these voices, how much more delightful must it be to see the unity and concord of these

unanimous souls and bodies! to observe what a union there will be between men and angels, but more particularly between men and God! What a happiness shall it be, to see these fine fields, these fountains of life, and these pastures on the mountains of Israel! Ezek. xxxiv. 14. What a glorious thing will it be, to sit down at this sumptuous table, to have a place amongst the guests, to eat of the same dish with Jesus Christ, that is, to share with him in his glory! There the blessed shall be at rest, and have a full enjoyment of eternal bliss. It is there that they shall sing and praise, and be perpetually entertained with the most delicious banquets. Since, therefore, faith tells us, that such great blessings as these are the rewards of virtue, can any man stand so much in his own light as not to resolve on an immediate pursuit after it, in hope of so large a recompense?

CHAPTER X.

OF THE TENTH MOTIVE THAT OBLIGES US TO LOVE VIRTUE, WHICH IS, THE FOURTH OF THE FOUR LAST THINGS, THAT IS, THE PAINS OF HELL.

ANY, the least part of this great reward we have now spoken of, should be more than sufficient to inflame our hearts with the love of virtue. But if, to the fullness of that glory which is reserved for the just, we further add, the severity of those torments that are prepared for the wicked, what an effect should this have on us, especially there being no middle state between these two! The wicked man cannot comfort himself by saying, "All that can come of my living wickedly is, that I shall never enjoy God; as for the rest, I expect neither happiness nor misery." The sinful man shall not escape thus. One of these two opposite conditions must be his lot: he must either reign with God for all eternity, or burn forever with the devils in hell. These are the

two baskets the Lord in a vision showed the prophet Jeremiah, before the gates of the temple (Jer. xxiv. 1, 2), one of which had very good figs, and the other very naughty ones, which could not be eaten, they were so bad. God's design by this was to let his prophet know that there were two sorts of persons, the one, objects of his mercy, the other of his justice. The first cannot be in a more happy condition, nor the latter in a more miserable; because the happiness of the first consists in seeing God, the perfection of all goodness, while the misery of the other is to be deprived of his sight, the greatest misfortune that can possibly befall poor man.

This truth, well considered, would make those men who sin so unconcernedly, sensible what a weight they lay on themselves. They

who get their living by carrying of burdens, observe first what they carry, and lift it up a little, to see if it is not too heavy for them; and will you, who are brought up amidst the delights and charms of sin, let your sensual desires draw you away so far, in opposition to the will of God, as to oblige you to carry the heavy burden of sin, without any hope of ease or rest, and all this for the enjoyment of a base, infamous pleasure? Try first its weight, that is consider the punishment attending it, that you may see whether you are able to bear it. That you may the better conceive how painful this torment is, and how weighty a burden you lay on your shoulders, as often as you sin, I will propose to you the following considerations: and though I have treated of this matter elsewhere, yet I cannot pass it over without saying something on it again in this place, though quite different from what I have said before; for the subject is so copious, there is no exhausting it.

Consider first the immense greatness of God, who is to punish sin. He is God in all his works, that this, great and wonderful in them all, not only in heaven, earth and sea, but even in hell, and in all other places. Now if this Lord is God, and show himself God in all his actions, he will certainly appear so no less in his wrath, in his justice, and in the punishment he inflicts on sin. This is what he means, when he says, by the prophet Jeremiah, "Fear ye not me? Will ye not tremble at my presence, who have placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it, and though the waves toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?" Jer. v. 22. As if it had said more plainly, Is it not highly requisite that ye should fear the strength of that arm, which has wrought so great a miracle; which will be neither less powerful nor less wonderful in the punishment it inflicts, than in all its other works? So that we have as much reason to fear him infinitely, on the account of the miseries he

can reduce us to, as we have to praise him for the favors he has bestowed on us. It was this that made the same prophet, though innocent and sanctified in his mother's womb, to tremble, when he said, "Who will not fear thee, O King of nations, for glory appertains to thee?" Jer. x. 7. And in another place, "I sate alone, because of thy hand; for thou hast filled me with commination;" ch. xv. 17. The holy prophet knew very well, that these threats did not touch him; yet, for all this, they were so dreadful as to make him tremble. Therefore, it is with reason we say, the pillars of heaven shake before the majesty of God, and the powers and principalities all tremble in his presence; not that they are in doubt of their own happiness, but because they are in continual admiration of his infinite majesty. If these pure spirits are not free from fear, what apprehension should sinners, and such as despise God's commandments, be in, as being the persons on whom he will thunder out the dreadful effects of his vengeance! This is, without doubt, one of the chief reasons, which ought to stir up in our souls a fear of this punishment, as St. John plainly shows us in the Apocalypse (ch. xviii. 8), where, speaking of the punishments which God will inflict, he says, "Babylon's plagues shall come in one day, death, and mourning, and famine, and she shall be burnt with the fire; because God is strong who shall judge her." And St. Paul, who very well knew his great strength, says, "It is a fearful thing to fall into the hands of the living God;" Heb. x. 31. It is no dreadful thing to fall into the hands of men, because they are not so strong but that a man may break from them, nor have they power enough to thrust a soul headlong into hell. Our Saviour, for this reason, said to his disciples, "Be not afraid of them that kill the body, and after that have no more that they can do. Fear him who, after he hath killed, hath power to cast into hell. Yea, I say unto you, fear him." Luke xii. 4, 5. These are the hands the Apostle says it is terrible to fall into. Those

persons were surely very sensible of the force of these hands, who cried out, in the book of Ecclesiasticus (ch. ii. 22), "Unless we do penance we shall fall into the hands of the Lord, and not into the hands of men." All this plainly makes it appear, that as God is great in his power, in his authority, and in all his works, so will he be in his anger, in his justice and in punishing the wicked.

This will still be more evident, if we but consider the greatness of the divine justice which inflicts this punishment; and we may see more of it, in those dreadful examples we have in the Holy Scriptures. How remarkably did God punish Dathan and Abiron (Num. xvi.), with all their accomplices, by making the earth to open and swallow them alive, and by sinking them down into hell for rebelling against their superiors! Who ever heard of any threats or curses like those that are to be read in Deuteronomy, against the transgressors of the law? These are some of those many dreadful communications: "I will send armies of enemies against you, says God, which shall besiege your cities, and shall bring you into such straits, that the tender and delicate woman among you, which would not venture to set the sole of her foot upon the ground, for delicateness and tenderness, shall devour the afterbirth, with the blood and the rest of the uncleanness that flows from her. She shall eat them, for want of all things, secretly in the siege." Deut. xxviii. 50, 52, 55, 56, 57. These are, indeed, most terrible punishments; and yet neither are these, nor any others whatsoever, that man can suffer in this life, any more than a mere shadow, or a faint resemblance, in comparison of those which are reserved for the next. Then will be the time that the divine justice shall organize itself against those who have here despised his mercy. If, therefore, the shadow and the resemblance be so frightful, what shall we think of the substance and original? And if the chalice of the Lord be so unpalatable now, when there is water mixed with it, and when the severity of justice

is lessened so much by the mildness of mercy, how bitter must the potion be, when we shall be forced to drink it off without any mixture at all! and when those persons who would not accept God's mercy shall feel nothing but the effects of his judgments! And yet these torments, though so great, are all infinitely less than what our sins deserve.

Besides the consideration of the greatness of God's justice, another way to make us understand the rigor of these punishments he will inflict, is to reflect on the effects of his mercy, on which sinners so much presume. For what greater subject of astonishment can we have, than to see a God taking human flesh on him, and suffering in his body all the torments and disgraces which he underwent, even to the dying on the cross? What greater mercy could he show, than thus to humble himself, to carry the burden of all our sins, that he might thereby ease us of their weight, and to offer up his most precious blood for the salvation of those very wretches who shed it? Now, as the works of the divine mercy are wonderful in themselves, so will the effects of God's justice be. For since God is equal in all his attributes, because all that is in him is God, it follows, that his justice is no less in itself than his mercy is; and as, by the thickness of one arm, we may judge how big the other is, so we may know how great the arm of God's justice is, by that of his mercy, since they are both equal.

If God, when he was pleased to make known his mercy to the world, performed such wonderful and almost incredible things, that the same world looked on them as folly, what do you think he will do at his second coming, which is the time designed for manifesting the severity of his justice? especially since every sin that is committed in the world gives him a new occasion to exercise it; whereas he never had any motive to mercy but that same mercy itself; there being nothing at all, in human nature, that deserves his favor: but as for justice, he will have as many

reasons to execute its utmost rigor, as there have been crimes committed by mankind. Judge by that how terrible it must be.

St. Bernard, in one of his sermons on the coming of our Saviour, has explained this very well, in these words: "As our Lord, at his first coming into the world, showed himself very merciful and easy in forgiving, so, at his second, he will show himself as rigid and severe in punishing; and as there is no one but may be reconciled to his favor now, it will be impossible for any one to obtain it then; because he is as infinite in his justice as he is in his mercy, and can punish with as much rigor as he pardons with mildness. His mercy, it is true, has the first place, provided our behavior has not been such as may provoke the severity of his justice." These words give us to understand, that the greatness of God's mercy is the standard whereby we may guess at his justice. The same doctrine is held forth to us by the royal prophet, saying, "Our God is the God from whom cometh salvation; God is the Lord by whom we escape death. God shall wound the head of his enemies, and the hairy scalp of such a one as goeth on still in his wickedness;" Ps. lxxviii. 20, 21. This shows how kind and merciful God is to those who return to him, and how severe against hardened and obstinate sinners.

Another proof of this we have, in the extraordinary patience with which God bears, not only the world in general, but every sinner in particular. How many do we daily see, who, from the very first moment they came to the use of reason till their latter days, have been employed in nothing but sin, without ever regarding God's promises or threats, his mercies or commands, or any other thing that tended to their conversion? And yet this sovereign goodness has been all the while expecting them with patience, without cutting off one minute of their unhappy lives, and has not ceased to make use of several means to bring them to repentance, but all to no purpose. What, therefore, will he do, when, after

having exhausted this long patience, his anger, which has been so long a time gathering in the repository of his justice, shall overflow the banks which kept it in? With how much force and violence will it rush in on them! This is what the Apostle meant, when he said, "Knowest thou not, O man, that the benignity of God leadeth thee to penance? But according to thy hardness, and impenitent heart, thou treasurest up to thyself wrath against the day of wrath, and revelation of the just judgment of God, who will render to every man according to his works;" Rom. ii. 4, 5, 6.

What can he mean by *treasurest up to thyself wrath*, but as they who hoard up riches daily heap gold on gold, and silver on silver, for the increasing of their stock; so God daily adds to the treasure of his anger, in proportion to the number of the sinner's crimes. Were a man to be altogether employed for fifty or sixty years together, in heaping up treasures, so as not to let one day or hour pass without making some addition to it, what a mighty sum would he find at the end of that time! How miserable, then, must your condition be, since you scarce suffer one moment of your life to slip without adding something to the treasure of God's wrath, which is every minute increased by the number of your sins! For though nothing else were to be put in but the immodest glances of your eyes, the malicious and vicious desires of your heart, and the oaths and scandalous words that come from your mouth, these alone would suffice to fill a whole world. Then, if so many other enormous crimes as you are daily guilty of, be added to these, what a treasure of wrath and vengeance shall you have heaped against yourself at the end of so many years!

If, besides all this, we make a serious reflection on the ingratitude and malice of the wicked, it will, in a great measure, show us with what severity and rigor this punishment is to be inflicted. To pass a true judgment on this matter, we should consider, on one side, how merciful God has dealt with men,

what he did and said for them whilst he was here on earth, and how much he suffered for them, what dispositions and means he has found for their leading a virtuous life, how much he has pardoned or seemed not to take notice of, the benefits he has done them, the evils he has delivered them from, with infinite other graces he is always bestowing on them. Let us consider, on the other hand, how forgetful men have been of God, their ingratitude, their treason, their infidelities, blasphemies, the contempt they have had of both him and his commandments, which has been carried so far, that they have trampled him under foot, not only for a trivial interest, but very often for nothing, and out of mere malice; nay, they are come to such a degree of impudence, that the laws of God are the frequent matter of their pleasantry, ridicule and impiety. What do you think those persons who have despised so high a majesty can expect, those who, as the Apostle says (Heb. x. 29), "have trodden under foot the Son of God, and have esteemed the blood of the covenant unclean, with which he was sanctified," but to be punished and tormented on that day, wherein they must render an account of themselves, according to the affronts and injuries they have offered? For, God being a most equitable judge, that is to say, such a one as will punish the offender proportionably to the offence given, and being, besides, the party offended, how great must the torments be, which the soul and body of the criminal, delivered up to his justice, shall suffer, since they are to equal the grievousness of the crimes by which the divine Majesty has been affronted! And if it was necessary that the Son of God should shed his blood to satisfy for those sins which had been committed against him (the merits of the person supplying what might be wanting to the rigor of the punishment), what must follow when this satisfaction is to be made by no other way but by the severity of the punishment, without any consideration of the person at all?

If, as we have seen, the quality of the

Judge ought to make us so much afraid, what should that of the executioner do? For the sentence which God shall pass against a soul is to be put in execution by the devil, and what favor can be expected from so cruel an enemy? That you may conceive something of his fury and malice, consider how he dealt with holy Job, when God had delivered him into his power. What cruelty and violence did he not exercise on this righteous man, without the least show of tenderness or pity? He sent the Sabeans to drive away his oxen and asses; his sheep and his servants he destroyed by fire; he overthrew all his houses, he killed his children, he covered his body all over with sores and ulcers, leaving him no part of those vast riches he possessed before but a dunghill to sit on, and a tile to scrape off the corruption that ran from his sores. And, to add to his sorrow, he left him a wicked wife, and such friends as it had been more humanity to destroy than spare; for they, with their tongues, pierced and tormented his heart more cruelly than the worms that preyed on his flesh. Thus he behaved himself towards Job. But what was it he did, or rather what was it he left undone, against the Saviour of the world, in that dreadful night, when he was delivered up to the power of darkness? It is more than can be comprised in a few words. If, then, this enemy of mankind, and all his accomplices, are so inhuman, so bloody, such enemies to mankind, and so powerful to do harm, what will become of you, miserable creature, when you shall be delivered up into their hands, with a full and absolute authority, to execute on you all the cruelties they shall be able to invent? And this not for a day, or for a night, nor for a year only, or for an age, but for all eternity. Do you think these merciless devils, when they have you in their clutches, will use you kindly? O! how dark and dismal will that unhappy day be, when you shall be delivered up to the power of these ravenous wolves, these savage beasts!

But that you may the better conceive what

usage is to be expected at their hands, I will here set down a notable example, out of St. Gregory's Dialogues; L. 4. c. 33. He tells us, "That there was a religious man in one of his monasteries, no riper in virtue than in years, who was ready to die of a very violent sickness. The brothers being all met together, according to their custom, to assist him in this his dangerous passage, and kneeling about his bed to pray for him, the dying man cried out to them, 'Begone, begone, fathers, and leave me a prey to this dragon, that he may swallow me up, for my head is already in his fiery jaws, and he presses me with his scales, which are like the teeth of a saw, so that I am in most insupportable torments. I desire you, therefore, to quit the room, and leave me to him, for not being able to make an end of me whilst you are here, he puts me to so much greater pain.' The religious advised him to take courage, and make the sign of the cross: 'How shall I do it,' says he, 'when the dragon has so twisted his tail about my hands and feet, that I am not able to stir?' They, not at all disheartened at this, renewed their prayers with much greater fervor than before, and seconding them with sighs and tears, obtained of the Father of mercies his deliverance from this violent agony, which left him so astonished and confounded, that he afterward lived so virtuous a life as to put him out of all danger of seeing himself reduced to such circumstances again."

These are the wicked spirits which St. John describes in his Revelation, under the most frightful forms we are able to conceive. "I saw," says he, "a star fall from heaven upon the earth, and there was given to him the key of the bottomless pit. And he opened the bottomless pit; and the smoke of the pit arose as the smoke of a great furnace; and the sun and the air was darkened with the smoke of the pit. And from the smoke of the pit there came out locusts upon the earth, and power was given to them, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, nor any

green thing, nor any tree, but only the men who have not the seal of God on their foreheads: and it was given to them that they should not kill them; but that they should torment them five months, and their torment was as the torment of a scorpion, when he striketh a man. And in those days men shall seek death, and shall not find it; and they shall desire to die, and death shall fly from them. And the shapes of the locust were like unto horses prepared for battle: and on their heads were, as it were, crowns like gold; and their faces were as the faces of men. And they had hair as the hair of women: and their teeth were as the teeth of lions. And they had breast-plates as breast-plates of iron, and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like to scorpions, and there were stings in their tails." Apoc. ix. 1-10. Thus far are the words of St. John. Now what was the design of the Holy Ghost in showing us the greatness of these torments under such terrible representations and figures? What other design could he have, but to let us know, by these dreadful forms, how great the wrath of the Lord will be, what the instruments of his justice, what punishments are to fall on sinners, and what power our enemies are like to have, that the dread of these things might deter us from offending God? For what star was it that fell from heaven, and had the key of the bottomless pit delivered to it, but that bright angel, who was flung headlong out of heaven into hell, and to whose power the kingdom of darkness was committed? And what were these locusts, so fierce and so well armed, but the devils his accomplices, and the ministers of his rage? What were these green things, which they were commanded not to hurt, but the just, who flourish by being watered with the heavenly dew of grace, and thus bring forth the fruits of eternal life? Who are those that have not the seal of God stamped on them, but such as are destitute of his Spirit, the true and fallible mark of his servants and of the

sheep of his flock? It is against these unhappy wretches the divine justice has raised such forces, that they may be tormented, both in this life and in the next, by those very devils whose service they have preferred, before that of their Creator, as the Egyptians once were by the flies and gnats, which they adored. Add to all this, how dreadful it will be to behold, in this sad place, those hideous and frightful monsters, this devouring dragon, and this writhing serpent. What a horrible sight must it be to see this huge and monstrous behemoth, which is said in the book of Job, to erect his tail like a cedar, to drink up whole rivers, and to devour mountains.

A thorough consideration of all these things is sufficient to make us understand what torments the wicked are to suffer. For who can imagine, from what has been said, but that these pains must be very great? What can a man expect from the greatness of God himself; from the greatness of his justice in punishing sin; from the greatness of his patience in bearing with sinners; from the infinite multitude of favors and graces by which he has endeavored to invite and draw them to himself; from the greatness of the hatred he bears to sin, which deserves to be infinitely hated, because it offends an infinite Majesty; and from the greatness of our enemy's cruelty and fury? What can we, I say, expect from all these things, which are so great, but that sin should meet with a most severe and terrible punishment? If, therefore, so severe a punishment is ordained for sin, and no doubt can be made of it, since faith testifies this truth, how can they, who pretend to own and believe it, be so insensible of the heavy weight every sin they commit throws on them, when, by giving way to but one offence, they bring themselves into the danger of incurring a penalty, which on so many accounts appears so terrible?

§ I. *Of the duration of these Torments.*—But though all these considerations are sufficient, without any further addition, to make us tremble, we shall have much more reason to be

afraid, if we do but reflect with ourselves on the duration of the pains mentioned. For if, after several thousands of years, there should be any limits set, or any ease given to these sufferings, it would be some kind of comfort to the wicked: but what shall I say of their eternity, which has no bounds, but will last as long as God himself? This eternity is such, that, as a great doctor tells us, should one of the damned, at the end of every thousand years, shed but one tear, he would sooner overflow the world than find any end to his miseries. Can any thing, then, be more terrible? This is certainly so great an evil, that, though all the pains of hell were no sharper than the prick of a pin, considering they were to continue forever, man ought to undergo all the torments of this world to avoid them. O! that this eternity, this terrible word *forever* were deeply imprinted in your heart! how great would be the benefit you would reap by it! We read of a certain vain and worldly-minded man, who, considering seriously one day on this eternity of torments, was frightened with the duration of them into this reflection: No man in the world in his right senses would be confined to a bed of roses and violets for the space of thirty or forty years though he were at this price to purchase the empire of the whole earth. If so, said he to himself, what a madman must he be, that will, for things of much less value, run the hazard of lying infinite ages on a bed of fire and flames! This thought alone wrought him up to such and so immediate a change of life, that he became a great saint and a worthy prelate of the Church. What will those nice and effeminate persons say to this, whose whole night's sleep is disturbed and broken if a fly be but buzzing in their chamber? What will they say, when they shall be stretched out on a bed of fire, and surrounded on all sides with sulphurous flames, not for one short summer's night, but for all eternity? These are the persons to whom the prophet Isaias (ch. xxxiii. 14) put this question: "Who among you can dwell with the devouring fire?"

Who among you can dwell with everlasting burnings?" Who can be able to bear such a scorching heat as this for so long a time? O foolish and senseless men! lulled into a lethargic sleep by the charms of this old deceiver of mankind! Can any thing be more unreasonable than to see men so busily providing for this mortal and corruptible life, and at the same time to have no greater concern for the things which regard eternity? If we are blind to this mistake, what will our eyes be open to? What will we be afraid of, if we have no apprehension of this misery? or what shall we ever provide against, if not against a matter of such importance?

Since all this is so undeniably true, why will we not resolve to walk in the way of virtue, though ever so painful, that we may avoid those punishments we are threatened with, if we take the contrary way? Should God leave it to any man's choice, either to be tormented with the gout or tooth-ache, in such a violent manner, as not to have any hopes of ease either day or night, or else to turn Carthusian or barefoot Carmelite, and undergo all the austerities those religious men are obliged to, it is not to be imagined any man would be so stupid as not to choose either of these two states, though on the bare motive of self-love, rather than suffer such torture for so long a time. Why then do not we accept of so easy a penance to avoid such lasting torments, since the pains of hell are so much more insufferable, of so much longer continuance, and God requires so much less of us than the life of a Carthusian or Carmelite? Why do we refuse to undergo so little pain, when by it we may escape so long and so rigorous a punishment? Can any man be guilty of greater folly than this is? But the punishment of it shall be, that since man would not, by short penance done here, redeem himself from so much misery, he shall do penance in hell for all eternity, without reaping any benefit by it. The fiery furnace which Nabuchodonosor commanded to be kindled in Babylon is

a type hereof (Dan. iii. 47); for though the flames mounted forty-nine cubits, they could never reach to fifty, the number of years appointed for solemnizing the Jewish jubilee; to signify to us, that though the flames of this eternal furnace of Babylon, which is hell, are continually casting forth a most violent heat, and put those souls which are thrown into them to most exquisite pains and torments, yet they shall never obtain for them the grace and remission of the year of jubilee. O unprofitable pains! O fruitless tears! O penance so much the more rigorous, as it is accompanied with perpetual despair! How small a part of all those evils you are now forced to suffer might have obtained you a pardon, if you would but willingly have undergone it in this life! How easily might we prevent our falling into such miseries with but a little pains and trouble! Let our eyes, then, melt into fountains of tears, and let our hearts break forth into continual sighs without intermission. "For this," says the prophet, "I wail and howl; I will go stripped and naked; I will make a wailing like the dragons, and mourning as the ostriches; for her wound is desperate;" Mich. i. 8.

If men had never been told these truths, or if they had not looked on them as infallible, we should not wonder to see them fall into that supine negligence they are subject to. But have we not a deal of reason to be astonished, when those very persons who hold what we have here asserted as an article of faith, and know that, as our Saviour has said, *Heaven and earth shall pass away, but not my word*; that is to say, it shall infallibly have its effect, live so inexcusably careless and unconcerned? Tell me now, O man, blind in body, but blinder more in soul and understanding, what pleasure can you find in all the advantages and riches of the world, to counterbalance the hazard of your eternal salvation? "If," says St. Jerome, "you were as wise as Solomon, as beautiful as Absalom, as strong as Samson, as old as Enoch, as rich as Cræsus, and as powerful as Cæsar, what good would all this do you, if, when you

die, the worms should prey upon your body, and the devils seize on your soul to torment it, as they do the rich glutton's, for all eternity?"

Thus much for the first part of the exhortation to virtue. We will treat now of the extraordinary favors which are promised it, even in this life.

CHAPTER XI.

OF THE ELEVENTH MOTIVE THAT OBLIGES US TO THE PURSUIT OF VIRTUE, WHICH IS, THE INESTIMABLE ADVANTAGES PROMISED IT IN THIS LIFE.

I KNOW not what excuse men can plead for not following virtue, which is supported by such powerful reasons: for in its behalf may be urged all that God is in himself, all he deserves, what favors he has done us, what he still promises, and what punishments he threatens. And, therefore, we have cause to ask how there come to be so few Christians that seek virtue, since they confess and believe all that has been said. For it is no wonder that the heathens, who are ignorant of its value, should not prize what they do not know, like a delving peasant, who, if he happen to find a precious stone, makes no account of it, because he is ignorant of its value. But for Christians, who are well acquainted with these great truths, to live as if they believed nothing at all of them, to be so entirely forgetful of God, to be such slaves to their vices, to let their passions so tyrannize over them, to be so wedded to the things of this world, and so little concerned about those of the next, to give themselves over to all manner of crimes, as if there were neither death, judgment, heaven nor hell; this is what should surprise the whole world, and give us ground enough to ask, "Whence does this blindness, this stupidity proceed?"

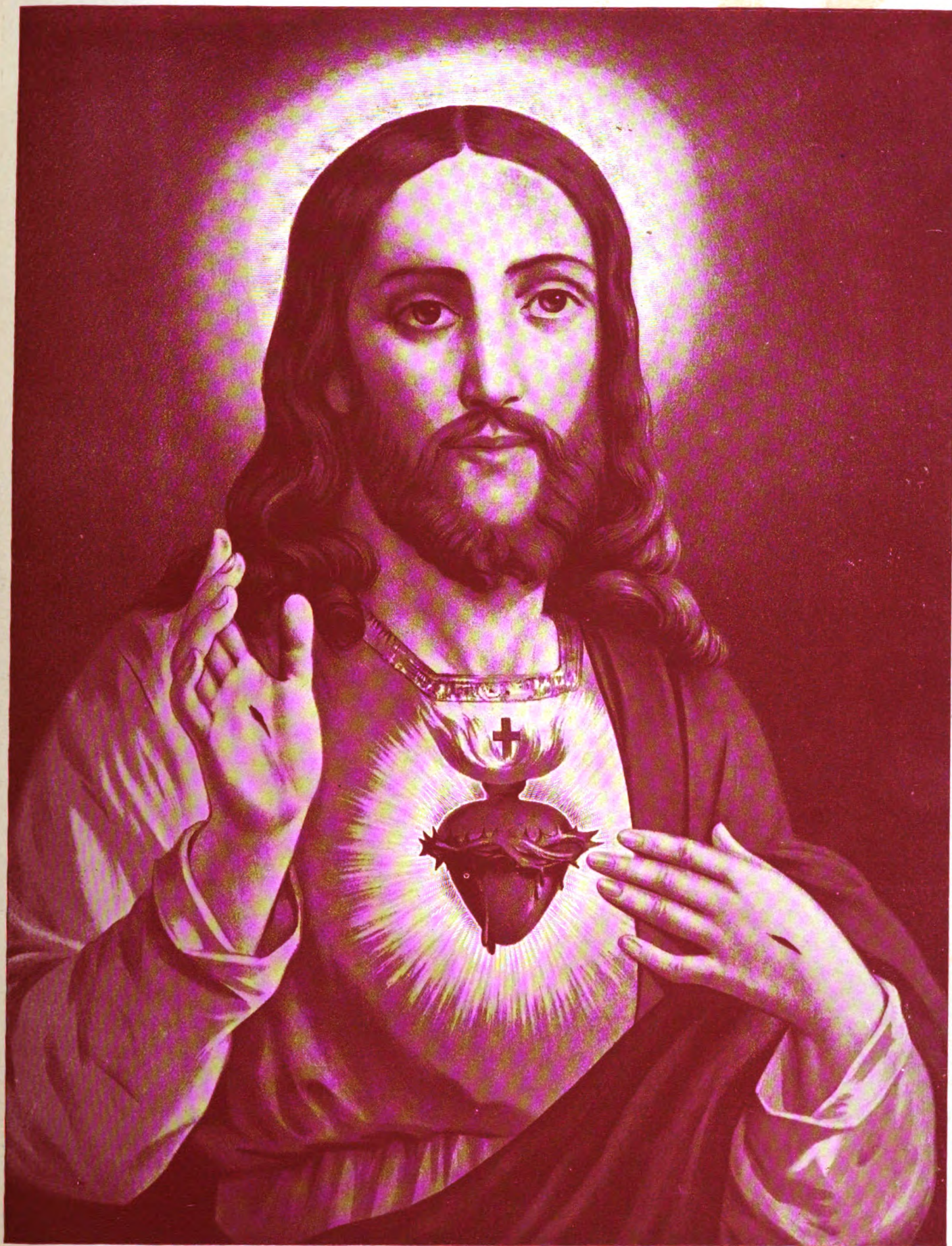
This mighty evil owes its rise to more causes than one. The chief one is the general prepossession of worldlings, that God reserves to the next life all the rewards he promises to virtue, without allowing it any

recompense in this. This is the reason why men, who consult their own interests so much, and are so violently wrought on by present objects, concern themselves so little about what is to come, as looking after nothing that does not give them immediate satisfaction. Nor is this mistake a new one, for it is what was made in the days of the prophets. Thus we see that whenever Ezekiel either [made any great promises, or threatened severely in the name of God, the people laughed at him, and said to one another, "The vision which this man sees will not come to pass yet; nor shall his prophecies be fulfilled this great while;" Ezek. xii. 27. They also jeered the prophet Isaias, and repeated his words, saying, "Command and command again, command and command again, expect and expect again, expect and expect again, a while hence, another while hence;" Isa. xxviii. 13. This, then, you see, is one of the chief reasons of men not observing the commandments of God. They have nothing they think to hope for, from his mercy at present, but that all is to be put off till hereafter. Solomon, as very sensible of this common error, took occasion from hence to say, "That the reason why men give themselves over, without any kind of consideration, to all manner of vice, is because the sentence passed against the wicked is not immediately put in execution." And afterwards he says, "That the greatest misery in this life, and what of all makes men sin most, is to see that the good and the bad, that those who offer up sacrifice,

and those who condemn it, fare alike in all things, in appearance at least;" Eccles. ix. 2, etc. And, therefore, the hearts of men are filled with malice in this life, and they are afterwards plunged into hell. What Solomon said concerning the wicked is sufficiently confirmed in themselves, in the prophet Malachy (ch. iii. 14, 15), where they say, "He loses his labor that serves God; and what good have we got by keeping his commandments, and by our walking pensively before the Lord of hosts? Wherefore we esteem those happy who are proud, since they are exalted, whilst they commit iniquity, and have tempted God, and are yet secure." This is the common talk of sinners, and one of the chief motives of their continuing in their crimes. For, as St. Ambrose says, "they think that to buy hopes with dangers is too hard a bargain, that is, to purchase future goods with present evils, and to let go what they have in their hands to feed themselves up with an imaginary possession of things which they have no hold of yet;" L. 7. in Luc. c. 7.

There is nothing better, in my opinion, to disabuse us of this dangerous mistake, than these words of our Saviour, interrupted with his tears, when considering the deplorable state of Jerusalem; he wept over it, saying, "If thou also hadst known, and that in this thy day, the things that are for thy peace: but now they are hidden from thy eyes;" Luke xix. 42. Our Saviour considered, on one side, what advantages this people had received by his coming; for all the treasures and all the graces of heaven were brought down from thence, with the Lord of heaven. On the other side, he saw that this same people, despising the poor and mean appearance which he made in his dress and in his person, would neither receive nor own him for what he was. He knew how great a loss this nation which he loved so tenderly would suffer by their ignorance. For they were to lose not only all those graces which he brought with him for them, but their temporal government and

liberty. The Lord, pushed on by the force of grief, shed these tears and spoke these few words, which he broke off abruptly, though they were as significant as they were short. The same words may be well applied to our present purpose; because if, on the one hand, we consider the beauty of virtue, with the extraordinary graces which go along with it, and how these graces, on the other hand, are hid from the sight of carnal men, it is manifest we have reason to weep, and to say with our Saviour, "If thou also hadst known!" O unhappy sinner, how great a value would you set on virtue! how would you long after it, and what would you not do for obtaining it, should God but open your eyes to let you see what riches, what pleasures, what peace, what liberty, what tranquillity, what light, what sweetness, and what other benefits are its continual attendants? But these are all hid from the eyes of worldlings, who, minding nothing but its hard and bitter outside, imagine all within to be troublesome and unpleasant, and that it may pass current in the next life, but not in this. So that, reasoning according to the flesh, they say they will not be at the charge of certain dangers for the purchase of uncertain hopes, nor hazard their present happiness for a slippery dependence on what is to come. This is the common discourse of those who are daunted by the outward appearance of virtue. They do not know that Christian philosophy is like Christ himself, who, under the form of a poor and humble man, continued still to be God and sovereign Lord of all things. And for this reason it is said of the faithful that they "are dead" to the world: but their "life is hid with Christ in God;" Col. iii. 3. For as our Saviour's glory was concealed under this veil, so should the glory of all such as imitate him. We read of certain images that were called Silenes, coarse and rough on the outside, but very curious and artificial within, so that all the beauty and art lay hid, whilst that which was but mean and ordinary was turned outward.



THE SACRED HEART OF JESUS.

In 1675 our blessed Lord appeared to Margaret Mary Alacoque, saying: "Behold this heart which has loved mankind so much, and which receives only ingratitude and coldness in return for its love. My desire is that you make reparation to my heart for this ingratitude and induce others to do likewise."



THE IMMACULATE HEART OF MARY.

Would God have permitted the blessed Mother of His only begotten Son, from whom He received flesh, to be touched by sin, even for an instant, and be in the power of Satan? No, God's hand preserved her. And the Church most justly applies to her the words of Holy Scripture: "Thou art all fair, O my love, and there is not a spot in thee" (Cant. iv. 7).

Thus the eyes of the ignorant were deceived by the appearance, but the inside ingenuity attracted the wiser sort. Such, without doubt, have been the lives of the prophets and Apostles, and of all true and perfect Christians, as was the life of their Lord and Master.

But if you still find the practice of virtue hard, reflect on the means God has assisted you with to make it easy. Such are the infused graces, with the gifts of the Holy Ghost, the sacraments of the new law, and several other divine favors, that serve as oars and sails to a ship, or as wings to a bird. Consider what the very name and being of virtue import, which is essentially a very noble and perfect habit; and, therefore, regularly speaking, ought, like all other habits, to make us act with facility and pleasure. Consider, further, that our Saviour has promised to his elect, not only the goods of glory, but those of grace, the latter for this life, and the former for the life to come. As the royal prophet assures us, saying, "The Lord will give grace and glory" (Ps. lxxxiii. 12), which are like to rich vessels, filled with all kinds of good things, the one for this life, and the other for the next; by which we may see there is something more in virtue than appears at first sight. Consider, again, that since God lets us want nothing that is necessary, having so plentifully provided all creatures with whatever they stand in need of, it is not to be imagined, since nothing can be more necessary or of greater importance to man than virtue, that he would leave us entirely to the disposal of our own free wills, which are so weak and impotent to the blindness, of our understanding, to the inconstancy of our humors, to our own desires, which are so bent on evil, to a nature, in short, so depraved by sin, without strengthening us with infused habits, which are, as it were, oars to help us over all those shelves and sands, that hinder us from making our way through the sea of this life. For it is unreasonable to think that the Divine Providence, which has taken so much care for the fly, the spider and the ant, having supplied

them with all things requisite for their subsistence, could have left man, the noblest of all creatures under heaven, without such means as are necessary for his acquiring virtue.

To go further yet, how can God possibly be so sparing to his faithful servants, as to leave them in their necessities, and forsake them in the midst of their sufferings, whilst the world and the devil, by too many different false delights and pleasures, win the hearts of those who serve them? How can you imagine the practice of virtue to be so mean, and that of vice so noble? Can you persuade yourself that God would ever permit this last so much to surpass the other? What do you think God designed to signify to us by the answer his prophet Malachy made in his name, to the complaints of the wicked? "Return," said he, "and you shall see what difference there is between the righteous man and the wicked, between him that serves God and him that serves him not;" Mal. iii. 1. This shows that God does not think it enough to propose the advantages of the next life, of which he treats afterwards, to those who return to him; but he says to them, *Be converted, and you shall see*; as if he had said, It is not my only design you should wait till the other life to know the advantages you are to reap, but return to me and you shall see, this very moment, what difference there is between the good and the bad, the riches of the one and the poverty of the other; the joy, peace and satisfaction the one enjoys, and the sorrow, restlessness and discontent that follow the other; the light the one walks in, and the darkness that surrounds the other. Thus experience will show you how many advantages, more than you imagined, the followers of virtue have over those that follow vice.

God gives almost the very same answer again to some other persons who had no better opinion of virtue than the former. Deceived by the same appearance, they laughed at those who were virtuous, and said to them, "Let your Lord be glorified, and we shall see it in your joy;" Isa. lxvi. 5. After these few words, the

prophet, giving a large account of the torments prepared by God's justice for the wicked, immediately tells us what joys are laid up for the just. "Rejoice," says he, "with Jerusalem, and be glad with her, all ye that love her: Rejoice for joy with her, all ye that mourn for her. That ye may suck, and be filled with the breasts of her consolations, that ye may milk out, and flow with delights from the abundance of her glory. For thus saith the Lord: Behold I will bring upon her as it were a river of peace, and as an overflowing torrent the glory of the gentiles, which you shall suck: you shall be carried at the breasts, and upon the knees they caress you. As one whom the mother caresses, so will I comfort you, and you shall be comforted in Jerusalem. You shall see, and your heart shall rejoice, and your bones shall flourish like an herb, and the hand of the Lord shall be known to his servants;" ch. lxvi. 10, 11, 12, 13, 14. This is to signify, that as men, by the vast extent of the heavens, earth and sea, and by the brightness of the sun, moon and stars, judge of the omnipotence and the infinite beauty of God, the Author of these wondrous works, shall discover to the just the greatness of his power, riches and mercy, by those infinite favors he will bestow on them, and the joy they receive. So that, as he showed the world his severity and rigor toward the wicked, by the punishments he inflicted on Pharaoh, he will, in the same manner, show the greatness of his love to his elect, by the extraordinary favors he will confer on them. Happy the soul that shall receive favors from God in token of his infinite love! and unhappy those whose torments and sufferings shall manifest the rigor of his justice! For each of these attributes being infinite, what effects must such infinite causes produce!

I must further add, that if you shall think the way of virtue uneasy and melancholy, you may look into those words the divine wisdom utters of herself, as follows: "I walk in the ways of justice, in the midst of the paths of judgment, that I may enrich them that love

me, and may fill their treasures;" Prov. viii. 20, 21. What are these riches but the riches of this heavenly wisdom, far more precious than are the riches of the world, and bestowed on the lovers of justice, which is the same we have hitherto called virtue? For if her riches did not much better deserve the name, than all other riches, how could the Apostle have thanked God for the Corinthians being rich in spiritual things? 1 Cor. i. 5. He calls them rich without any kind of limitation, whilst he styles others the rich of this world only.

§ I. *Gospel authority for what has been said.* For further proof of what I have said, I will add this divine sentence of Jesus Christ. St. Mark tells us, that when St. Peter asked our Saviour, what reward they should have who had quitted all for love of him, he gives him this answer: "Amen I say to you, there is no man who hath left house, or brethren, or sisters, or father, or mother, or children, or lands, for my sake and for the Gospel, who shall not receive a hundred times as much, now in this time; and in the world to come life everlasting;" Mark x. 29, 30. If you weigh those words exactly, you cannot in the first place deny, but that Jesus Christ makes a formal distinction between the rewards of virtue in this life and in the next, the one being a promise of a future, and the other of a present, happiness. You must confess, too, that it is impossible this promise should not be performed, since heaven and earth are sooner to pass away than one tittle of these words, how hard soever they appear, shall fail. And as we certainly believe, there is in God both Trinity and Unity, because he has said so, though this mystery is beyond the reach of our reason, so are we to believe this other truth, though it exceeds all human understanding, since it is grounded on the same authority of God's own word.

What, then, is this *hundred fold*, which the just receive even in this life? For we see they are, for the most part, men of no very considerable quality nor very rich, of no great employment in the state, nor enjoy any other

worldly advantages, but, on the contrary, many of them live retired, obscure, poor and necessitous. How then can this *infallible* word of God be proved to be true, but by acknowledging, that God makes them so spiritually rich, that they are more happy and quiet than if they were sovereign lords of the world, and yet are destitute of the conveniences of this life? Nor is this to be wondered at, because, as God may preserve mankind by other means, and not by bread alone, so it is not necessary he should satisfy those souls he has such a love for with temporal goods, having better ways of doing it. This we have seen in a particular manner justified in all the saints, whose prayers, fastings, tears and labors have given them far greater delight and satisfaction than all the joys and pleasures of the world could ever have done: which shows us plainly, that what they received was a hundred times better than what they left for the love of God. For instead of the false and apparent goods they forsook, they received such as were true and real; instead of the uncertain, those which were certain, spiritual instead of temporal, ease instead of care, quiet instead of trouble, and for a vicious and unpleasant life, a virtuous and delightful one; so that if, for the love of God, you have despised the base treasures of this world, you shall find in him such as are inestimable. If for his sake you have contemned false honors, you shall meet with true ones in him. If you have forsaken a mortal father on his account, the eternal Father will satisfy you with all kinds of delights. If, in fine, you bid adieu to hurtful pleasures for the love of him, he will entertain you with such as shall be free from the least tincture of bitterness or alloy. When you shall arrive to such a degree of perfection as this is, you will then abhor what you took the greatest pleasure in before. For when our eyes are once cleared up by this heavenly brightness, we discover a new light, which represents things quite different from what they appear to us at first. What we then thought sweet, tastes bitter to us now; and what we looked on

as bitter then, we now find to be sweet. We are pleased now with that which frightened us before, and look on that as hideous and ghastly, which once seemed beautiful and charming. Thus we find our Saviour's words to be verified, by his bestowing on us the incorruptible goods of the soul for the corruptible ones of the body, and for the goods of fortune those of grace, which are incomparably better, and more capable to satisfy man, than all earthly goods.

In further proof of this important truth, I will give you an example, taken out of the lives of the famous men of the order of the Cistercians. It is there written, "that as St. Bernard was preaching in Flanders, full of zeal for the conversion of souls to God, amongst those who were touched with a particular grace, was a certain person called Arnulphus, one of the chief men of that country, and closely tied to the things of this world. But he at last, breaking through all, became a Cistercian monk, in the monastery of Clairvaux. St. Bernard was so pleased with this great change, that he used often to say, that God had manifested his power as wonderfully in converting Arnulphus, as in raising Lazarus from the dead, having drawn him from so many pleasures, which, like a grave, he lay buried in, to raise him to a new life, which was no less to be admired in its process than it had been in his conversion." But because it would be too tedious to give you a particular account of this holy man's virtues, I shall only make use of what serves our present purpose: "This good monk was very subject to terrible fits of the colic, which often put him in a very dying condition. One day it seized on him so violently, that he lost both speech and senses; whereon the religious, seeing but little hopes of life left, gave him the extreme unction. Soon after, coming to himself, he began to praise God, and cried out aloud, 'All thou hast ever said, O most merciful Jesus! is very true.' The religious, surprised at his frequent repeating the same words, asked him what he meant, but he made them no answer, continuing to

cry out louder and louder, 'All thou hast ever said, O most merciful Jesus, is very true.' Some who were present fancied his pains had put him beside himself; but he, perceiving their mistake, said to them, 'It is not so, my brothers, it is not so, for I never was better in my senses than now whilst I tell you, that all that Jesus Christ has said is very true.' Hereon the rest of the monks said, It is what we all of us believe, but why do you repeat it so often? 'Because,' said he, 'our Saviour has told us in his Gospel, that whosoever shall forsake his friends and relations for the love of him, shall receive a hundred fold now in this world, and in the world to come life everlasting; Mark x. 30. This is what I find true by my own present experience; for I assure you, I at this very moment receive that hundred fold; the excessive pains I endure being so pleasing to me, through the lively hope I have now given me of my salvation, that I would not exchange it for a hundred times as much as I left when I forsook the world. And if so great a sinner as I am finds so much satisfaction in what I suffer, what consolations must they who are perfect be sensible of? For the anticipated fruition of those eternal pleasures, which I now enjoy by hope, is not a hundred times only, but a hundred thousand times better than all the delights the world

could ever afford me.' They were all astonished to hear a man of no learning at all talk so piously and sublimely; but it plainly appeared that what he said was dictated by the Holy Ghost."

This is a demonstration, that God can give those who serve him more pleasure and delight, than they forsook for his sake, and yet not enrich them with temporal goods. And thus we see how much in the wrong those men have been, who could never persuade themselves that virtue had a reward in this life. The twelve following chapters shall serve for the better undeceiving such persons, wherein we shall treat of twelve wonderful fruits and privileges that attend virtue even in this life; by which they who have hitherto loved nothing but the world, may understand that it is more delightful than they imagine. And though it is in some manner requisite for the perfect comprehending of this truth, that a man should have had some experience from the practice of virtue, because there is no one knows her own worth so well as she herself does; this defect may, nevertheless, be supplied by faith, since by means of it we believe the Holy Scriptures to be true, out of which I intend to prove all I shall say on this subject, that so no one may call the truth of it in question.

CHAPTER XII.

OF THE TWELFTH MOTIVE THAT OBLIGES US TO THE PURSUIT OF VIRTUE, WHICH IS, THE PARTICULAR CARE THE DIVINE PROVIDENCE TAKES OF THE GOOD, IN ORDER TO MAKE THEM HAPPY, AND THE SEVERITY WITH WHICH THE SAME PROVIDENCE PUNISHES THE WICKED.—THE FIRST PRIVILEGE.



Of all these favors, the greatest certainly is, the care God takes of those who serve him. From this, as from their fountain, flow all the other privileges of virtue. For, though providence extends itself to all creatures, yet we see how particularly careful it is

of those whom God has chosen for himself; because they, being his children, and receiving as his gift, an affection truly filial for him, he, on his part, loves them with a truly fatherly love, and his love is the measure of the care he takes for them. Yet no man can conceive how

great his providence is, unless he has either had experience of it, or read the Holy Bible with much attention, and observed those passages there that treat of this matter; for there is scarce any part of Scripture but treats on this subject. It turns on these two points, *to ask, and to promise*, as the world turns on its poles. So that, whenever God on one part requires our observance of his commandments, he promises a generous reward to those who comply, and severely threatens such as neglect to obey. This doctrine is so distributed, that almost all the moral books in it require and promise, whilst the historical verify the fulfilling of both; giving us to understand how differently God deals with the just man and the sinner. But, considering how liberal he is, and how poor man, how ready he is to promise, and how backward man is to perform—we must needs find a great difference between what he requires and what he gives. All he requires of us is, that love and obedience which he himself has given us; and yet, in return of that little which we hold purely of his liberality, he offers us inestimable riches for this life as well as for the next. Of all which the chiefest is, the fatherly love and providence wherewith he assists those he looks on as his children, and this is infinitely beyond whatever affection the most tender father in the world can show; for never was there any one yet who laid up such riches for his children as God does, which is no less than the participation of his eternal glory. Never did any man undergo so much for his children as God has done, having for their sakes shed the very last drop of his blood; nor will ever any father take so much care of them as God does, since he always has them in his sight, and assists them in all their necessities. This holy David acknowledges, when he says, "Thou hast upheld me by reason of my innocence; and has established me in thy sight forever" (Ps. xi. 13), which is to say, you have always watched so carefully over all my actions as to keep your eyes continually fixed on me. And in another psalm

he says, "The eyes of the Lord are upon the just: and his ears unto their prayers. But the countenance of the Lord is against them that do evil things: to cut off the remembrance of them from the earth." Ps. xxxiii. 16, 17.

But because this divine providence is the greatest treasure a Christian has, and on his hopes and assurance of being protected by it depends the increase of his holy confidence and joy; it will be to our purpose here to make use of some passages of the Scripture, in proof of those immense riches wherewith God blesses the just. In Ecclesiasticus (ch. xxxiv. 19, 20) it is said, "The eyes of the Lord are upon them that fear him, he is their powerful protector, and strong stay, a defence from the heat, and a cover from the sun at noon. A preservation from stumbling, and a help from falling, he raiseth up the soul, and enlighteneth the eyes, and giveth health, and life and blessing." The royal prophet says, "With the Lord shall the steps of a man be directed, and he shall like well his way. When he shall fall, he shall not be bruised, for the Lord putteth his hand under him." Ps. xxxvi. 23, 24. What harm can he come to who falls so soft, and is supported by the hand of God? He says again, in another place, "Many are the afflictions of the just: but out of them all will the Lord deliver them. The Lord keepeth all their bones, not one of them shall be broken;" Ps. xxxiii. 20, 21. This providence is yet much more magnified in the Gospel; for our Saviour himself there not only tells us, that he takes care of all their bones, but of their very hairs, that not one of them may be lost; (Luke xxi. 18); thus, to express in how extraordinary a manner he protects them; for what is there he will not look after, who does not neglect the very hair of our heads? If this be a declaration of his great concern for us, what the prophet Zachary (ch. ii. 8) tells us expresses it no less: "Whosoever," says he, "shall touch you, touches the apple of my eye." It were much had he said, "Whosoever shall touch you, touches me;" but "Whosoever shall

touch you, touches the apple of my eye," is still much more.

Nor does he only look after us himself, but has also committed us to the care of his angels: and, therefore, David says, "He hath given his angels charge over thee; to keep thee in all thy ways. In their hands they shall bear thee up: lest thou dash thy foot against a stone;" Ps. xc. 11, 12. Thus, our good angels, like elder brothers, carry the just men in their arms; for not knowing how to walk by themselves, they have need of another to lead them. Nor are the angels content to serve them thus in this life only, but even at their death too, as appears by the poor man in the Gospel, who, after he was dead, "was carried by angels into Abraham's bosom;" Luke xvi. 22. We are told also in another psalm, "The angel of the Lord shall encamp round about them that fear him: and shall deliver them;" Ps. xxxiii. 8. Or, as St. Jerome renders it more expressive, "The angel of the Lord has pitched his camp about those that live in his fear, to preserve them;" B. 4, c. 6, v. 15, 16, 17. What king has such a guard about his person as this? We see it plainly in a passage of the Book of Kings, where we read, that as the king of Syria's army was marching toward Samaria, with a design to take the prophet Elisha, the holy man took notice of the concern his servant was in at the sight of so formidable an army, and prayed to God that he would be pleased to open the young man's eyes, and let him see that there was a much greater army ready to defend them than that of their enemies. God heard the prophet's prayer; whereon the young man saw the whole mountain covered with horse and fiery chariots, and Elisha in the midst of them. We read of such another guard in the Canticles (ch. vii. 1), in these words: "What will you see in the Sulamite," which is the figure of the Church, and of a soul in a state of grace, "but the companies of an army," which is composed of angels? The same thing is signified by the spouse, under another figure, in the same book (ch. iii. 7, 8), where it is said, "Behold threescore valiant ones of

the most valiant of Israel, surround the bed of Solomon: all holding swords, and most expert in war: every man's sword upon his thigh, because of fears in the night." What is all this, but a lively representation made by the Holy Ghost, under these figures, of that care the divine providence has over the souls of the just? For how can a man, who is conceived in sin, who lives in a body so naturally inclined to evil, and who is surrounded with so many dangers, preserve himself for several years from committing any mortal crime, did not the divine providence secure and keep him from it?

This providence is so powerful, that it not only delivers us from evil and leads us to good, but what is more, very often, by a wonderful effect, draws even good out of evil, which sometimes God permits the just themselves to fall in. This happens when, repenting for their sins, they thence take occasion to become more circumspect, more humble, and more grateful to God, for the mercies he has shown them, in freeing them from the danger they were in, and in pardoning them all their faults. It is in this sense the Apostle says, "that all things work together unto good to them that love God;" Rom. viii. 28.

If, therefore, these favors so highly deserve our admiration, how much cause have we to wonder at God's being so careful of their children, of their whole posterity, and of all that belongs to them? As himself has assured us, when he said, "I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, upon the third and fourth generation of them that hate me: and showing mercy unto thousands to them that love me, and keep my commandments;" Exod. xx. 5, 6. We find him as good as his word to David, whose race he would not destroy after a great many years, though several of them had deserved it for their sins; Kings viii. 19. Another example of his care we have in Abraham, whose posterity he pardoned so often for their father's sake. This care of his went so far as to promise Abraham

that he would bless his son Ismael, though he were born a slave, "that he would make him increase, and multiply him exceedingly; and that he should grow into a great nation;" Gen. xvii. 20. And all this only because he was Abraham's son. We have yet a further proof hereof, in God's conducting Abraham's servant through the whole journey, and instructing him in his duty when he went to seek a wife for Isaac; ch. xxiv. Nor has he only been merciful to a servant for the sake of a good master, but even to wicked masters for their pious servant's sake; ch. xxxiii. 22, 23. Thus we see he bestowed great favors on Joseph's master, though a heathen, in consideration of the virtuous young man who lived with him. What mercy can exceed this? Who will not serve such a master, who is so liberal, even so thankful to those that do him any service, and so careful of everything which belongs to them?

§ I. *Of the Titles given to Almighty God in Holy Writ, on Account of his Providence.*—This divine providence producing so many different and wonderful effects, God has, therefore, a great many different names given him in the Holy Scripture; but the most usual and most remarkable is that of *Father*, as his beloved Son calls him in the Gospel, and he has been pleased it should be given him in several places of the Old Testament. And, therefore, David says, "As a father hath compassion on his children; so hath the Lord compassion on them that fear him, for he knoweth our frame, he remembereth that we are dust;" Ps. cii. 13. Another prophet, not content to call God Father, because his care is infinitely greater than that of a father, speaks thus to him: "Thou, O Lord, art our Father; Abraham hath not known us, and Israel hath been ignorant of us" (Isa. lxiii. 16), to give us to understand, that these, being our carnal fathers, deserved not that name in comparison of God.

But because a mother's affection is, generally speaking, more affectionate and tender than a father's, God is pleased to call himself a *Mother*,

and more than a mother too. "Can a woman," says he, in Isaias (ch. xlix. 15, 16), "forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee. Behold, I have graven thee in my hands: thy walls are always before my eyes." Can any thing be more tender than this? or can any man be blind to such proofs of love as these are?

Did we but consider it is God who speaks, he, whose truth cannot deceive, whose riches are inexhaustible, and whose power has no limits, what joy would such pleasing words as these bring us? But such is the excess of God's mercy, that, not content to compare his affection with that of common mothers, he amongst all others chooses the eagle, a creature the most remarkable for this love, and compares his tenderness to hers; saying, by Moses, "As the eagle enticing her young to fly, and hovering over them, he spread his wings, and hath taken them and carried them on his shoulders;" Deut. xxxii. 11. The same prophet expressed this yet more lively to the people of Israel, when, on their arrival at the land of promise, he told them, "You have seen how the Lord your God has carried you through the wilderness all the way you went, as a man doth his little son, until you came to this place;" Deut. i. 31. As he does not disdain to call himself our Father, he does us the honor to call us his children; as a proof of which, we have in the prophet Jeremy (ch. xxxi. 20), "Ephraim is an honorable son to me, surely he is a tender child: for since I spoke of him, I will still remember him. Therefore are my bowels troubled for him: pitying I will pity him." Every word here should be weighed with attention, as coming from God, and should force from us a tender affection for him, in return of his tender love to us.

It is on account of the same providence that he gives himself the name of a Shepherd, as well as that of a Father. And to let us see that how great his pastoral care is, he says, "I am the good Shepherd; and I know mine,

and mine know me;" John x. 14, 15. How is it, O Lord, that thou knowest them? How doest thou look after them? "As the Father knoweth me, and I know the Father." O blessed care! O sovereign providence! What greater happiness can a man enjoy than to be taken care of by the Son of God, just as his Father takes care of him? The comparison, it is true, will not hold in all respects, because a begotten son deserves much more than one that is only adopted; but to be in any manner whatever compared with him, is a very great honor. God acquaints us with the wonderful effects of this his providence, fully and elegantly, by the mouth of the prophet Ezekiel, saying, "Behold, I myself will seek my sheep, and will visit them. As the shepherd visiteth his flock, in the day when he shall be in the midst of his sheep that were scattered: so will I visit my sheep, and will deliver them out of all the places where they have been scattered in the cloudy and dark day. And I will bring them out from the peoples, and will gather them out of the countries, and will bring them to their own land; and I will feed them in the mountains of Israel, by the rivers, and in all the habitations of the land: I will feed them in the most fruitful pastures, and their pastures shall be in the high mountains of Israel: there shall they rest on the green grass, and be fed in fat pastures upon the mountains of Israel. I will feed my sheep: and I will cause them to lie down, saith the Lord God. I will seek that which was lost: and that which was driven away, I will bring again: and I will bind up that which was broken, and I will strengthen that which was weak, and that which was fat and strong I will preserve: and I will feed them in judgment" (Ez. xxxiv. 11, 12, 13, 14, 15, 16); that is, with great care, and with a particular providence. A little lower he adds: "I will make a covenant of peace with them, and will cause the evil beasts to cease out of the land: and they that dwell in the wilderness shall sleep secure in the forests. And I will make them a blessing round about my hill:

and I will send down the rain in its season, there shall be showers of blessing" (ver. 25, 26); that is to say, wholesome showers, and such as shall do no hurt to the places which my flock feeds in. What greater promises can God make us, or what more tender expressions can he give us of his love? For it is certain, that he does not speak here of a material but of a spiritual flock, composed of men, as the text itself plainly shows. It is no less certain that he does not mean fat lands, or an abundance of temporal goods, which are common to the bad as well as the good, but, like a good shepherd, he promises to assist those that are his with particular graces, on all occasions. It is what he himself has explained by Isaias (ch. xl. 11), where he says, "He shall feed his flock like a shepherd: he shall gather together the lambs with his arm, and shall take them up in his bosom, and he himself shall carry them that are with young." Is there any tenderness like this? The divine psalm that begins thus, "The Lord is my shepherd" (Ps. xxii.), is full of these charitable offices of a shepherd, which God performs to man.

As we call God our shepherd, because he guides us, so we may call him our King, because he protects us; our Master, because he instructs us; our Physician, because he heals us; our Foster-father, because he carries in his arms; and our Guard, because he watches so carefully over all our actions. The holy Scripture is full of such names as these. But yet there is none expresses a more tender love, or discovers his providence more than that of spouse, a title he often gives himself in the Canticles, and in other places of the Bible. It is by this he invites the sinner to call on him: "Thou art my Father, the guide of my virginity" (Jer. iii. 4); which name the Apostle highly extols; for after those words which Adam spoke to Eve, "Wherefore a man shall leave father and mother, and shall cleave to his wife, and they shall be two in one flesh," he goes on saying, "This is a great sacrament; but I speak in Christ and in

the Church," which is his spouse (Gen. ii. 24; Eph. v. 31, 32), and we may in some respect say the same of every one in the state of grace. What, then, may we not hope from him who goes by such a name, and that with so much reason?

But what need is there of recourse to the Bible to seek for names, since there is not one that promises us any good, but may be applied to God? For whosoever loves and seeks him, shall in him find whatever he can wish. For this reason St. Ambrose says, "We have all things in Christ, and Christ is all to us. If you want a cure for your wounds, he is a physician; if you are in a burning fever, he is a fountain; if you are tired with the burden of your sins, he is justice; if you are afraid of death, he is life in you; if you hate darkness, he is light; if you would go to heaven, he is the way; if you are hungry, he is your food." L. 3, de Virg. See here how many names God has, who in himself is but one; for though he is but one in himself, yet he is all things for us, that he may relieve all our necessities, which are infinite.

It would be tedious to count all the authorities of this kind in the Holy Scriptures. These I have taken notice of, for the comfort and encouragement of all that serve God; and for the gaining of such as do not; for it is certain there is no greater treasure under heaven than this. As, therefore, those persons who have served their prince upon some extraordinary occasions, and received certificates under his hand, and promises of considerable rewards for their services, are very careful to secure those authentic papers, comforting themselves, in the midst of dangers, with the hopes of obtaining the reward of their labors; so God's servants lay up in their hearts, all these divine promises, which are much more securely to be relied on than any that are made by mortal kings. In these they place their hope, these are their support in all their toils, their trust in all their dangers, and their comfort in all their miseries. To these they have recourse in all

their necessities; they inflame them with the love of so good a master and oblige them wholly to his service; for, as he assures them, he will give himself entirely up to the procuring of their good, for he is their all. Thus we see that the main foundation of a Christian life is the practical knowledge of this truth.

Can there be any thing in the world more precious or valuable, or that better deserves our esteem and love? Or what greater happiness can a man enjoy in this life than to have God for his father, his mother, his shepherd, his physician, his tutor, his master, his mediator, his will, his defence, and, what is yet more, for his spouse, in short, for his all? Has the world any thing comparable to this to give to its admirers? How much reason, then, have those who enjoy such a benefit, to rejoice, to comfort, to encourage themselves, and to glory in him above all things! "Be glad in the Lord," says the prophet, "and rejoice, ye just; and glory, all ye right of heart;" Ps. xxxi. 11. As if he said more clearly, Let others rejoice in their worldly riches and honor, others again in their birth and quality, others in their favor and esteem of their prince, others in their great employments and dignities; but as for you, who lay claim to God for your share, do you more truly rejoice in this inheritance, which as far exceeds all other inheritances as God himself does all other things. This we may learn from the royal psalmist, when he says, "Deliver me, and rescue me out of the hand of strange children; whose mouth hath spoken vanity; and their right hand is the right hand of iniquity. Whose sons are as new plants in their youth; their daughters decked out, adorned round about after the similitude of a temple: their storehouses full, flowing out of this into that. Their sheep fruitful in young, abounding in their goings forth: they have called the people happy, that hath these things: but happy is that people whose God is the Lord." Ps. cxliii. 11, 12, 13, 15. The reason why David delivers himself thus is evident,

because in God alone we possess every good thing that is to be desired. Let others value themselves as much as they please on riches, but as for me, though I am a rich and powerful king, in God alone shall be all my glory. Thus another holy prophet glorified, saying, "but I will rejoice in the Lord; and I will joy in God my Jesus. The Lord God is my strength; and he will make my feet like the feet of harts; and the conqueror will lead me upon my high-places, singing psalms:" Habac. iii. 18, 19. This is the treasure, this the glory, which he has prepared even here for those that serve him. This is a great reason why all men should desire to serve him, and on this will he ground the greatest complaint he can make against those who serve him not. Thus it was he complained, by the prophet Jeremy (ii. 5), of his people: "What iniquity," says he, "have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?" and a little lower: "Am I become a wilderness to Israel, or a lateward springing land?" (ver. 31) as if he said, It is plain, it is not so, since by my means they have been so successful and victorious. "Why then have my people said: We are revolted, we will come to thee no more? Will a virgin forget her ornament, or a bride her stomacher? but my people hath forgotten my days without number" (ver. 32), who am all their ornament, their glory and their beauty. If God complained thus in the time of the old law, when his favors were so great, how much more reason has he to complain now when they are so much greater, as they are more spiritual and divine?

§ II. *What providence God uses towards the wicked in punishment of their sins.*—If the mercy of this blessed providence which the good enjoy, has no influence on us, let us at least be moved with the fear of that providence, if I may so call it, which God uses against the wicked, and which measures sinners by their own measure, and deals with them according to their forgetfulness and

contempt of the divine Majesty, forgetting those who forget him, and despising those by whom he is despised. God, to make this the plainer to us, commanded the prophet Osee (ch. i. 2) to marry an adulteress, to signify to his people the spiritual fornication they had committed, in leaving their true spouse and Lord, and ordered the child he had by his wife to be called Lo-ammi, a Hebrew word, which means "not my people," to show them that since they would not acknowledge or serve him as God, he would not own or deal with them as his people. And that they might know him to be in earnest, he says to them, "Judge your mother, judge her: because she is not my wife, and I am not her husband" (ch. ii. 2); giving them to understand, that since she had not observed the respect and duty of a good wife, neither would he show her the love and kindness of a true husband. Thus plainly God tells us he will deal with us just as we deal with him.

They, therefore, who live as if they took no notice at all of God, are abandoned by him, and left as a school without a master, a ship without a rudder, as goods without an owner, or as a flock that goes astray for want of a shepherd, which never misses falling among the wolves. And, therefore, he tells them by the prophet Zacharias (ch. xi. 9), "I will not feed you; that which dieth, let it die, and that which is cut off, let it be cut off: and let the rest devour every one the flesh of his neighbor." What he says by Moses, in his canticle, is to the same purpose: "I will hide my face from them, and will consider what their last end shall be;" Deuter. xxxii. 20.

He acquaints us more at large with this kind of providence, by the prophet Isaias speaking to his people under the figure of a vine, against which, for not yielding the fruit that was expected from it, after having been so carefully dressed and pruned, he pronounces this sentence: "I will show you what I will do to my vineyard. I will take away the hedge thereof, and it shall be wasted: I will break

down the wall thereof: and it shall be trodden down. And I will make it desolate; it shall not be pruned, and it shall not be digged; but briars and thorns shall come up: and I will command the clouds to rain no rain upon it" (Isaias v. 5, 6); that is to say I will take away all those efficacious helps and succors I had given it before, and then must necessarily follow its utter ruin and destruction.

Do not you think this sort of providence is much to be dreaded? what greater misery can a man fall into than to be deprived of the providential care of God, to be exposed to all the accidents of the world, and to all the injuries and calamities this life lies open to? For since, on the one hand, this world is like a tempestuous sea, a desert of so many wild beasts and thieves, since there are such numbers of misfortunes and accidents, so many and such powerful enemies to encounter with, so many snares laid for us, and so many dangers surrounding us; and since man, on the one hand, is a creature so frail, so helpless, so blind, so impotent, so destitute of strength, and so much in need of advice, what can he do against so many strong ones, if he wants the help and assistance of God? What can he, who is a mere dwarf, do against so many giants? How can he, who is so blind, avoid so many snares? Or, alone and unarmed, how can he deal with so many enemies?

Nor does their punishment end here. For God not only turns his eyes from the wicked, whence it follows that they fall into such sins and miseries, but does himself produce and send them these afflictions; so that the eyes which watched for their advantage before, are now open to their ruin: as the prophet Amos (ch. ix. 4) testifies, saying, I will set my eyes upon them for evil, and not for good; that is, I, who before looked on them, in order to secure them, will do it now to punish them, according to what their sins deserve. And the prophet Osee (ch. v. 12) tells us plainly, that God says, "I will be like a moth to Ephraim, and like rottenness to the house of Juda."

And because this seemed too easy a punishment, and too lingering, he immediately threatens them with another more speedy and more severe: "I will be like a lioness to Ephraim, and like a lion's whelp to the house of Juda: I, even I, will catch, and go away, and there is none that can rescue;" ver. 14. Can any thing be more terrible than this?

We have as a clear proof of this kind of providence in the prophet Amos, who, after telling us, that God would put all the wicked to the sword, for their sins of covetousness, goes on and says, "They shall flee, and he that shall flee of them shall not be delivered. Though they go down even to hell, thence shall my hand bring them out: and though they climb up to heaven, thence will I bring them down. And though they be hid in the top of Carmel, I will search and take them away from thence: and though they hide themselves from my eyes in the depth of the sea, there will I command the serpent, and he shall bite them. And if they go into captivity before their enemies, there will I command the sword and it shall kill them. And I will set my eyes upon them for evil, and not for good;" Amos ix. 1, 2, 3, 4. These are the words of the prophet. And what man, on reading them, if he but considers, that they were spoken by God himself, and does but observe what kind of providence he exercises against sinners, can without trembling see how powerful an enemy he has against him, and how closely he pursues him, having secured all the avenues, and lying continually in wait to destroy him? What rest can a man take that reflects on this? What stomach can he have for his food, who has the eyes of God, red with indignation and fury, fixed on him? Who has such a persecutor and such an arm stretched out against him? For if it be so great a misfortune to be deprived of God's favor and providence, what must it be to have armed this same providence against you, and to make him turn that sword on you, which was drawn in your defence? What an unhappiness must it be to have those eyes open

to your destruction, which before watched for your security; to have that arm, which was before stretched out to hold you up, extended now to cast you down; to have that heart, which thought of nothing for you once but of peace and love, have no other thoughts for you now but of affliction and sorrow? What misery is it, that he who ought to shade, shield and protect you, should be changed into a moth to consume you, and into a lion to tear you in pieces? How can that man sleep securely, who knows that God all the while stands over him, like Jeremy's rod, to punish and torment him? What means can he use to frustrate the designs of God? What arm can withstand his arm? Or what other providence can resist his providence? Did any man, says Job (ch. ix. 4), ever resist him and prosper?

This evil, in fine, is of such a nature, that the withdrawing of his fatherly providence from sinners is one of the severest punishments he either inflicts on, or threatens them with, in this life, as he himself has declared in several places of the Holy Scripture. In one of which, he says, "My people heard not my voice: and

Israel hearkened not to me" (Ps. lxxx. 12, 13); for which reason I will not take any notice of them, as I have done before; "So I let them go according to the desires of their heart: they shall walk in their own inventions." Their condition must, therefore, grow each day worse and worse. He says also, by the prophet Osee (ch. iv. 6), since "thou hast forgotten the law of thy God, I also will forget thy children." As there is no greater misfortune can befall a woman than to be divorced from her husband, nor a vine than to lie neglected and unpruned, so the greatest loss a soul can undergo is, to have God withdraw his hand from her. For what is a soul without God, but a vine without its pruner, a garden without a gardener, a ship without a pilot, an army without a general, a commonwealth without a ruler, and, in short, a body without life? See here how God encompasses you on all sides, that the fear at least of being forsaken by him may work on you, though his providential love and concern do not move you; for fear and apprehension often influence those whom favors and benefits can do no good with.

CHAPTER XIII.

OF THE SECOND PRIVILEGE OF VIRTUE, THAT IS, THE GRACE OF THE HOLY GHOST BESTOWED UPON VIRTUOUS MEN.

FROM this fatherly providence, as from a fountain, flow all the favors God bestows on those who serve him.

For it belongs to this providence to supply them with all necessities for the obtaining of their end, which is their last perfection and happiness, by assisting them in all their wants, and infusing into their souls such virtues and habits as are requisite for this end. Of all which the chief is the grace of the Holy Ghost, because next to this divine providence, it is the beginning of all other heavenly gifts and privileges. It is the

garment which was first given to the prodigal son, on his return to his father's house. And should you ask me what this grace is, I answer, that grace, as divines define it, is a participation of the divine nature, that is, of God's sanctity, purity and greatness; by virtue of which a man rises from the baseness and filth he received from Adam, and partakes of the divine sanctity and beauty, divesting himself of himself, and putting on Christ Jesus. Holy writers explain this to us by this familiar example: When we take a piece of iron out of the fire, it sparkles and looks red like fire

itself, but continues still to be iron, retaining the same name and substance it had before, though the brightness, heat and other accidents belong to fire: so grace, which is a heavenly quality, infused by God into the soul, transforms man into God in such a manner as to make him in some measure partake of the virtues and purity of God, without ceasing to be man. Thus was he transformed who said, "I live, now not I; but Christ liveth in me;" Gal. ii. 20.

Grace is also a divine and supernatural form, by means whereof man lives suitably to the origin and source he proceeds from, which is supernatural and divine. And here it is the providence of God so gloriously exerts itself. For it being his will that man should have two lives, the one natural and the other supernatural, he has to this end given him two forms, which are, as it were, two souls, for each life one. Hence it follows, that as all the powers and sensations of the natural life spring from the soul, the natural form; so from grace, the supernatural form, flow all those virtues and gifts of the Holy Ghost, that go to the support of the supernatural life. As if one man should furnish another, that understands two trades, with two sets of tools to work at them both.

Grace is moreover a spiritual dress and ornament for the soul made up by the hands of the Holy Ghost, which renders her so acceptable to God that he adopts her for his daughter, and takes her for his bride. It was in this dress the prophet gloried, when he said, "I will greatly rejoice in the Lord, and my soul shall be joyful in my God: for he hath clothed me with the garments of salvation; and with the robe of justice he hath covered me, as a bridegroom decked with a crown, and as a bride adorned with her jewels" (Is. lxi. 10); which are the several gifts of the Holy Ghost, wherewith the soul of a just man is adorned and beautified by the hand of God. This is the garment of divers colors with which the king's daughter, seated at the right hand of her bride-

groom, was gloriously arrayed; Ps. xliv. For from grace come the colors of the different virtues and divine habits wherein their beauty consists.

By what has been said, we may judge what effects grace works on the soul it resides in. One of the greatest is, to make it look so lovely and fair to the eyes of God, that he chooses her, as has been said, for his daughter, his spouse, his temple and his habitation, where he takes his pleasure with the children of men. Another effect is, to strengthen the soul by means of those virtues it brings with it, which, like Samson's hair, at the same time confer both force and beauty. She is commended for both these qualities in the book of Canticles (ch. vi. 9), where the angels, admiring her beauty, say, "Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?" Grace then, as we see, is like a complete suit of armor which secures a man from head to foot. It both beautifies and strengthens him in such a manner, that, as St. Thomas says, the least degree of grace suffices to overcome all the devils and all sorts of sin.

A third effect of it is, to make man so pleasing to God, and to give him such power with him, that every action deliberately performed, saving those that are sinful, is acceptable to the meriting eternal life. So that not only acts of virtue, but even those actions that are done in submission to the necessities of nature, as eating, drinking, sleeping and the like, are grateful to God, and merit such a favor. For when the object itself is so agreeable and meritorious, whatever it does that is not sin must be so too.

Besides all this, grace makes man the adopted son of God and heir to his kingdom. It causes his name to be written in the book of life, and gives him a claim to the inheritance of heaven. This is the privilege our Saviour so highly commended to his disciples, when observing how pleased they were that the devils had obeyed them in his name, he said to them, "Rejoice not in

this, that spirits are subject unto you ; but rejoice in this, that your names are written in heaven ;" Luke x. 20. This, therefore, is the greatest treasure a man can wish for in this life.

It is grace, to conclude, that qualifies man for all kind of good, that makes the way to heaven smooth and easy, and the yoke of Christ light and pleasant ; it is this makes men run in the paths of virtue ; it is this that cures the infirmities of nature, and makes that easy and light which, whilst she was weak, weighed her down ; it is this that, by means of those virtues which proceed from it, reforms and strengthens all the faculties of the soul, enlightening the understanding, inflaming the mind, refreshing the memory, fortifying the free-will, moderating the concupiscible appetite, that it may not give way to evil, and animating the heart, that it may not be too backward in the pursuit of good. And because all the passions of nature which reside in these two inferior parts are like so many hills that overlook and command the fortress of virtue, or as sally

ports, through which the devils enter into our souls, to remedy this, grace sets a sentinel at these places to secure the passage ; and this is some infused virtue sent down from heaven, and placed there to deliver us from those dangers which the heat of our passions may expose us to. Thus temperance, for example, secures us against gluttony, chastity against impurity, humility against pride, and so with the rest.

But what is yet above all, grace brings down God himself into our souls, that he by his presence may govern, defend and conduct them to heaven. There he is like a king on his throne, like a general in his army, like a house-keeper in his family, like a master in his school, and like a shepherd amidst his flock, exercising in a spiritual manner all their several offices. If, therefore, so precious a pearl as this is, which brings in such vast treasures, be the inseparable portion of virtue, can any man refuse to imitate the direction of the wise merchant in the gospel, who gave all he had for the purchase of this jewel ? Matt. xiii. 46.

CHAPTER XIV.

OF THE THIRD PRIVILEGE OF VIRTUE, VIZ.: SUPERNATURAL LIGHT AND KNOWLEDGE.

THE third privilege of virtue is a particular light and wisdom God grants the just, which, like all the rest, comes from that grace we have spoken of. For as it is [the business of grace to cure nature, and to heal the infirmities occasioned by sin in the appetite and will, so it enlightens the understanding, which was no less obscured by sin ; to the end that man, through the one, may know his duty, and by the help of the other may put it in execution. It is on this account St. Gregory says, in his *Morals*, "That as man's not knowing his duty is a punishment for his sins, so is his not being able to perform it when he does know

it ;" L. 25, c. 9. For the same reason the psalmist so often repeats, *The Lord is my light* against ignorance ; *The Lord is my salvation* against the want of power. By the one we are taught what we are to desire, and we are enabled by the other to bring our desires about ; but they both depend on grace. And, therefore, besides the habits of faith and of infused wisdom, which instruct us in what we are to believe, and what we are to do, there are added, the gifts of the Holy Ghost ; whereof four belong to the understanding ; which are, that of wisdom, to give us the knowledge of the sublimest things ; that of knowledge, for those things that are lower ; that of understanding, to dive into the divine mysteries, and see

how beautiful they are, and how consonant to one another; and that of counsel, to direct us how to conduct ourselves amidst the difficulties so frequent to be met with in this life.

All these rays of the divine light are reflected on us by grace, which, in the Holy Scripture is called an unction or anointing: "And this anointing," says St. John, "instructeth you in all things;" 1 John ii. 20. For as oil, above all other liquid things, is good both for the nourishing of light and for the curing of wounds, so this divine unction performs both, curing the wounds of our will, and enlightening the darkness of our understanding. This is the oil more precious than any balsam, which David gloried in, when he said, "Thou, O Lord, hast anointed my head with oil;" Ps. xxii. 5. It is plain he speaks not here of a corporeal head, or of material oil, but of a spiritual head, which is the noblest part of our souls; and, according to Didymus, on this text, the seat of the understanding, and of the spiritual oil, which is the light of the Holy Ghost, that feeds this lamp and keeps it in. This holy king was sensible of the light this oil gave, as he himself confesses in these words: "The uncertain and hidden things of thy wisdom thou hast manifested to me;" Ps. l. 6.

Another reason is, that since it is grace makes a man virtuous, and since it cannot do this without disposing him to a sorrow for his past life, to a horror of sin, to a love of God, to a desire of heavenly things, and to a contempt of the earthly, the will can never be excited to such affections unless the understanding receive a sufficient light and knowledge to produce them. For the will is a blind faculty, altogether unfit to act, unless the understanding go before, and inform it what is good or bad, that so it may, accordingly, fix or withdraw its affection. St. Thomas, to this purpose, says, "That the knowledge of God's goodness and beauty increases in the souls of the just proportionably to the love they have for him. So that, if the one advance a hundred degrees, the other will ad-

vance as many; because he that loves much must know a great many qualities in the thing he loves which make it deserve his love; and so on the contrary;" S. Th. 2, 2, qu. 2, ar. 4. What we say of the love of God is also to be understood of fear, of hope, and of the horror of sin, which he can never have above all things, if he does not know that it is so great an evil as to deserve such hatred. For as the Holy Ghost requires all these affections to be in the soul of a just man, he expects there should be cause to occasion and produce them; even as when he designed to work different effects on the earth, he appointed there should be different causes and influences in the heavens.

Moreover, since, as we have said before, grace makes God dwell in the soul of a just man, and God, according to St. John (i. 9), "is a light enlightening every man that cometh into this world," it is certain, the purer and cleaner he finds this habitation, the rays of his divine light will shine the brighter on it; as a glass, the clearer it is, the brighter and the stronger it reflects the sun. St. Augustine, therefore, calls God "the wisdom of a purified soul" (Lib. 2, de Lib. Arbit.), for enlightening the soul, which is in such a state, with the rays of his light, and instructing it in what is necessary to its salvation. And what wonder that God should do this for man, since it is, in some manner, what he does for other creatures? For they, by a certain natural instinct, know all those things that are necessary for the preservation of their being. Who has taught the sheep, among so many different plants, to avoid those which are hurtful to them, and to browse on those which are not? From whom has it learned what creature is its enemy, and what its friend; and by this means to run from the wolf, and to follow the mastiff? Is it not from God? Now, if God thus instructs the brutes, for the preserving of their natural life, how much more reason have we to think he will enlighten the just with such a knowledge as shall be necessary to the maintaining of their spiritual life, considering that man stands in

no less need of those things that are above his nature, than brutes do of such as are suitable to theirs? And if the divine providence has been so careful in providing what regards nature only, how much more solicitous will it be in furnishing us with such things as regard grace, which are infinitely more excellent, but, at the same time, far above the reach and power of man!

This example teaches us, not only that there is such a knowledge, but what a kind of knowledge it is, which consists not so much in the speculation as in the practice; since it is given us more for the direction of our actions than for the improvement of our understanding, and is rather to instruct us how to perform all we do virtuously than how to discourse learnedly. For this reason, it stops not at the understanding, as that knowledge we acquire in the schools does, but communicates itself to the will, and makes it ready in the performance of whatever this knowledge inclines it to. This is the property of the inspirations of the Holy Ghost, who, like an accomplished master, perfectly instructs those under his care, in all that is requisite for them to know. And, therefore, the Spouse, in the Canticles (ch. v. 6), says, "My soul melted away when my beloved spake." Thus we may see what difference there is between this and human learning. For, whereas the one does nothing else but increase the understanding, the other, moreover, governs and excites the will, and, by its virtue, searches unto all the recesses of our souls, doing all that is necessary for the reformation of each in particular. Whereon the apostle says, "The word of God is quick and powerful, and sharper than any two-edged sword" (Heb. iv. 12); because it separates the sensual part of man from the spiritual, cutting asunder those unhappy knots which generally tie the flesh and the spirit together, when the spirit, closely contracting with the wicked flesh, becomes one with it. It is the force and efficacy of the word of God that breaks this knot, and makes man follow, not the dictates of the flesh, but of the spirit.

This is one of the chief effects of grace, and a particular privilege of virtuous men in this life. But, because carnal and sensual men, perhaps, can neither understand, nor will so readily believe this truth, I will make it plainly appear to them, by several passages both of the Old and New Testament. In the New, our Saviour says: "The Holy Ghost, whom the Father will send in my name, shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you;" John xiv. 26. He tells us in another place (ch. vi. 45), "It is written in the prophets, And they shall be all taught by God. Every man, therefore, that hath heard and hath learned of the Father cometh unto me;" Isa. liv. 13. He has told us, in like manner, by his prophet Jeremy, "I will put my law in their inward parts, and write it in their hearts. And they shall teach no more every man his neighbor, and every man his brother, saying, KNOW THE LORD; for they shall all know me;" Isa. xxxi. 33, 34. In the prophet Isaiah (ch. liv. 11, 12, 13), the Lord, speaking of the prosperity of his Church, uses these words: "Oh, thou afflicted, tossed with tempests, and not comforted! Behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord." He repeats the same again, elsewhere, by the same prophet: "I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldst go;" ch. xlviii. 16. By these words are understood two sorts of knowledge, that of saints, and that of wise men. It is that of the saints which Solomon speaks of, when he says, "The knowledge of the holy is understanding;" Prov. ix. 10. For bare knowledge does but teach us how to know, but prudence instructs us how to act by what we know; and this is the knowledge of holy men.

Besides, how often shall we find this very same wisdom promised to the just, in David's

Psalms. In one of them, he says, "The mouth of the righteous shall be exercised in wisdom, and his tongue will be talking of judgment;" Ps. xxxvi. 30. God, in another, makes the good man this promise: "I will instruct thee and teach thee in the way which thou shalt go;" Ps. xxxi. 8. In another, as if it were a business of the greatest consequence, the prophet puts the question, saying, "What man is he that feareth the Lord? him shall he teach in the way he shall choose;" Ps. xxiv. 12. And in the same psalm we have these words: "The salvation of the just is of the Lord;" which St. Jerome renders thus: "The Lord discovers his secrets to those that fear him, and he will show them his covenant;" that is, his holy laws are made known to them. This knowledge is a great light to the understanding, a delicious food to the will, and the greatest pleasure man can enjoy. The same prophet calls it a pasture in which God fed him; a water with which he refreshed his soul; and a table upon which were placed such meats as might strengthen him against all the power of his enemies; Ps. xxii. 2, 5. For which reason, the same prophet so frequently begs for this inward light, and for their inward instructions, in that divine psalm, which begins, "Blessed are the undefiled;" Ps. cxviii. To this end, he says, in one place, "O Lord, I am thy servant; give me understanding, that I may know thy testimonies;" ver. 12. In another place, "Open thou my eyes, O Lord, that I may behold wondrous things out of thy law;" ver. 18. And again, "Give me understanding, and I shall search into thy law, and I shall observe it with my whole heart;" ver. 34. This is, in fine, the petition he so often makes in this psalm. Nor would he have done it with such earnestness, had he not been very well acquainted with its efficacy, and with the manner of God's communicating the same.

All this being undeniably true, what greater honor can man receive, than to have such a master and such a school to go to, where the Lord himself teaches his elect this heavenly

wisdom? If, as St. Jerome says, men in former times went as far as Rome, from the remotest parts of France and Spain, to see Livy, a man so renowned for his eloquence (Ep. 120, ad Paulin); and if Apollonius, who had the false reputation of one of the wise men of his age, went to Mount Caucasus, and traversed the greatest part of the world, to see Hiarchas sitting among a few scholars, on a golden throne, disputing with them on the motions of the heavens and of the planets; what should men do to hear God, seated on the throne of their hearts, not to teach them how the heavens move, but how they themselves may move thither?

And, that you may not look on this doctrine as contemptible, hear the royal prophet's commendations of it: "I have more understanding than all my teachers, because thy testimonies are my meditation; I understand more than the aged, because I have sought after thy commandments;" Ps. cxviii. 99, 100. Nay, the Lord promises more than all this, by his prophet Isaias, to those that serve him. "The Lord," says he, "shall give thee rest, and shall fill thy soul with brightness, and shall set thy bones at liberty; and thou shalt be like a watered garden, and like a spring of water, whose waters should not fail;" Isa. lviii. 11. What brightness is this, wherewith God fills the souls of his servants, but the knowledge he gives them of things necessary to their salvation? For it is he that shows them how beautiful virtue is, and how deformed vice: he it is that tells them how vain a thing the world is, that informs them of the worth of grace, the greatness of eternal glory, the sweetness of those consolations which the Holy Ghost bestows, the goodness of God, the malice of the devil, the shortness of life, and the general mistake of most men. God, as the same prophet observes, by virtue of this knowledge, makes his servants dwell on high, "that they may behold the king in his beauty, and look down upon the earth that is very far off;" Isa. xxxiii. 17. Therefore, the things of this world are of so little value with them, because, besides

their being generally so, they see them only at a distance; but as to the riches of the other world, they prize them at what they are worth, as having a very near view of them. The wicked, on the contrary, having a distant prospect of heavenly things, and standing so close by the earthly, undervalue those, and overrate these. This is what preserves such persons as partake of this heavenly gift from being either puffed up with prosperity, or cast down by adversity; for they, by the help of this light, see how little what the world can give them is in comparison of what they have from God. And, therefore, Solomon says, "The goodly man remaineth in wisdom like the sun, but the fool is changed like the moon;" Ecclus. xxvii. 12. Upon which words St. Ambrose says, "That, as for the wise man, neither can fear move him, nor power change him; amidst his prosperity he is never proud (Epist. L. 2), nor melancholy in the midst of troubles (Ep. 7); because virtue, strength and courage are the perpetual attendants on wisdom." Such a man's soul is always in an even temper; no change makes him either greater or less; nor is he to be carried away by the winds of a new doctrine, but remains steady in Jesus Christ, immovable in his charity, unshaken in his faith.

Nor are we to wonder at the force of this wisdom, since it is not earthly, but heavenly; which does not puff up, but edify; which does not enlighten the understanding by its speculation, but inflames the will with its heat. Thus wonderfully was St. Augustine touched and moved, that, as is written of him, he never heard the psalms and hymns of the Church sung but he wept. The words, entering in at his ears, sunk down to the very bottom of his heart, whilst the warmth of his devotion spread the truth of them throughout his whole soul. This made him break out into tears, and, according to his own confession, gave him a great deal of joy and comfort. O blessed tears! O divine school! O happy wisdom, that bears such fruit as this! Conf. L. 9, v. 24. Is there any in the world we can compare with this wisdom? Job says, "It cannot be gotten for gold, neither shall silver be weighed

for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. No mention shall be made of coral or of pearls, for the price of wisdom is above rubies," etc. Job xxviii. 15, 16, etc. After all these commendations, the holy man concludes: "Behold the fear of the Lord that is wisdom, and to depart from evil is understanding;" ver. 28.

This is one of the greatest rewards that can be offered to excite you to follow virtue. And Solomon makes this proposal to encourage men to a good life: "My son, if thou wilt receive my words, and hide my commandments with thee, then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding;" Prov. i. 5, 6. This wisdom does not always continue in the same degree, but receives a daily increase of light and knowledge, as the same wise man has hinted to us "The part of the just," says he, "is as the shining light, that shineth more and more unto the perfect day" (Prov. iv. 18); the day of this blessed eternity, wherein we shall receive the divine inspirations, I will not say, with Job's friends, by stealth, but shall have a full sight and knowledge of God himself; Job iv. 12.

Of this true wisdom the children of light partake, whilst the wicked, on the contrary, live in such ignorance, that like the Egyptian darkness, they may feel it with their hands. We have a lively figure of the one in the land of Jessen, where the Israelites lived, which always enjoyed the light: and of the other in the land of Egypt (Ex. x. 22, 23), which was quite covered over with darkness, a true emblem of that horrible blindness in which the wicked live, as they themselves acknowledge in Isaias, when they say, "We looked for light, but behold obscurity; for brightness, and we have walked in the dark. We have groped for the wall, and like the blind, we have groped as if we had no eyes; we have stumbled at noon-day as in the dark; we are in dark places as dead men;" Isa. lix. 9, 10. What greater blindness than what the wicked fall into every step they take? What

greater blindness than for a man to sell the solid joys of heaven for the vanities of the world? What greater blindness than for a man not to be afraid of hell, not to seek after heaven, not to have a horror for sin, not to think of the last judgment, not to regard the threats or promises which God has made, not to be afraid of death which may every moment surprise him, not to prepare himself for the making up of his accounts, not to see how short and momentary his delights are, whilst the torments that shall follow them are to last forever? "They will not be learned nor understand," says the royal prophet, "but walk on in darkness" (Ps. lxxxi. 5); from an inward darkness to an outward one, from the darkness of this life to that of the next.

I shall conclude this chapter with a word or two of advice, which is, that, notwithstanding the truth of all I have said upon this matter, a man, how just soever he is, should not on this account withdraw himself from the humble submission he owes to the opinion and counsel of those above him, especially of such as are looked

upon as the doctors of the Church. For was ever man more enlightened than St. Paul or Moses, who talked with God face to face? And yet one of them goes to Jerusalem to confer with the Apostles on the gospel he had learned in the third heaven (Gal. ii. 1, 2); and the other refuses not the advice of Jethro his father-in-law, though a heathen; Ex. xviii. The reason is, because the inward helps of grace exclude the outward assistance of the Church, since the Divine Providence has been pleased to allow them both to supply our weakness, which stands much in need of them. As, therefore, the outward heat of the air maintains the inward natural heat, and as nature, after all its care to procure the health of every particular, is assisted with such medicines as have been created for this end, so is the light and doctrine of the Church a help to the inward lights and assistance of grace, and whosoever refuses with humility to submit to the authority of the one, is to be judged unworthy to receive the favors and helps of the other.

CHAPTER XV.

OF THE FOURTH PRIVILEGE OF VIRTUE, THAT IS, THE CONSOLATIONS WHICH GOOD MEN RECEIVE FROM THE HOLY GHOST.

I MIGHT here very well, after having spoke of the light of the Holy Ghost, which enlightens the darkness of our understandings, count charity and the love of God, with which our wills are inflamed, as the fourth privilege of virtue, especially since the Apostle accounts it the first fruit of the Holy Ghost. But our design at present being not so much to treat of virtue itself, as of the favors granted to it, and charity being not only a virtue, but of all virtues the noblest, we shall forbear to treat of it here; not but that we might speak of it in this place, though not as of a virtue, yet as of a gift which God bestows on the virtuous, inflaming their wills in an unspeakable manner,

and making them love God above all things. The more perfect this virtue grows, the pleasanter it becomes, so that we may therefore look on it as the fruit and reward, not only of the virtues, but of itself too. But not to be thought ambitious of speaking too much in commendation of this virtue, which gives us so many other occasions of speaking in its favor, I will assign the fourth place to the joy and comfort of the Holy Ghost, it being the natural property of charity itself, and one of the chief fruits of this same spirit, as St. Paul tells us; Gal. v. 22.

This privilege is a branch of the former; because, as we said before, this light, with which God enlightens his servants, does not stop at the

understanding, but descends into the will, and there darts out the rays of its brightness, with which it entertains them, and gives them a wonderful delight in God. So that from this spiritual light comes the spiritual joy we speak of, as the material light produces the heat we perceive by our senses. This gave the royal prophet occasion to say, "Light is risen to the just, and joy to the right of heart;" Ps. xcvi. 11. We have treated on this subject elsewhere, yet we may venture to speak of it again, without any fear of repeating what we said before.

For the better pursuing the design of this book, we must first explain the greatness of this joy, because the knowing of this will go a great way towards making men in love with virtue. We all know, that as all kinds of miseries are included in vice, so are all kinds of delight in virtue, those excepted which the wicked complain they have not. For which reason, man being naturally a friend to pleasure, these persons tell us, by their actions at least, if not by word of mouth, that they had rather enjoy what pleases them, though at the expense of their salvation, than not to satisfy their sensual desires, though hell follows the consenting to them. Lactantius, writing on this subject, says, "that men are frightened into a flight from virtue, and charmed into a pursuit of vice, because vice has a sensible pleasure attending it;" L. 2, de Falsa Relig. c. 2. This being the rise of so many misfortunes, he that shall disabuse men of this mistake, and show them plainly that the way of virtue is much more pleasant than that of vice, must certainly be very serviceable to mankind in general. My design, therefore, is, to prove this to them by unquestionable authorities, drawn particularly from the Holy Scripture, the best proof we can bring for matters of this nature, since "heaven and earth shall pass away, but the words of God shall not;" Mark xiii. 31.

Tell me, then, blind, deluded man! if the way to heaven be so rough and so unpleasant as you imagine it is, what means the prophet David, when he says, "O how plentiful is thy sweetness, which thou hast laid up for them that fear thee!"

Ps. xxx. 20. Here he lets us see what delights the virtuous enjoy, and why they are unknown to the wicked, because God hides them from such. What, likewise, do these words of the same prophet signify: "My soul shall rejoice in the Lord, and shall be delighted in his salvation. All my bones," that is, all the powers of my soul, "shall say, Lord, who is like to thee?" Ps. xxxiv. 9, 10. This is to teach us, that the comfort the just have is so great, that, notwithstanding it is immediately received by the spirit, it rebounds in such a manner on the flesh, that though its chief delight is in carnal things, yet, by the communication of the spirit, it is pleased with the spiritual, and places its satisfaction in God, and that with such transports of joy, that all the bones of the body being ravished with this sweetness, men are forced to cry out, "Who is like unto thee, O Lord?" What pleasures are to be compared with those we enjoy in thee? What content, what love, what peace, what delight can any creature give, like what we receive from thee? What is it again the same prophet means by his saying, "The voice of rejoicing and of salvation is in the tabernacles of the just?" (Ps. cxvii. 15) but to tell us, that true peace and pleasure are nowhere to be met with, but in the dwellings of the just. He says again, "Let the just feast and rejoice before God; and be delighted with gladness;" Ps. lxvii. 3. And this to show us, what spiritual feasts God often makes for the entertainment of his elect, by giving them a taste of heavenly things for the refreshment of their souls.

It is at these divine banquets they drink, that delicious wine, the same prophet so highly commends: "They shall be inebriated," says he, "O Lord, with the plenty of thy house, and thou shalt make them drink of the torrent of thy pleasure;" Ps. xxxv. 9. Could the prophet have used more expressive words to show how these delights even force men to a hearty love of God? For as one, that has drank a deal of wine, loses the use of his senses, and is, in that point, like a dead man; so he, that has once drank of this celestial banquet, dies to the world, and to the irregular desires of what is in it.

We read again, "Happy is the people, that know what jubilation is!" Ps. lxxxviii. 16. Others would perhaps have said, Happy they who roll in riches, who are enclosed with strong walls, and have their soldiers to defend them! But holy David, who had a good share of these things, terms only him *happy*, who, by experience, knows what it is to rejoice in God, and that not with an ordinary joy, but with such a one as deserves the name of jubilation; which, according to St. Gregory, is a joy of spirit, we can neither express by words, nor discover by outward signs and actions; L. 24, Moral. c. 3. Happy they, who have made such an advance in the love of God as to have experience of this jubilation! It is a knowledge, which neither Plato, with all his wisdom, nor Demosthenes, with all his eloquence, could arrive to. For God resides in none, but in the pure and humble of heart. If, then, God be the Author of this joy, how great must it be of course, since the comforts, that come from him, are as equally proportioned to himself, as are the punishments he inflicts? If, then, he punishes with so much rigor, with what sweet delights must he fill the souls of those that love him? If his arm is so heavy, when he holds it out to chastise, how light must it be when stretched out to caress? For he is more wonderful in his works of mercy than in those of justice.

What cellar of rich wine is that, which the Spouse in the Canticles (ch. i. 3) boasts of her being carried into by her beloved, and of being filled there with charity and love? What noble banquet is that, which the same Spouse invites us to? "Eat, O friends, and drink, and be ebriated, my dearly beloved;" Cant. v. 1. We look on that man to be drunk, when, having had more wine than his natural heat can digest, the vapors fly up into his head, and rendering him incapable of governing himself, force him to follow the impressions they make on his imagination. If this be so, what condition must a soul be in, that has drank so much of this heavenly wine, and is so full of God and of his love, as to be overcharged with an excess of delight and pleasure,

and to be made unable, with all its force, to bear up under such a weight of happiness? So it is written of St. Ephrem, that he was so often overpowered with the strength of the wine of this divine sweetness, that his body not being able to support these delights, he was forced to cry out, "Retire from me a little, O Lord! because my body is too weak to endure the force of thy sweetness any longer;" St. John Clim. deg. 19.

O unspeakable goodness! O immense sweetness of this sovereign Lord! who communicates himself with such profusion to his creatures, that their bodies are too weak, and their hearts too narrow, to endure and contain the strength and fullness of such charms! It is by this celestial wine the powers of the soul are lulled to rest; it is this, that gives them a gentle slumber of peace and life; it is this, that raises the soul above herself; it is by virtue of this she knows, and loves, and enjoys such pleasures, as are far above the strength of her natural faculties. Hence it follows, that as water over a fire, when it has arrived to a certain degree of heat, forgetful, as it were, of its own quality, which is to be heavy, and consequently to tend downward, mounts upwards, borrowing the natural lightness of fire, which gives it this extraordinary motion; so the soul, warmed with this heavenly fire, lifts herself up above herself, and, endeavoring to fly from earth to heaven, from whence this flame was darted, is transported with the desire of enjoying God; runs after him, with all the speed she can, and stretches out her hands to embrace him, whom she so passionately loves. But if she can neither overtake him, nor cool the heat of her flames, she pines and languishes under the loss of her wish, and all the comfort she has is to send up her amorous sighs to heaven, crying out with the Spouse, in the Canticles (v. 8), "Tell my beloved that I languish with love." Holy writers inform us, that these languishings proceed from the opposition the soul meets with, in the effecting of her desires. Whereon, one of them says, "Be not discouraged, O amorous soul, for thy sickness is not to death; it is for God's glory,

and that the Son of God may be glorified thereby;" St. John xi. 4. But what tongue can express the charms and pleasures these happy lovers enjoy, on Solomon's stately bride-bed, "which was made of the wood of Libanus, the pillars thereof were of silver, and the bottom of gold!" Cant. iii. 9, 10. Here it is the spiritual marriage-feast is kept. It is called *a bed*, for its being a place of rest and love, and where they enjoy such pleasures that, as St. John says in his Revelation, no man can conceive how great they are, but he that has experienced them. Though the knowledge of these things be hid from us, we may nevertheless frame to ourselves some idea of them. For if a man does but consider what an excess of love the Son of God had for him, in suffering such unheard-of injuries and torments for his sake, he cannot wonder at what we now say, since it is but little when compared to this. What will he not do for the just, who has undergone so much for sinners? How will he caress and make much of his friends, who has endured such pains, as well for his enemies as for them! We have a token of this in the book of Canticles, where the heavenly bridegroom shows such a passionate tenderness to his bride, which is the Church, and every particular person in the state of grace. Such amorous discourses pass there between them, that no other eloquence or love can express.

We may also conceive it from the just themselves, God's true friends; for if you look into the hearts of those persons, you will find their greatest concern and desire, and the perpetual employment of their thoughts, is the service of God, and the putting themselves in a condition of doing something for him, who has done, and who continues every day to do so much for them, treating them with such sweetness and love. If, therefore, man, of himself so unfaithful, and so unable to do any good, can nevertheless be so faithful to God, what is there that God will not do for him?—God, who is infinite in his fidelity and love. If it is the property of God, as the Psalmist says, "to be holy with the holy, and good with the good" (Ps. xvii. 26), and if man

can arrive to such a degree of goodness, as we have said he can, how far will the goodness of God reach? If God should vie with just men on this point, how much will he outdo them in this glorious strife? If, therefore, a good man is willing to do so much to make himself pleasing to God, what will not God do in return to comfort and please him? He will do more than we can express or conceive. For this reason the prophet Isaiah says, "The ear hath not heard, neither hath the eye seen what thou, O God, hast prepared for them that wait for thee;" ch. lxiv. 4. This is to be understood, not of the goods of glory only, but, according to St. Paul (1 Cor. ii.), of those of grace too.

This surely may suffice to show how pleasant the way of virtue is, and that the delights of this world are not to be compared with what the just enjoy. For what comparison is there between light and darkness, Christ and Belial, between the pleasures of earth and those of heaven, the satisfactions of the flesh, and those of the spirit, the thoughts which come from the creature, and those from the Creator? It is certain the more excellent it is, the more capable it is of contenting us. What did the prophet mean else, when he said, "Better a little to the just, than the great riches of the wicked!" Ps. xxxvi. 10. And in another place: "I had rather be the abject person in the house of my God, than dwell in the tabernacles of sinners;" Ps. lxxxiii. 11. These words of the Spouse, in the Canticles, teach us the same lesson: "Thy breasts are better than wine." And a little lower: "We will be glad and rejoice in thee, remember my breasts more than wine" (Cant. i. 1, 3); that is to say, we will think of the most delicious milk of comforts, and caresses more sweet than wine, with which you feed your spiritual children at your breasts. It is certain, that neither material wine nor material milk is meant here; for by these are understood the pleasures of the world, which the lewd woman in the Apocalypse (xvii.), seated over many waters, clothed in scarlet and holding a golden cup in her hand, made the inhabitants of Babylon drunk with; thus drowning their

senses, that they might be heedless of their ruin.

§ I. *It is particularly in Prayer that the Virtuous enjoy these divine Consolations.*—If, on further inquiry into this matter, you should ask me, where it is particularly the virtuous enjoy these comforts, God himself will answer the question, by the prophet Isaias (ch. lvi. 6, 7): “The children of the stranger,” says he, “that adhere to the Lord, to worship him, and to love his name, to be his servant: every one that keepeth the sabbath from profaning it, and that holdeth fast my covenant: I will bring them into my holy mount, and make them joyful in my house of prayer.” So that it is in this holy employment particularly, that the Lord comforts his elect in such a manner. It was on this occasion, St. Laurence Justinian said (Tract. de Ord. Lig. Vitæ), “The hearts of the just are inflamed with this love of their Creator, whilst they are at prayer. It is then they are at times raised above themselves, and imagine they are amidst the choirs of angels, singing with them in the presence of their God; it is then they love and sigh; it is then they praise, weep and rejoice; it is then they eat, and are still hungry, they drink without being satisfied, and endeavor, with all the force that love can give them, to transform themselves into their Lord, whom they contemplate by faith, whom they adore with humility, whom they desire with passion, and enjoy with the utmost heat of love. It is then they, by their own experience, find these words of his to be true: ‘My joy shall be fulfilled in you;’” John iii. 29. This joy, like a gentle stream, spreads itself over all the faculties of the soul; it enlightens the understanding, it pleases the will, it refreshes the memory, and makes them think of nothing but God, and they lovingly embrace what they are unacquainted with, and which yet they have such a passion for, that they had rather die than lose it. Thus the heart wrestles with this divine sweetness, lest it should get away, being the only object of its wishes, as the patriarch Jacob did with the angel; Gen. xxxii. 26. And thus, like St. Peter on the mountain, it cries out, “O Lord,

it is good for us to be here;” Matt. xvii. 4. It is here the soul has all that amorous discourse, which is in the Canticles addressed to her, whilst she, on her part, sings these charming airs of love: “His left hand is under my head, and his right hand doth embrace me. Support me with flowers, and comfort me with apples, for I languish with love;” Cant. ii. 5, 6. Then it is, the soul, inflamed with these divine heats, desires nothing more than to break out of the prison of her body, whilst her tears are her food both day and night, because the time of her enlargement is not yet come. Life is the trial of her patience, but the object of her desire is death, and, therefore, she is continually using these words of the spouse: “Who will tell me where thou art, my brother, who suckest the breast of my mother? When I shall find thee without I would kiss thee;” Cant. viii. 1. It is then she is astonished at herself, and wonders how such treasures could be hid from her so long; but finding it is a happiness which every man is capable of enjoying, she longs to run up and down in the streets and public places, and to cry out, Fools and madmen! whither do you run? what is it you are in search of? why do you not run to the possession of such a treasure as this is? “Taste and see how sweet the Lord is; happy is the man that puts his trust in him;” Ps. xxxiii. 9. When the soul has once tasted these spiritual pleasures, none carnal will please her. Company is then a restraint on her, whilst she looks on solitude as a paradise; for all her desire and comfort is, to be alone with her God whom she loves. Honors and preferments are but a burden to her, and an estate and family a torment. She would not for all the world, no not for heaven itself, be deprived of her comforts; and, for this reason, all her endeavors are to disengage herself from the world. She has but one love, and one desire; so that, whatsoever she loves, it is for the sake of one alone, and this one she loves in all things; she knows how to cry out, with the royal prophet, “What have I, O Lord, in heaven, or what is there upon the earth that I desire besides thee? My flesh and my heart faileth, but God is the

strength of my heart, God is my portion forever;" Ps. xxii. 25, 26.

The knowledge of holy things seems no longer obscure to a soul in this state; she sees them now with other eyes, and feels such motions and changes within, as are strong proofs of every article of faith. She thinks the day long and tedious, and the management of her temporal concerns is troublesome to her, longing till the night comes, that she may spend it in the company of her God. She never looks on the night as too long; the longest, on the contrary, are those she desires most. If they happen to be clear, with their eyes cast up to heaven, she admires its beauty and the brightness of the moon and stars, considering them quite differently from what she used to do, and much more cheerfully; she looks on them as so many marks of her Creator's beauty, and so many mirrors of his glory, as so many messengers that come to bring her news of him, as so many lively drafts of his grace and perfections, and as so many presents which the bridegroom sends his bride, to endear and make her constant to him, till he himself shall come and lead her by the hand to this happy marriage, for an eternity in heaven; she looks on the whole world as a book that treats of nothing else but of God; she regards it as a letter from her beloved, and a token of his love. These are the pleasures and delights they who love God pass the nights in; these the quiet sleeps they enjoy. For the regular motions all creatures observe, are like a harmonious concert to the soul, that makes her slumber a little, and lulls her into the gentle and soft sleep, of which it is said, "I sleep, and my heart watcheth;" Cant. v. 2. And when her dearest spouse perceives her thus at rest within his arms, he takes care not to disturb her, and gives orders that no one presumes to wake her, saying, "I adjure you, O ye daughters of Jerusalem, by the roes and harts of the field, that you stir not up, nor make the beloved awake, till she please;" Cant. ii. 7.

What do you think now of such nights as these? which do you imagine to be the pleasanter,

these, or those of worldlings, who spend their time, lying in wait to defile innocent virgins, to rob them of their chastity, and make them lose their honor and their souls? Thus they miserably expose themselves to the hazard of their own lives, heaping up for themselves a treasure of vengeance against that day, wherein God will punish them according to the heinousness of their crimes; Rom. ii. 5.

§ II. *Of the Comforts they enjoy, who begin to serve God.*—Perhaps you will tell me such extraordinary favors as these are for none but those who have already advanced in perfection and virtue. It is true they are for them, but yet God presents even those who are but just entered into his service, with all the blessings of his consolation. He feeds them at first like children with milk, and brings them by degrees to eat more solid meats. You see how the prodigal son was entertained at his return, and welcomed home with music and feasting. This is but a representation of the spiritual joy which the soul conceives, when she sees herself escaped out of Egypt, and freed from the captivity of Pharaoh, from the slavery of the devil; Luke xv. For how can a slave, when he has got his liberty, choose but to be glad of such a benefit? What can he do less than invite all creatures to thank his deliverer with him? "Let us sing to the Lord, for he has gloriously magnified, the horse and the rider he hath thrown into the sea;" Ex. xv. 1.

If this were not so, where would be that providence which supplies every creature so fully, according to its nature, strength, age and capacity? For it is certain, carnal men could never be able to enter into this new road, and trample the world under foot, unless God showed them such favors. To this end, his divine providence takes care, as soon as ever it has determined to disengage them from the world, so to smooth and plain the way, that they meet with no rubs to make them stumble. This is admirably represented to us by God's leading the children of Israel into the land of promise, whereof Moses gives us this relation: "When Pharaoh had sent

out the people, the Lord led them not by way of the land of the Philistines, which is near, thinking lest perhaps they would repent, if they should see wars rise against them, and would return into Egypt;" Ex. xiii. 17. The same Lord who took such care to conduct the Israelites into the land of promise, after he had brought them out of Egypt, takes no less at present to bring those to heaven, whom he is pleased to call to this happiness, after having made them quit the world.

But I would have you to conceive, that though such as have arrived to perfection in virtue are caressed after a particular manner, yet, God is so good to beginners, that, considering their poverty, he helps them forward in the new way they have undertaken, and perceiving they are still exposed to temptations of sin, and have passions to overcome, he gives them, imperfect as they are, so much comfort, that their joy does not fall short of what they possess, who are advanced much further. This he does for no other end, but to give them an entire victory over all their inordinate appetites, to make them break off with their own flesh, to wean them from the milk, that is, from the weak delights of this world, and to tie them to him with such strong bonds of love, that they may never be able to break loose. If this does not convince you, consider what God has been pleased to signify to us by the feasts of the Old Testament, where he commanded the first and last day to be observed with an equal solemnity. As for the six days which were between them, they were no more than the ordinary days of the week, but these two they always kept with much greater veneration. What can this be but a figure of what we are now treating? He ordered the first day to be kept solemnly, as well as the last, to give us to understand that he makes much of those who serve him in the beginning of their conversion, as well as those who have attained the utmost perfection. This he does in consideration of what these have deserved, and of what those stand in need of, dealing with the one accord-

ing to the rules of his justice, by giving them what their virtue has deserved, and treating the other according to the dictates of his grace and mercy, by bestowing on them much more than they have deserved, on account of their necessities.

We are never more taken with the sight of trees, than when they are in their flourishing condition, and their fruit is ripe. The day of betrothing and the wedding-day are always devoted to mirth and festivity. Almighty God, on the return of a soul to him, betroths her to himself; and when he marries her, he is at all the charges of the wedding feast, which he makes according to his estate and ability, not according to the deserts and quality of his spouse; and, to that purpose he says, "Our sister is little, and hath no breasts" (Cant. viii. 8), and, therefore, she must live on another's milk. The bride, speaking to her bridegroom, tells him, "The young maidens have loved thee;" Cant. i. 2. She does not say *the maidens*, which are those souls that have made a considerable progress in virtue, but those who are not of so ripe an age, that is, such as have but just opened their eyes to this new light. These, says she, have an ardent love for thee. For young lovers do usually express their passion with the greatest force and heat. This is what St. Thomas tells us, when, among several other reasons, he alleges this, that the newness of the state, of the love, of the light, and of the knowledge of divine things, discovers those beauties to them, which they never perceived before; filling them with admiration, giving them at the same time a particular delight, and teaching them what returns they are to make him who has so kindly restored them their sight, after they had been so long blindfolded and in the dark. When a man first comes into any great town or noble place, he walks up and down for some time, and is pleased with what he sees; but having satisfied his curiosity with the frequent sight, he is less taken with it than he was before, nor does he admire it so much. Thus stands the case with those who first came

into this new country of grace, for they are surprised to find such wonderful things. So that it is not to be admired, that beginners in devotion should feel more fervor in their souls, than old practitioners; for the newness of the light and of their understanding divine mysteries, causes greater sensations in them. This, as St. Bernard remarks (Serm. 14, in Cant.) is the reason why the prodigal son's elder brother was not in the wrong, when he complained to his father, and told him, that for his so many years' service, without ever disobeying the least of his commands, he had never shown him so much favor, as he had done this extravagant, lewd son at his return home. This new love, like new wine, ferments at first, and as water over a fire, boils up as soon as it feels the heat it never felt before; the flame, after these first sallies, grows more strong and equal, though in the beginning it is more violent and impetuous.

God entertains those, who enter anew into his house, with a deal of kindness and love; he bears all their charges at first, and makes every thing seem light and easy; he deals with them as traders do with their customers, who give samples of their wares gratis, but will have their full price for what they sell. The affection we show little children is usually more tender, though perhaps not greater, than what we show those who are of riper years. We carry those up and down in our arms, but let these go by themselves; and whilst these are laboring and toiling, we lay those to sleep, and let them take their rest; without giving them the trouble of asking for their meat, we feed them ourselves, and put their victuals into their mouths.

It is this kind reception new beginners find with God, and the manifest favors he shows them, which occasions that spiritual joy and comfort the royal prophet speaks of: "The young plant shall flourish with thy dops;" Ps. lxiv. 11. Now, what is this plant, and what these drops, but the dew of the divine grace with which God waters these spiritual young

plants, which he has lately dug up from amongst the wild brambles of the world, and set in his own garden? These are the plants which the prophet means, when he says, "They shall rejoice in drops;" Ibid. This shows how great the joy of such persons is at their first receiving this new visit. Nor are you to think that, because these favors are called but *drops*, they have no more in them than their name seems to promise: "For (as St. Augustine says) he that drinks of the river of paradise, one drop of which is more than all the ocean, is sure, though he drink but one single drop, it will quench his thirst forever."

If, when you think of God, you are sensible of these comforts, it is no argument against what has been said. For if the palate, when it is out of taste by any bad humor, cannot distinguish what is bitter from what is sweet, but judges what is sweet to be bitter; what wonder is it if your soul, corrupted with so many vices and irregular affections, and which longs so earnestly after the flesh-pots and onions of Egypt, should not relish the manna of heaven and the bread of angels? Wash your mouth first clean with tears of penance, and then you will be able "to taste and see how sweet the Lord is;" Ps. xxxiii. 9.

What I have said being so undeniably true, is there any pleasure in the world to compare with these? Holy writers tell us there are two sorts of happiness; the one, a happiness that is but begun; the other, complete and perfect; the latter the blessed above enjoy, and just men here on earth the former. What, therefore, can you desire better than from this very moment to begin to be happy, and even in this life, to receive the pledges of that divine marriage, which is to be solemnized in heaven, though it be proposed here but at a distance? O mortal man! whosoever you are, since it is in your own power to live in paradise, and to enjoy such treasure, go and sell your all, to purchase so great an estate for so small a sum. It is Jesus Christ will sell it, and he will let you have it, in a manner for

nothing. Do not defer the opportunity any longer, for every moment lost is of more concern than all the riches of the world. And though you may perhaps meet with an occasion of purchasing it hereafter, assure yourself yet the time you shall have lost will be a trouble to you, and will force you to cry out with tears, as did St. Augustine, "O ancient goodness! it is too late I have known thee;"

Solil. c. 31. The lateness of this glorious saint's conversion, though he failed not of his crown, was the perpetual subject of his complaints and tears. Have a care, therefore, lest it should be your misfortune to deplore the loss of both, if you should be deprived of the benefits of glory, the inheritance of the saints in the next life, and of those of grace, the reward of the just in this.

CHAPTER XVI.

OF THE FIFTH PRIVILEGE OF VIRTUE, VIZ., THE PEACE OF CONSCIENCE, WHICH THE JUST ENJOY AND OF THE INWARD REMORSE THAT TORMENTS THE WICKED.

BESIDES the joy proceeding from the consolations of the Holy Ghost, there is another attends the just, which is the testimony of a good conscience.

For the understanding of the nature and value of this privilege, you are to conceive that the Divine Providence, which has furnished all creatures with as much as is necessary for their preservation and perfection, being willing that the rational creature should be most perfect, has supplied it with all that was requisite for this purpose. And because the perfection of this creature consists in the perfection of its will and understanding, which are the two principal powers of the soul, the one made perfect by knowledge, and the other by virtue; therefore, he created the principles of all sciences, whence the conclusions flow, and the seed of all virtues in the soul, endowing it with a propensity to good, and aversion to evil, which inclination is so natural and prevalent, that though a long habit of ill life may weaken, yet it can never totally destroy it. Thus we read, that, amidst all holy Jacob's misfortunes, there was always a servant escaped to bring him the news; even so he that sins is never forsaken by that faithful servant, conscience, who still escapes alive and safe, to show the

wicked man what he lost by sin, and the miserable estate he is reduced to.

This plainly demonstrates how vigilant Divine Providence is, and its love for virtue, since it has furnished us with a monitor, that never sleeps, a continual preacher, that is never silent, and a master and tutor, that never ceases guiding and directing us. Epictetus, the Stoic, was very sensible hereof, when he said, "that as fathers are wont to commit their young children to some careful tutor, who will diligently divert them from vice, and lead them to virtue, so God, as our Father, after creating, put us into the hands of this natural virtue, called conscience, as it were of a tutor, that it might still put us forward in the way of goodness, and check us in wickedness."

Now this conscience, as it is a master and tutor to the good, so it is an executioner and scourge to the wicked, inwardly punishing and accusing them of the ills they do, and mixing such bitterness among their delights, that they have no sooner tasted the Egyptian onion, but their eyes presently begin to water. This is one of the punishments wherewith God threatens the wicked by the mouth of Isaias, saying, "He will deliver Babylon into the power of the hedgehog." For God's justice delivers the

heart of a wicked man, signified by Babylon, to the hedgehogs, that is, the devils, and to the pricks of conscience that attend sin, which, like sharp thorns, pierce the heart. If you would know what these thorns are, one is the deformity and hideousness of sin, which is so abominable of itself, that a philosopher was wont to say, "If I knew the gods would forgive me, and men should know nothing of it, yet I could not dare commit sin, because of its own deformity." Another thorn is, when the sin is prejudicial to another, for then it appears like that blood of Abel spilt, which cried to God and craved revenge. Thus it is written, in the first book of Maccabees, that king Antiochus had a full view of the mischiefs he had done in Jerusalem, which so afflicted him that it hastened his death, and being ready to expire, he said, "I remember the evils that I did in Jerusalem, from whence also I took away all the spoils of gold and silver that were in it, and I sent to destroy the inhabitants of Judea without cause, I know, therefore, that for this cause these evils found me; and behold I perish with great grief in a strange land." Another thorn is, the shame that attends sin, which the sinner cannot be ignorant or insensible of, because it is natural for man to desire to be beloved, and to be troubled at being hated: for, as a wise man said, "There is no greater torment in the world than public hatred." Another thorn is the inevitable fear of death, the continual uncertainty of life, the apprehension of the strict account that must be given of every action, and the dreadful horror of eternal torments; for each of these things pricks and gores the sinner's heart in such a manner, that he can never think of this death, so certain on one hand, so uncertain on the other, without being extremely concerned, as the book of Ecclesiasticus says, because he is sensible that day will take vengeance of all his crimes, and put an end to all his sinful pleasures, it is impossible for any man to put this thought out of his mind, because there is nothing more natural to man than death is, and, therefore, the least indisposition

fills him with a thousand fears and doubts whether he shall die or no; for the excess of self-love, added to so violent a passion as fear is, makes him afraid of every shadow, and puts him into a concern and apprehension where there is not the least ground for it; so that if any mortality should happen, any earthquakes, or thunder and lightning, the sinner is immediately disturbed by his conscience, and fancies that God sends all this to punish his iniquities.

All these thorns gore the wicked at once, as one of holy Job's friends declare at large, whose words I will add, as a clearer proof of what I have asserted: "The wicked man," says he, "spends his whole life in pride, notwithstanding that he is uncertain how soon his tyranny may be put to an end. The noises of fear and terror are continually rattling in his ears" (Job xv. 20, 21, 22), which are nothing but the cries of his guilty conscience, accusing and reproaching him every moment; and in the very midst of peace, he is afraid of the snares and treacheries of his enemies: because let him live ever so quiet, his wicked conscience never fails of putting him into continual apprehensions. He cannot persuade himself that he can possibly return from darkness to the light; that is to say, he does not believe there is any possibility of his getting out of dreadful darkness he lives in, to enjoy the tranquillity of a good conscience, which, like a comfortable and clear light, rejoices and enlightens the most secret parts of the soul; for which way soever he turns himself, he fancies he sees a naked sword pointed at him; so that, even whilst he is at table, which is, generally speaking, a place of mirth and joy, he is racked with all kinds of fears, distrusts and jealousies, "and imagines he is just beginning the day of darkness" (ver. 23), that is, the day of death and judgment, and on which his last sentence is to be passed on him. "He shall be frightened with tribulation, and surrounded on all sides with misery, as a king is with his guards, when he is going into the field of

battle;" ver. 24. This is the description which Job's friend gives of the dreadful torments those unhappy wretches suffer within; for to make use of the saying of a philosopher, "God, by his eternal law, has ordained that fear should be the constant companion of the wicked;" which agrees very well with a sentence of Solomon, who says, "that the wicked man fleeth, when no man pursueth; but the just, bold as a lion, shall be without dread;" Prov. xxviii. 1. St. Augustine has the same thing, in short, when he says, "Thou, O Lord! hast commanded, that every soul that is irregular should be its own executioner, and we find that it is so;" St. Aug. L. 1, Conf. c. 12. There is nothing in nature that does not convince us of this truth; for can you tell me of any thing in the world which is not disturbed when out of its order? what sensible pain a man feels if he has but a bone out of joint? what violence does the element suffer which is out of its centre? and what sickness does not follow when the humors of our bodies are out of their due proportion and temperament? Since, therefore, it is so natural to a rational creature to live a regular, orderly life, how can its nature choose, but suffer and be uneasy when life is irregular and contrary to reason? Job had a deal of reason to say, "Was there ever any man that resisted God, and yet lived in peace?" Job ix. 4. Upon which words, St. Gregory says "that the order in which God has disposed of all things for the continuing and preserving of them in their being, is no less the matter of our admiration than the power with which he has created them;" St. Greg. Moral. L. 9, c. 12. Whence it follows that no one can disturb the order of the Creator, without breaking that peace which he has intended should be the effect of this order; because it is impossible for any thing to be at rest when it is out of the place where God had put it. And thus we see, that those things which were undisturbed, whilst they submitted to the order of God, no sooner break off from this subjection than they lose the peace they

enjoyed before. We have an example hereof in our first parents and the fallen angels, who, as soon as ever they disobeyed the will of God, to follow their own, and went out of the order he had put them in, were deprived of their former happiness, and lost that content they had before. And man, who, whilst he continued obedient, was absolute over himself, when he cast off that obedience, found a war and rebellion within himself.

This is the torment the wicked, by God's just judgment are perpetually racked with, and of the greatest miseries they can suffer in this life, according to the opinions of all the saints, amongst whom St. Ambrose, in his Book of Offices, asks, "Is there any greater torment in the world than the inward remorse of a man's own conscience? Is it not a misery we ought to fly more than death itself, or the loss of our estates, our health, or our liberty?" L. iii. c. 4. And St. Isidore tells us, "There is nothing in nature which man cannot fly from but himself; for let him run where he will, he will still carry the sting of his own wicked conscience along with him;" St. Isid. in St. L. ii. c. 36. The same saint says in another place, "The greatest punishment that can be inflicted is that of an evil conscience; if, therefore, you desire to live in peace, follow virtue and piety;" Idem, L. ii. Sinom. c. 36. This is so undeniable a truth, that the very heathen philosophers themselves acknowledged it, though they neither knew nor believed any thing of those pains, which our faith teaches us the wicked are to suffer; and therefore, Seneca asks, "What avails it to fly from the conversation of others? A good conscience calls all the world to witness for it, whilst a bad one is always tormented, though in the midst of a desert. If what you do be good, you need not be ashamed to let the whole world know it; but if, on the contrary, it be bad, what matter is it whether any body knows it or not, as long as you know it yourself? Your condition will be miserable if you take no notice of such an evidence, since every

man's own conscience is as good as a thousand witnesses;" Sen. Epist. 97. The same author tells us, in another place, "That the severest punishment which can be inflicted for any crime is, the very committing of it;" Epist. 98. And he repeats the same elsewhere, saying, "If you have been guilty of any crime, you ought not to fear any witness that can come against you so much as your own self, because you may find out some means or other to fly from every body else, but you will never be able to fly from yourself, for every wicked action you do is its own executioner;" Epist. 45. Cicero has something to the same purpose, in one of his orations, where he says, "There is nobody so able as a man's own conscience is, either to cast or to acquit him; and, therefore, an innocent man is never afraid, whilst the guilty lives always in apprehensions;" St. Isid. in St. L. ii. c. 36. This, therefore, is one of those torments which the wicked are never free from: it begins in this life, and will remain for all eternity in the next: it is the never-dying worm, as Isaias (lxvi. 24) calls it, that shall never cease to gnaw the consciences of the wicked. And it is in this sense St. Isidore interprets those words of the psalmist (Ps. xli. 8): "One abyss calls upon another; that is," says he, "the wicked shall be carried from the sentence which their own consciences pass against them, to that of eternal damnation;" St. Isid. in Sent. L. ii. c. 26.

§ 1. *Of the Peace of Conscience which the Virtuous enjoy.*—Virtuous men are free from this plague, because they are never tormented with the stings of a bad conscience, but, on the contrary, enjoy the comforts they receive from the sweet fruits of virtue, which the Holy Ghost has planted in their souls, as in an earthly paradise and a private garden in which he delights. So St. Augustine terms it in his book on Genesis, where he says, "The joy a good conscience gives a virtuous man is a true paradise" (Tom. iii. Lib. 12, de Gen. ad lit. c. 34); and this is the reason why the Church is called a paradise full of all kinds of graces and innocent pleasures for

those who live justly, piously and temperately. And the same saint, in his Method of instructing the Ignorant, has these words: "You who seek after that true peace which is promised to Christians after death, assure yourself that it is to be found amongst the bitter troubles and pains of this life, if you will but love him that has made you this promise, and will keep his commandments; for you will soon find, by your own experience, that the fruits of justice are much sweeter than those of iniquity; and you will meet with a much more solid satisfaction from a good conscience, amidst all your afflictions and tribulations, than a bad conscience would ever let you take, though in the very midst of delights and pleasures;" Lib. de Catech. rud. Hitherto the words of the saint, which gives us to understand that this comfort is of the nature of honey, which is not only sweet itself, but makes those things so, though of themselves unsavory, that it is mixed with; so a good conscience brings so much peace along with it, that it makes the most painful life sweet and easy. And as we have said that the foulness and enormity of sin are of themselves a torment to the wicked, so, on the contrary, the beauty and worth of virtue, without any thing else, are comforts to the good: it is what the holy prophet David expressly teaches us, when he says, "The judgments of the Lord" (that is, his holy commandments) "are true, justified in themselves. They are more to be desired than gold and many precious stones, and are sweeter than honey and the honey-comb;" Ps. xviii. 10, 11. This holy prophet, who had tasted how sweet they were, took no greater pleasure in any thing than in the observance of them, as he tells us himself in another psalm, where he says, "I have taken pleasure in the way of your commandments, as if they had been the greatest riches in the world;" Ps. cxviii. 14. His son Solomon, in his book of Proverbs, is of the same opinion; for he says, "It is a pleasure to a just man to do justice" (Prov. xxi. 15); that is, to act virtuously, and to do his duty. Though there are several causes for this joy, yet it proceeds chiefly from the bare splendor and bright-

ness of virtue, which, according to Plato, is most incomparably fair and beautiful. In fine, the advantages and delights which a good conscience brings are such, that St. Ambrose, in his Book of Offices, makes the happiness of the just in this life depend on it; and, therefore, he says, "The brightness of virtue is so great, that the peace of conscience and the assurance of our own innocence are enough to make our lives pleasant and happy;" St. Amb. L. ii. de Off. c. 1.

The ancient philosophers were no less acquainted, by the bare light of nature, with the comfort that proceeds from a good conscience, than they were with the disturbances which attended a bad one; as we may see by Cicero, who, in his Tusculan Questions, says thus: "The life which is spent in actions of honor and virtue is accompanied with so much satisfaction and pleasure, that they who pass away their time thus, either never feel any trouble at all, or, if they do, it is very light and insignificant;" L. 8. Tuscus. He repeats almost the same thing in another place, and says, "That virtue can find no theatre, either more public or more honorable, than the testimony of a good conscience;" Id. Ibid. Socrates, being asked who could live free from passion, immediately made answer, "A virtuous man." And Bias, another famous philosopher, being asked who, in this world, was free from fears and apprehensions, answered, "A good conscience." Seneca, in one of his Epistles, writes thus: "A wise man is always cheerful, and his cheerfulness comes from a good conscience;" Epist. 23. So that you see how these philosophers were of the same opinion in this matter with Solomon, who says, "All the days of the poor man are evil;" that is to say, tedious and troublesome; "but a secure mind is a perpetual feast;" Prov. xv. 14. It is impossible for man to say more in a few words: by which we are to understand that, as he who is invited to a feast is pleased with a variety of dishes, and with the company of his friends that are invited, so the just man is delighted with the testimony of a good conscience, and with the sweetness of the divine presence, having such

good ground to believe that God is in his soul. But yet there is this difference between these delights, that the pleasure a man has in a feast is but earthly, and transitory; whereas this other is heavenly, eternal and noble. The one begins with hunger, and ends with distaste and loathing; but the other begins with a virtuous life, is preserved and continued by perseverance, and ends with eternal honor and glory. Now, if the philosopher, who had no hopes of any reward after his life, had such an esteem for the pleasure which a good conscience gives, at what rate ought a Christian to value it, who knows very well what rewards God has prepared for him in the next life, and with what favors he honors him even in this? And though this assurance ought not to be quite void of a holy and religious fear, yet this is such a fear as does not dismay, but rather strengthens him that has it, after a wonderful manner; because it tells him inwardly, that his confidence is then more secure and profitable, when it is tempered with, and kept in awe by, this wholesome fear, and that, if he had no fear at all, it would no longer be a confidence, but false security and presumption.

You see here another privilege which the virtuous enjoy, and which the Apostle speaks of, when he says, *Our glory is the testimony of our conscience*, that we have lived in simplicity of heart, and in true sincerity, not according to the wisdom of the world; 2 Cor. i. 12.

This is almost all that is to be said of the greatness of this privilege; but neither what I have said, nor what I am able to say, can discover its excellence to him that has never had any experience of it; for how can any one explain the deliciousness of a meat to any one who has never tasted it? This joy is, in effect, so great, that often, when a virtuous man is afflicted, and can find no ease which way soever he casts his eyes, yet, if he but reflect on himself, he is immediately comforted with the consideration of the peace and quiet he finds in his own conscience. For he knows, that as for the rest, let it go which way it will, it is no matter to him; this is the only thing he has to look after. And though,

as I have said already, he cannot have an evident knowledge of his innocence, nevertheless, as the sun, in a morning, enlightens the world before we see it, by its advance toward us, so the testimony which a good conscience gives a just man, is a comfort to his soul, though this knowledge is not sufficiently clear and evident. This is so

true, that St. Chrysostom, speaking of the same thing, says, "Let a man be ever so melancholy, if he have but a good conscience, all his trouble vanishes like a spark of fire that is extinguished when it falls into a great river;" Hom. 10, in 1, ad Corinth. c. 3, and Hon. 54, in Matt. c. 16.

CHAPTER XVII.

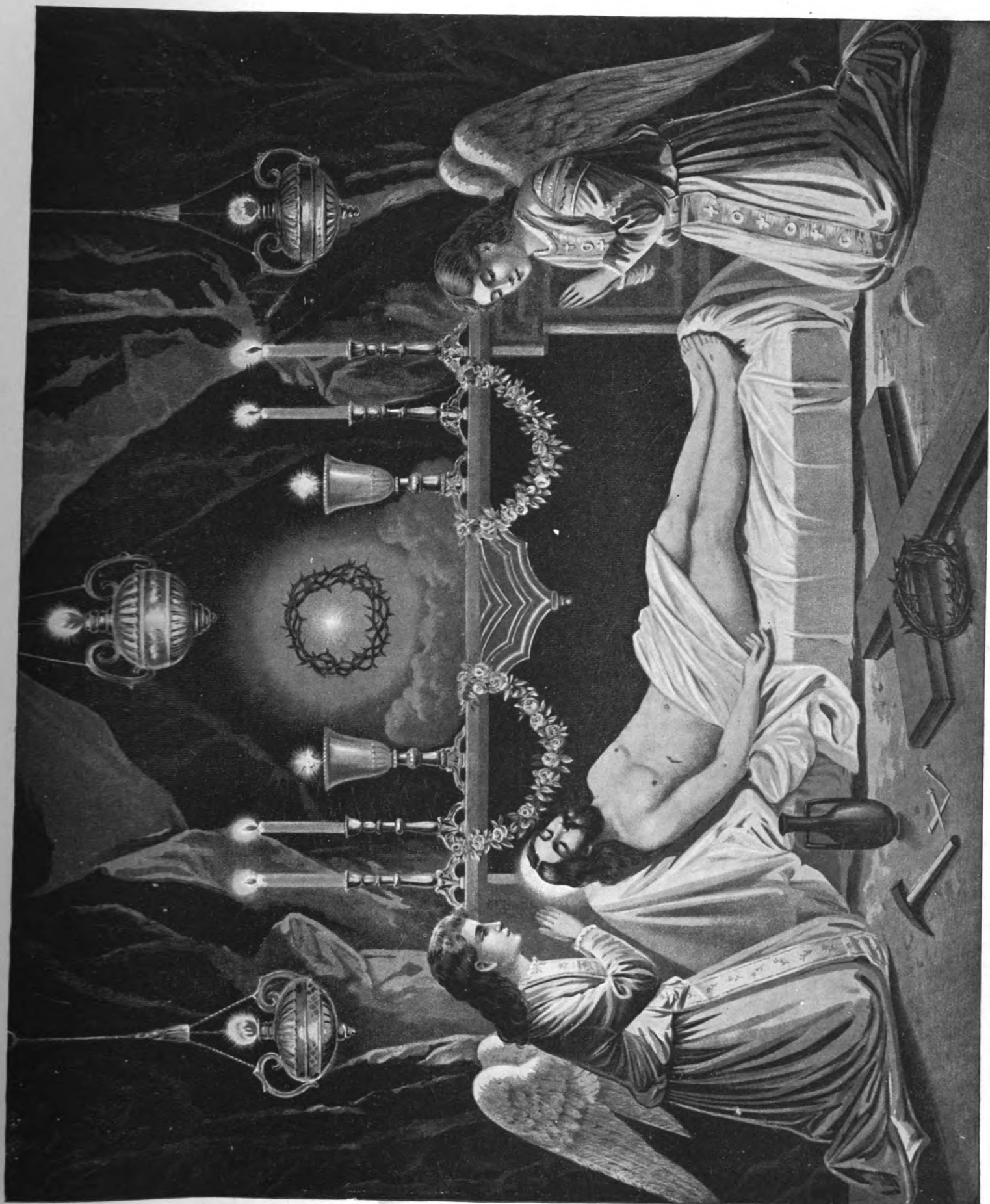
OF THE SIXTH PRIVILEGE OF VIRTUE, VIZ., THE HOPES THE JUST HAVE IN GOD'S MERCY, AND OF THE VAIN CONFIDENCE OF THE WICKED.

THE comfort of a good conscience is always accompanied with that particular hope virtuous men live in: of which the Apostle says, "That they comfort themselves up with hopes, and are patient in their tribulations" (Rom. xii. 12); advising us to make our hope the subject of our joy, and, in virtue of the same, to suffer with patience whatever crosses may happen, assuring us that God himself is our assistance, and the reward of our sufferings. This one of the greatest treasures of a Christian life: these are the riches, this the inheritance of the children of God; it is the common haven against all the storms of this life, and the best remedy we have against all our miseries.

But not to deceive ourselves, we must observe here, that, as there are two sorts of faith, the one, a dead faith, which performs no actions of life, and is that which bad Christians have; the other, a lively one, the effect of charity, by which the just perform the actions of life; so there are two sorts of hope, the one a dead hope, which neither enlivens the soul, nor assists her in her operations, nor comforts her in her troubles; such a hope as the wicked have; the other is a *lively hope*, as St. Peter calls it (1 Pet. i. 3); because it produces the effects of life, as those things do which have life in them; that is, because it encourages, enlivens and strengthens us, in our way to heaven, and gives us breath and confidence amidst all the dangers and troubles of this world. Such

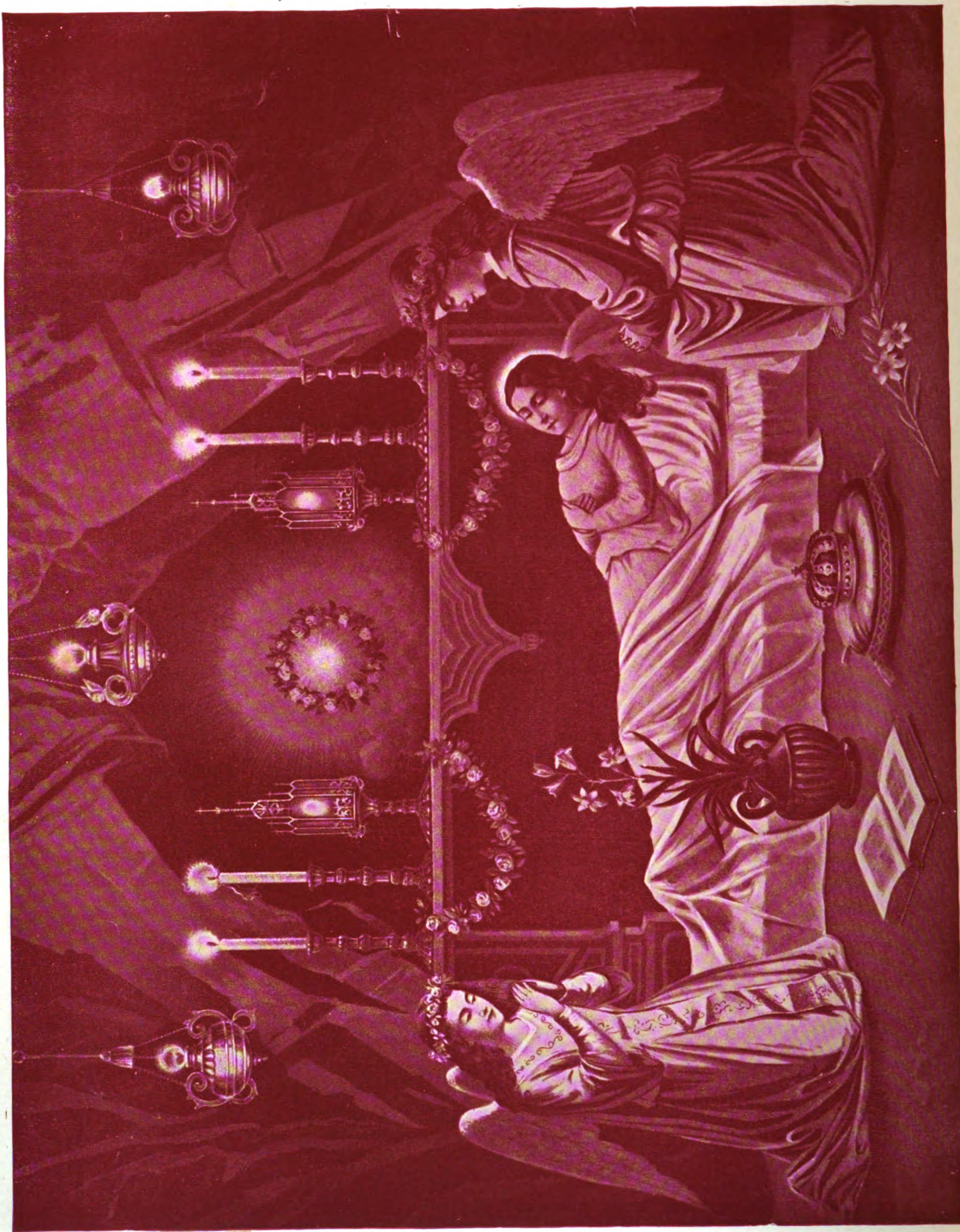
a hope as this the chaste Susanna had, of whom we read (Dan. xiii. 42, 43); that after she was condemned to die, and as they were leading her through the streets, to be stoned to death, yet her heart trusted and confided in God. David had such a confidence, when he said, "Be mindful, O Lord, of thy word to thy servant, in which thou hast given me hope. This hath comforted me in my humiliation; because thy word hath enlivened me;" Ps. cxviii. 49, 50.

This hope works many and very wonderful effects in the souls of those who are filled with it; and that in a greater measure, by how much the more it partakes of charity and the love of God, which gives it life. The first of these effects is to encourage man to continue in the way of virtue; in hopes of the reward he is to receive; for as all the saints testify, the surer man is of his reward, the more willing he is to run through all the miseries of this world. St. Gregory says, "Hope is so strong as to be able to lift up our hearts to the joys of heaven, and to make us quite insensible to the miseries of this mortal life;" Moral. 1. xvi. c. 13. Origen says, "The hope of future glory gives those persons much ease, who are toiling in this life for obtaining it: as we see the hopes of victory, and of reward, mitigate the pains of the wounds the soldier receives in war." St. Ambrose says, "An assured hope of reward makes toil seem less, and lessens the apprehensions of dangers;" St. Ambr. in Ps. xii. 9.



THE TOMB OF CHRIST.

"Now there was in the place where He was crucified a garden, and in the garden a new sepulchre, wherein no man yet had been laid." It was proper that this sepulchre should be entirely new, and that no person should have been hitherto interred there, in order that it might resemble the purity of Mary.



THE TOMB OF THE BLESSED VIRGIN.

Mary extended her protecting hands over the poor orphans whom she was soon to quit, and raising her beautiful eyes to the stars which shone brightly in the firmament, she saw the heavens open and the Son of Man extending His arms toward her from amidst a luminous cloud. Mary was no more.

Jerome says, "Any labor seems light and easy when we put a value on the reward; because the hopes of what we are to receive make us think there is no trouble in what we have undertaken;" Epist. ad Demet. c. 9. St. Chrysostom is much fuller on this matter: "If," says he, "a tempestuous sea is not able to frighten seamen, if the hard frosts and violent rains of winter are no discouragements to the husbandman, if neither wounds nor death itself can daunt the soldier, and if neither falls nor blows can dishearten the wrestler, whilst they think of the deceitful hopes of what they propose to themselves for the reward of their toils and labors; how much less ought they, who aspire to the kingdom of heaven, to take any notice of the difficulties they may meet with in their journey thither! Therefore, O Christian, consider not that the way of virtue is rugged and uneven, but reflect on what it will lead you to; and do not, on the contrary, falsely persuade yourself, that the path of vice is smooth and pleasant, but think of the precipice it will bring you to;" St. Chrys. Hom. 18, in Genes. O, how true is every word this great saint speaks! for will any man be so mad, as willingly to follow a path that is strewn with flowers, if he is to die when he comes to the end of it? And who is there that will refuse to take another that is rugged and uneasy, if it leads to life and happiness?

Nor does this hope serve only for attaining so happy an end, but assists us in the means that tend to it, and in bearing with all the miseries and necessities of this life. For it is this that supports a man in tribulation, that defends him in danger, that comforts him in afflictions, that assists him in sickness, and supplies all his necessities and wants, because it is by means of this virtue that he obtains mercy from God, who helps us on all occasions. We have evident proofs of this throughout the Holy Scripture, but particularly in the Psalms; so that there is scarce any one of them wherein the royal prophet does not highly commend this virtue, and speak of its wonderful effects and advantages, as being, without doubt, one of the greatest treasures and

comforts the virtuous can possibly enjoy in this life. To prove this, I will make use of a few passages of the Scriptures, but shall be forced to pass by many more than I can be able to quote. The prophet Hanani tells king Asa, "The eyes of the Lord behold all the earth, and give strength to them that with a pure heart trust in him;" 2 Paral. xvi. 9. The prophet Jeremias says, "The Lord is good to those that hope in him, and to the soul that seeks after him." And in another place it is said, that "the Lord is good, he strengthens his servants in the day of tribulation, and knows all those that hope in him" (Nahum i. 7); that is, he takes care to relieve and assist them. Isaias says, "If you will return to me, and rest in me, you shall be safe; your strength shall be in silence and hope;" Isa. xxx. 15. By *silence* is to be understood here, the inward rest which the soul enjoys amidst all her troubles: now this rest is nothing else but the particular effect of this hope, which banishes all kind of solicitude and immoderate trouble by the favor it expects from the mercy of God. The book of Ecclesiasticus says (ii. 8, 9, 11), "You who fear the Lord, put your trust in him, and you shall not lose your reward. You who fear the Lord, hope in him, and his mercy will be your delight and comfort. Consider, O ye children, all the nations of the world, and know that nobody ever yet hoped in the Lord and has been confounded." Solomon's advice to us, in his Proverbs, is this: "In all your ways think of the Lord, and he will direct all your steps;" Prov. iii. 6. The prophet David says, in one of his psalms, "Let those who know thy name, O Lord, hope in thee, because thou hast never forsaken those that seek thee;" Ps. ix. 11. And in another psalm, he says, "I have put my hope, O Lord, in thee, and therefore I will be glad and rejoice in thy mercy;" Ps. xxx. 7, 8. And in another place he says, "Mercy shall surround him that puts his trust in the Lord;" Ps. xxxi. 10. He has much reason to say, *shall surround*, to let us know that he shall be surrounded on all sides with this mercy as a king is with his guards, for the security of his person. He treats this subject more at large

in another psalm, where he says, "With expectation I have waited for the Lord, and he was attentive to me. And he heard my prayers and brought me out of the pit of misery, and out of the mud which I stuck in. And he set my feet upon a rock, and directed my steps. And has put a new canticle into my mouth, a song to our God. Many shall see this, and shall fear, and they shall hope in the Lord. Blessed is the man whose trust is in the name of the Lord; and who has turned his eyes from vanities and deceitful follies." Ps. xxxix. 1-7. From these words we may learn another extraordinary effect of this virtue, which is to open a man's mouth and eyes, that he may be sensible, by his own experience, of the fatherly tenderness of God, and may sing a new song with a new delight, for the new favor he has received, to wit, the assistance he hoped for. If we were to cite all the verses in the Psalms, nay, and all the entire psalms that treat on the subject, we should never have done; for the whole psalm which begins, "They who trust in the Lord are like Mount Sion," is to this purpose; Ps. cxxiv. Heb. cxxv. And so is the psalm which begins, "He who dwells in the secret place of the Most High;" Ps. xc. Heb. xci. They neither of them speak of any thing else but the extraordinary advantages of those who put their trust in God, and live under his protection. For this reason, St. Bernard, writing on these words of the psalm, "O Lord, thou art my refuge," speaks thus: "Whatever I am to do, or whatever I am to omit, whatever I am to suffer, or whatever I am to desire, you, O Lord, are my hope. It is this hope that makes you perform every thing you have promised, and it is you that are the chief cause of this hope of mine. Let another allege the good works he has done, and please himself with having undergone all the heat and burden of the day; let him say, with the Pharisee, that he has fasted twice a week, and that he is not as other men; I, for my part, will cry out with the prophet, "It is good for me to cleave to the Lord, and to put my trust in God;" Ps. lxxii. 28. If any one promises me a reward, it is by your mercy alone that I shall hope to

obtain it; if any one should make war against me, my hopes of overcoming shall be in you. Should the world set on me, should the devil roar at me, should the flesh rebel against the spirit, I will hope in none but you. Since, therefore, the Lord is alone able to assist us, why do we not banish immediately out of our hearts all these vain and deceitful hopes? And why do not we, with fervor and devotion, stick to so secure a hope as this is? The saint, immediately after, has these words: "Faith says, God has laid up inestimable benefits for those that serve him faithfully; but Hope says, it is for me that keeps them; and as if this were not enough, Charity cries out, I will hasten and take possession of them;" St. Bern. Serm. 9. Ps. xc. 2.

Behold how advantageous this virtue is, and how necessary on several occasions. It is like a secure haven which the just put in at in bad weather; it is like a strong shield to keep off the attempts of the world; it is like a magazine of corn in time of famine, whither the poor resort to relieve their wants; it is the tent and shade which God promises his elect, by the prophet Isaias, to shelter them from the burning heats of summer, and from the storms and tempests of winter; that is, from the prosperity and adversity of this world. To conclude, it is a universal remedy for all our evil, because it is certain that whatsoever we hope with justice, faith and prudence to receive from God, we shall not fail of obtaining it, provided it is for our good. For which reason, St. Cyprian says, "that God's mercy is a fountain of healing waters, that hope is a vessel to receive them, and that the cure will be proportioned to the largeness of the vessel; for if we consider the fountain, it is impossible it should be ever dried up." So that as God himself told the children of Israel (Josu. i. 3), that whatever place they did but so much as set their foot on, it should be theirs; so, as much mercy as man shall put his confidence in, shall be his own. So that, according to this, he who, inspired by God, shall hope for all things, shall accordingly obtain all things. Thus, this hope seems to be a resemblance of the divine

virtue and power which redounds to the honor of God. For, as St. Bernard very well observes, "nothing so much discovers the omnipotence of God, as that we see he is not only almighty himself, but that he in some manner makes all those so who hope in him;" Serm. 85, in Cant. Did not Josue partake of that omnipotence, who from the earth commanded the sun to stand still in the firmament? Josu. x. 13. Nor was his power less, who bid king Ezechias choose which he would, either to have the sun go back or advance so many degrees; 4 Kings xx. 9, 11; Isa. xxxviii. 8. It is his giving his servant such power as this, that promotes the greatness of his glory in a particular manner; for if Nebuchodonosor, the great king of the Assyrians, valued himself on having so many princes to obey and serve him, that were kings as well as he, how much more reason has Almighty God to glorify himself, and say that those who serve him are in some measure gods, inasmuch as he communicates so much of his power to them.

§ I. *Of the vain Hopes of the Wicked.*—You see here what a vast treasure the virtuous enjoy, whilst the wicked have no share of it; because, though they have not entirely lost all hope, yet what they have is only a dead one; because it is deprived of its life, so that it cannot work any of those effects on them which we have spoken of. For as nothing enlivens hope so much as a good conscience, so nothing ruins it more than a bad one, because it generally walks in dread and fear, as being sensible how unworthy it is of the Almighty's grace. So that distrust and fear are the inseparable companions of a bad conscience, as the shadow is of the body. By which it appears, that such as man's happiness is, such is his confidence; for as he places his happiness in worldly treasures, so his trust is in them, because all his glory is in them, and it is to them he has recourse in time of affliction. The book of Wisdom takes notice of this kind of hope; where it is said, that "the hope of the wicked is like a flock of wool, which is blown away by the wind, and like a light foam which is scattered by the waves, and like a cloud of smoke which vanishes in the

air;" ch. v. 15. Judge by this how vain such a hope must be.

Nor is this all; for it is not only an unprofitable but a prejudicial and deceitful hope, as God himself has declared to us by the prophet Isaias, saying, "Woe to you, children, that have forsaken your Father, who have taken counsel, but not of me, who have begun a web, but not in my spirit, that you might add sin to sin. You have sent into Egypt for help without consulting me, expecting help from Pharaoh's forces, and putting your trust in the protection of Egypt. But Pharaoh's strength shall turn to your confusion, and the trust which you placed in Egypt's protection shall be to your disgrace. All those that have trusted in the people have been confounded, because they could neither help them nor do them any good; on the contrary, they have put them to greater shame and confusion;" Isa. xxxi. 1, 3. These are the prophet's own words, who, not thinking that he has said enough, yet continues in the next chapter to make the same reproach to them, saying, "Woe to those that go down for help into Egypt, placing their trust in their horses, and confiding in their chariots, because they are many, and in their horses, because they are very strong, who have not their hope in the Holy of Israel, nor sought after the Lord. For the Egyptian is a man and no God, and their horses are flesh and not spirit; and the Lord will stretch out his hand; and both he that assists and he that assisted shall fall, and they shall be all destroyed together;" Isa. xxxi. 1, 3.

See here the difference there is between the hope of the just and that of the wicked; for the hope the wicked have is that of the flesh; but the spirit, that of the just. Or, if this does not thoroughly express it, man is the hope of the wicked, whilst the hope of the just is God; by which it appears that there is the same difference between these two hopes, that there is between God and man. It is on this account the psalmist, with a deal of reason, advises us to beware of the one, and invites us to the other, with these words: "Put not your trust in princes, nor in the sons of men,

in whom there is no salvation. Their life shall have no end, and they shall return to the earth out of which they have been created, and then all their designs shall perish. Happy is the man who has the God of Jacob for to help him, and whose hope is in the Lord his God, who created heaven and earth, the sea, and all that is in them." Ps. clxv. 3, 4, 5. Here we plainly see how different these two hopes are. The same prophet expresses it again in another psalm, where he says, "Our enemies have relied upon their chariots and their horses; but as for us, we will call upon the name of the Lord our God. They have been taken and are fallen, but we have risen and stand upright;" Ps. xix. 8, 9. Consider now how the effects of their hopes are proportioned, to what they are founded on, since ruin and destruction are the consequences of the one, and victory and honor of the other.

For this reason, they who rely on the first of these hopes are rightly compared to the man in the gospel, who built his house on the sand, which was beat down by the first storm that arose; but they who rely on the other, are like him that built his house on a firm rock, so that neither winds nor waves, nor any tempests whatever, were able to shake it; Matt. vii. 24, 25, 26, 27. The prophet Jeremy explains this same difference by a very proper comparison: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like tamarick in the desert, and he shall not see when good shall come; but he shall dwell in dryness in the desert, in a salt land and not inhabited;" Jer. xlii. 5, 6. But speaking immediately after of the just, he says, "Blessed be the man that trusteth in the Lord, and the Lord shall be his confidence. And he shall be as a tree that is planted by the waters, that spreadeth out its root towards moisture; and it shall not fear when the heat cometh. And the leaf thereof shall be green, and in the time of drought it shall not be solicitous, neither shall

it cease at any time to bring forth fruit;" Ibid. ver. 7, 8. Now what more need be said, were men in their right senses, to show how different the condition of the virtuous is from that of the wicked, and how much more happy they are than these, on the bare account of hope itself. Is it possible for a tree to flourish better in any place, than in such a one as the prophet has here represented? it fares exactly after the same manner with a virtuous man, for there is nothing imaginable but what goes well with him, because he is planted near the streams of the waters of divine grace. But, on the other hand, it is impossible for a tree to be in a worse condition, than to branch all out into wood, and to bear no fruit, because of its being set in a bad ground, and in a place where no one can come to prune it. This may convince the wicked, that it is their greatest misery to turn away their eyes and hearts from God, who is the fountain of living waters, to fix them on creatures, and to rely on their assistance, who are themselves so weak, and so deceitful, and may be truly called, "a dry, barren and uninhabitable land." By this we may see how much the world deserves our tears, being planted in so bad a soil, as having placed its hope in things that are so unable to assist it, if that may be called a hope, which is in itself so far from being so, that it is, on the contrary, nothing but confusion and deceit.

What misery is to be compared with this? Can there be any greater poverty, than to live without this hope? For if sin has reduced man to such a low condition, that he can find no relief, but from the hope he has in God's mercy, what will become of him, if this anchor, which is the only support left him, should fail? We see all other creatures are in their way perfect at their birth, and provided with all things necessary for the preservation of their being. Man, on the contrary, by reason of sin, comes in such an imperfect manner into the world, that he has scarce any thing in himself that he stands in need of. but requires that every

thing should be brought to him, and lives on the alms which Almighty God's mercy distributes. If, therefore, he were destitute of this means, what kind of life would his be, but an imperfect and defective one, subject to a thousand miseries and wants? What is it else, but to live without hope, to live without God? What, therefore, has man left of his ancient patrimony to live on, if this support be taken from him? Is there any nation in the world so barbarous as not to have some knowledge of a God, as not to pay some kind of honor and worship to him, or to hope for some favor from his providential care? When Moses had been absent but for a little while from the children of Israel, they imagined they were without their God; and being as yet very raw and ignorant, they immediately cried out to Aaron to make them a God, because they were afraid to go on any farther without one. By which it appears, that man is taught by nature that there must of necessity be a God, though he is not always so happy as to know the true, and that he is sensible of his own weakness, though he is at the same time ignorant of the cause of it, and, therefore, runs naturally to God for a remedy against it. So that, as the ivy seeks some tree to support it, that so it may creep upward, not being able to support itself, and as woman naturally has recourse to the assistance and protection of man, her own imperfection telling her she wants his help, so human nature, being reduced to the utmost extremity, seeks after God to defend and protect her. And since nothing is more evident than this, what kind of life must those men live, who are unhappily neglected and forsaken by God?

I would willingly know of those who are in such a condition, who it is that comforts them in their afflictions; to whom they have recourse in dangers; who looks after them when they are sick; to whom they can discover their ailments; whom they consult in their difficult affairs; with whom they hold a correspondence, with whom they converse, and whom they desire to assist

in all their necessities; with whom they discourse, lie down and rise. In short, how can they, who are deprived of this help, get out of the confusion and disturbances of this life? If a body cannot live without a soul, how is it possible for a soul to live without God, who is as absolutely necessary for preserving the life of a soul, as the soul is for preserving that of the body? And if, as we have said before, a lively hope is the anchor of life, what man will be so rash as to venture out into the stormy sea of this world, without carrying this anchor along with him? If hope is the shield with which we are to defend ourselves against our enemies, how can men dare to go without that shield into the very midst of so many foes? If hope is the staff that has supported human nature ever since the general distemper wherewith our first parents infected it, where will feeble and impotent man be, if he has not this staff to keep him up?

We have here sufficiently explained the difference there is between the hope of the good and that of the bad, and consequently between the condition of the one and the other? for the one has God to protect and defend him, whilst the other puts his trust in the staff of Egypt, which, if he venture to lean on, will break and run into his hand; because the very sin man commits, in placing his confidence there, is enough to make God let him know, by his own fall, how foolishly he has deceived himself: as he has declared by the prophet Jeremy, who, foretelling the destruction of the kingdom of Moab, and the occasion of it, uses these words: "Because you have put your trust in fortifications and in your riches, you yourself shall be taken; and Chamos," which is the god in which you have trusted, "shall be carried into captivity, with his priests, and with his princes;" Jer. xlv. 7. Consider now, what a kind of succor this must be, since the very seeking and trusting in it is certain ruin and destruction.

This shall suffice to show how great a privilege this of hope is; and though it may seem

to be the same with the particular providence we have treated of already, which God extends towards those that serve and love him, there is yet as much difference between them as is between the effect and its cause. For though there are several causes and beginnings of this hope, as the goodness and truth of God, the

merits of our Saviour, and the rest; however, his paternal providence, from which this confidence proceeds, is one of the chief, because the knowledge that God has such particular care over him is the cause of this confidence in man.

CHAPTER XVIII.

OF THE SEVENTH PRIVILEGE OF VIRTUE, VIZ., THE TRUE LIBERTY WHICH THE VIRTUOUS ENJOY, AND OF THE MISERABLE AND UNACCOUNTABLE SLAVERY THE WICKED LIVE IN.

FROM all the above-mentioned privileges, but particularly from the second and fourth, which are the grace of the Holy Ghost, and the divine consolation, there arises another extraordinary one, which virtuous men enjoy, and is the true liberty of the soul; it is what the Son of God brought into the world with him; and it is on this account that he is called the *Redeemer of mankind*, for having delivered it out of that real and miserable bondage it had so long lived under, and having set it in perfect liberty. This is one of the greatest favors our Saviour has bestowed on us, one of the most remarkable advantages of the Gospel, and one of the chief effects of the Holy Ghost. "For," as the Apostle says, "wheresoever the spirit of the Lord resides, there liberty is to be found;" 1 Cor. iii. 17. It is, in fine, one of the noblest rewards God promises those who serve him in this life. And it was this our Saviour himself promises to some persons who had a mind to begin to enter into his service, when he said to them, "If you continue in my word, you shall be my disciples indeed. And you shall know the truth, and the truth shall make you free;" that is to say, shall give you a true liberty. To which they answered: "We are the seed of Abraham, and we have never been slaves to any man; how sayest thou, You shall be free?" Jesus answered them, Amen, amen, I say unto

you, that whosoever committeth sin is the servant of sin. Now the servant abideth not in the house forever: but the son abideth for ever. If, therefore, the son shall make you free, you shall be free indeed;" John viii. 31, 32, 33, 34, 35, 36.

Our Saviour by these words gives us plainly to understand, that there are two sorts of liberty; the one false, which, though it looks like liberty, is not so; the other true, which is what it appears to be. As for the false one, it belongs to those persons who, though their bodies are free, have put their souls under the arbitrary government of every passion; like Alexander the Great, who, after having made himself master of the whole world, was a slave to his own vices. But the true liberty is enjoyed by them alone, whose souls are free from the yoke of such tyrants, though their bodies may sometimes perhaps be prisoners, and sometimes at large, as was St. Paul's, who, notwithstanding his imprisonment, soared up to heaven in spirit, and by his preaching and doctrine set the whole world free.

The reason why we with so much freedom call this *liberty*, and not the other, is, because, since of those two principal parts which compose a man, to wit, the body and soul, the soul is beyond all comparison the most noble, and, as it were, man's all; whereas the body is nothing but the matter and subject, or the case

the soul is shut up in; it necessarily follows, that he who has the best part of him at liberty, may be said to be truly free, whilst he whose better part is under confinement, enjoys but a false liberty, though he has the free disposal of his body, and may carry it where he pleases.

§ I. *Of the Slavery of the Wicked.*—Should you ask me, Whose slave is he, who is under such confinement? I answer, he is a slave to the most hideous tyrant we can possibly represent to ourselves; I mean, to sin. For hell's torments being the most abominable thing, sin must of necessity be yet more abominable, inasmuch as these torments are but the effect of it. It is to this the wicked pay their slavish homage, as appears plainly from the words of our Saviour so lately cited: "Whosoever is guilty of sin is a slave to sin;" John viii. 34. And can a man possibly be oppressed with a more deplorable slavery than this is?

Nor is he a slave to sin only, but, what is still worse, to those who incite him to it, that is, to the world, the devil, and his own flesh, depraved by sin, and to every disorderly appetite the flesh is the occasion of; for he who is a slave to the son must be a slave to his parents. Now there is none of us but knows, that these three are the parents of sin, and on this account they are styled "the enemies of the soul," because they are so prejudicial to it, as to take it prisoner, and to put it under the power of such a cruel tyrant as sin is.

But though these three agree in this point, yet there is some kind of a difference in their manner of proceeding; for the two first make use of the third, which is the flesh, like another Eve, for the deceiving of Adam, or like a spur to drive him on to all manner of mischief. For this reason the Apostle calls it *sin*, as it were by excellence, giving the name of the effect to the cause, because there is no manner of sin whatever, which it does not tempt us to. The divines, on the same account, term it *fomes peccati*, that is, *the bait and the nourishment of sin*, because it serves, instead of wood and oil, to keep in and

increase the fire of sin. But the name we generally call it by is *sensuality, flesh* or *concupiscence*, which, to speak more plainly, is nothing else, but our sensual appetite, the cause of all our passions, as it is spoiled and corrupted by sin, it being the incentive and provocative, nay, and the very source of all manner of vices. This it is, particularly, that makes our other two enemies employ our sensual appetite as their instrument for the carrying on of the war against us. It was this that gave St. Basil occasion to say, "that our own desires are the chief arms with which the devil fights against us; because the immoderate affection we have for whatever we desire, makes us endeavor to possess it right or wrong, and break through all that lies in our way, though forbid by the law of God; and from hence all sins take their rise and origin;" St. Bas. Hom. 23, *de non adher. reb. sæcularibus*.

This appetite is one of the greatest tyrants the wicked are subject to, and by which, the Apostle says, they are made slaves; and, though he calls them slaves, he does not mean that they have lost that free-will with which they were created; because this never was nor ever will be lost, as to its essence, though man commit ever so many sins; but that sin, on the one side, has so weakened this free-will, and on the other lent such forces to the appetite, that the stronger, generally speaking, prevails over the weaker.

Besides, what greater subject of grief can we have than to see man, whose soul is created according to God's own image, who is enlightened from heaven, and has an understanding so subtile as to fly above all created beings, and to contemplate God himself; it is, I say, a deplorable thing to consider that this soul should take no notice of all these noble qualities, but let herself be governed by the blind impulse of her beastly appetite, which has been corrupted by sin, and hurried on by the devil? What must a man expect from such a government, and from such directions, but dangers, calamities, and all kinds of unparalleled misfortunes?

I will give you a clear prospect of the deformity of this slavery, by an example which comes home to our present business. Represent to yourself a man married to a woman that is as noble, as beautiful and as prudent as possibly woman can be; and that this fortunate man should, at the same time, have a servant, a most deformed creature, and a mere sorceress, who, envying her master's happiness, should give him a potion, so to pervert all his senses, that, despising his wife, and shutting her up in some corner of the house, he should give himself over to this lewd servant of his, make her the companion of his bed, and of all his pleasures; should consult her on the management of his affairs and family, and follow her advice in all things: nay, to please her, should, at her command, squander away his whole estate in entertainments, feasting, revelling and such kind of delights; and should, besides all this, come to such a pitch of madness as to oblige his wife to wait on this wicked woman, and to obey all her commands. Can any one persuade himself a man should ever be guilty of such folly? Who would not be astonished at such madness? What indignation would he be in against this wicked woman, what pity would he take on this poor injured lady, and how would he cry out against this blind and senseless husband? We should look on this action as base and infamous, and yet it is nothing in comparison of what we are now treating of; for you are to understand that we ourselves have these two different women, to wit, the spirit and the flesh, within our own souls, which the divines, in other terms, call the "superior" and the "inferior" part; the superior part of our soul is that in which reside the will and reason, which is that natural light God bestowed on us at our creation. This reason is so beautiful and noble that it makes man like God, capable of enjoying him, and unites him by a brotherly love to the very angels. It is the noble woman to whom God has married man, that they may live together, and that he may follow its counsel and actions in all things; that

is to say, that he may let himself be guided by that celestial light, which is reason. But as for the inferior part of the soul, it is taken up by the sensual appetite, which we have already spoken of, and which has been given us for no other end but the desiring of things necessary for the support of our lives, and for the preservation of mankind. But this is to be done according to the rule which reason prescribes, as a good steward would do, who makes no provision at all but what his master bids him. This appetite, therefore, is the slave we have all this while been treating; nor is it fit to be a guide, because it wants the light of reason, and on that account must itself be directed by another. But man, on the contrary, has been so unhappy as to place such an immoderate affection on, and to give himself over entirely to, the satisfying of this wicked woman's lusts, that he has taken no notice of the suggestions of reason, by which he should have guided himself, but has in all things followed the directions of his appetite, and made it his whole business to satisfy every irregular desire. For we see there are some men so sensual, so unruly, and so abandoned to the desires of their own hearts, that there is scarce any thing they propose but immediately they, like beasts, pursue it, without any respect either to the laws of justice or of reason. And what is this but giving themselves up to the flesh, which is the deformed, loathsome slave, and following all those sensual pleasures she has an inclination to, and despising the advice of that noble and lawful wife, which is our reason!

But, what is still more intolerable, they are not satisfied with using this lady so basely, but will force her to serve this wretched slave, and to make it her whole business, day and night, to think of, and to procure whatever may serve for the satisfying of her base desires. For when a man employs all his wit and senses about nothing in the world but inventing new fashions in his dress, in his buildings, and in his table and diet, for the pleasing of his palate, in the furniture of his house, and in continually

thinking of new means and devices for raising up money to compass these things; what does he else but take the soul off from those spiritual exercises which are more suitable to the excellence of her nature, and make her a mere drudge to that creature who ought to have done the same offices for her? When a man that is passionately in love with a woman, uses all the wit he has in writing love-letters, and in composing songs and poems, and such other practices as are usual in those cases; what does he in all this but make the mistress wait on the maid, by employing this divine light in contriving means to satisfy the impure desires of the flesh? When king David used so many slights to cover the sin he had committed in secret with Bathsheba; sending for her husband out of the camp, inviting him to supper, making him drunk, and afterwards giving him letters to the camp, with private orders to Joab to put him in the very heat of the engagement, that so the innocent man might be taken out of the way (2 Kings xi.); who was contriver of this chain of wickedness but reason and the understanding? And who was it that tempted them to it but the wicked flesh, to cloak her fault, and to enjoy her delights with more security? Seneca, though a heathen and a philosopher, too, blushed at these things; and, therefore, used to say, "It is beneath me, who have been born to something that is great, to be a slave to my own flesh;" Sen. Epist. 65. If we should be astonished at the stupidity of that man so bewitched, how much more reason have we to be concerned at this disorder, which is the occasion of our being deprived of much greater benefits, and of our falling into more deplorable misfortunes?

Now, though this be so frequent and so monstrous a disorder, we take little notice of it, and no one is surprised at it, because the world is so disorderly. "For," as St. Bernard says, "we are not sensible of the stench of our crimes, because the number of them is too great;" Bern. Ep. ad Fratres de Monte Dei. For, as no one is affronted to be called a

Moor in those countries where every one is as black as himself; and as no one thinks it a disgrace to be drunk, notwithstanding the filthiness of the sin, where drunkenness is in fashion; so, this disorder being general, there is scarce any one that looks on it as he ought to do. From what has been said, we may see how unhappy a slavery this is; and not only that, but what dreadful torments man must expect in punishment of his sins, which have delivered up so noble a creature into the hands of so cruel a tyrant. The author of Ecclesiasticus looked on it as such, when he prayed to God "that he would deliver him from the inordinate desires of sensuality, and from the concupiscence of the flesh; and that he would not give him over to a shameless and unbridled soul" (Eccl. xxiii. 6); as if he begged not to be delivered up into the hands of some cruel tyrant or executioner, looking on his irregular appetite as such.

§ II.—If you would now be acquainted with the power of this tyrant, you may easily gather it, by observing what effects he has wrought in the world in all ages. I will not, to this purpose, represent to you the fictions of the poets, or set before you the example of their famous Hercules, who, after having killed or tamed all the monsters in the world, was himself at last so subdued by the unchaste love of a woman as to lay down his club for a distaff, and to leave his adventures to sit and spin amongst a company of maids, in compliance to his haughty mistress' commands. It is a pretty invention of the poets, to show what arbitrary power this passion exercises over us. Nor will I allege the authority of the Holy Scripture in proof of this truth; nor bring the example of Solomon, a man of such extraordinary wisdom and sanctity at one time, whilst at another he was prostrating himself before his idols, and building temples to them, in complaisance to his concubines; 3 Kings xi. It is an example, indeed, that comes very home to our present purpose, but we will only take notice of

those instances that occur to us daily. Consider, therefore, what dangers an adulteress exposes herself to, for the satisfying of an inordinate appetite. I choose this passion before any of the rest, that by this you may discover the force of the other. She knows that, should her husband surprise her in the crime, she is a dead woman, and that she shall in one moment lose her life, her honor, her riches and her soul, nay, and whatever else she is capable of losing, either in this world or in the next, which is the greatest loss can be sustained. She knows that, besides all this, she shall disgrace her children and her whole family, and that she shall herself find subject of eternal sorrow; and yet, such is the force of this passion, or rather such is the tyrant, that it makes her break through all these difficulties, and swallow down so many bitter draughts so easily, for the executing all it commands her. Was there ever any master so cruel as to expose even his slave to so much danger, for the performance of his orders? Can you think of any slavery more hard and miserable than this?

This is the state the wicked generally live in, according to the royal prophet's remark, when he says, "They are seated in darkness and in the shadow of death; they suffer hunger, and are bound down with chains of iron;" Ps. cvi. 10. What can the prophet mean by this darkness, but the dark blindness the wicked live in, who neither know themselves nor God as they ought to do, nor understand what it is they live for, or what is the end of their creation. They are unacquainted with the vanity of what they love, and are not sensible of the slavery with which they are oppressed. And what are the chains that bind them down but the force of those irregular affections, by which their hearts are so close linked to all things they have such an unlawful love for? And what can this hunger signify but the insatiable desire they have of many things which there is no possibility of obtaining? Is there any slavery so troublesome as this?

Let us take another example yet of this same passion. Cast your eyes on David's eldest son Ammon, who, as soon as ever he beheld his sister Thamar with a wanton eye, was so blinded, so fettered, and so tormented with this hunger, that he could neither eat, drink nor take any rest; and this passion cast him into such a dangerous sickness, that he had like to have lost his life. Judge now, how strong those chains of love and fear, with which his heart was tied down, must needs have been, since they made so great an impression on all the parts of his body, as to throw him into so violent a distemper; and that you may not imagine him to be cured by the enjoyment of his desire, consider that he had no sooner satisfied his wish, but his distemper grew more violent, "so that," as the Scripture says, "he hated his sister much worse than he had ever loved her before;" 2 Kings xiii. 15. Thus the accomplishing of his wicked desire could not free him from his passion, but only turned one into another much worse. Now what tyrant in the world has so many ways of treating his slaves as sin has?

Such is the condition of all those, who are under the tyrannical government of this vice; for we can scarcely say they are their own masters, since they neither can eat nor drink but when it pleases; they discourse and think of nothing else; it is the subject of their dreams, whilst, at the same time, neither the fear of God, nor the interest of their own souls, nor heaven, hell, death or judgment, nay, very often, neither life itself, nor their honor, which they have such a tender concern for, are able to turn them out of the road, or to break the chain. What shall I say of the jealousies, suspicions, fears and sudden passions these unhappy wretches are perpetually racked with? What dangers do they expose themselves to! And what continual hazards do they run of losing both their lives and souls, for the enjoying of their filthy pleasures! Can any tyrant exercise so much cruelty on the bodies of his slaves, as

this vice does on the very hearts of those that give themselves over to it? For no slave is so much taken up with his master's business, but he has some time, either in day or night, to take a little ease or rest. But such is the nature of this vice, and others like it, that, as soon as ever they take possession of a heart, they grow so sovereign and arbitrary, that man has scarce either power, means, time or wit to do any thing else. So that Ecclesiasticus had a great deal of reason to say, "That wine and women make even wise men fools;" Eccl. xix.

2. Because, let a man be ever so wise, he is as much besotted with this vice as he is with wine, and is as little his own master, so that he can do nothing that becomes a rational creature. The prince of poets, to convince us of this truth, gives us a character of the famous queen Dido, who, at the very moment that she fell in love with Æneas, laid aside all her public employments, and went no further in the building of her city; the walls and fortifications were carried up no higher; there was no training up youth in military discipline, no care about securing the haven, or furnishing the arsenal for the defence of their country; Virg. *Æn.* Lib. 4. And the reason the poet gives for it is because this tyrant had seized on all the thoughts of this woman, so as to leave her unfit for any thing else but the indulging of this passion, a passion so uncontrollable, and so arbitrary, that when it has once possession of a heart, it takes the power of doing any thing else away from it. O cruel and barbarous vice! the very disturber and destroyer of whole states and kingdoms, the ruin of all that is good and honorable, the plague of virtue, the cloud that hangs over and darkens the wits of ingenious men, the enchantress of the soul, that makes fools of wise men, and makes sots and dotards of old men, that inflames and excites the boiling passions of youth, and that, in fine, is the common bane and destruction of mankind!

Nor is it this vice alone that is so tyrannical; all the rest are, in their different ways, as

cruel and as arbitrary. Consider but the proud and ambitious man, who aims at nothing but respect, and walks blindly and darkly in the smoke of honors. See how this passion tyrannizes over him; with what greediness he catches at glory, what pains he takes to acquire it, directing every action of his life to this end: his servants, his retinue, his dress, his table, his chamber, his furniture, his attendants, his posture, his gait, his mien, his discourse, his looks, in fine, all he does, tends this way, because it is done so as it may gain him most esteem, and procure him the empty puff and blast of honor; so that, if you look narrowly into him, you will find, that what he does or says is a bait for popular applause and commendation. If we wonder at the folly of Domitian the emperor, for hunting after flies with a bodkin in his hand, when he had nothing else to do, how much more should we admire the folly of the wretched ambitious man, who not only spends some spare time, but runs out his whole life in hunting after the smoke of worldly vanity? It is this makes the unhappy man do nothing he has a mind to do: he neither dresses himself according to his own fancy, nor goes where he himself would go; since he very often neglects even going to church, and does not care to converse with virtuous persons, for fear the world, whose slave he is, should reflect upon him. And what is yet worse, this vice makes him live above what he has, and by that means reduces him to a thousand necessities, which ruin his soul, and are very often the eternal destruction of his posterity, who have no other inheritance left them by him, but his debts to discharge, and his follies to imitate. Can such persons, as these deserve any easier punishment than that, they say, a certain king used to inflict on an ambitious man, which was, to stifle him with smoke, saying, it was no more than justice that he should be condemned to die by smoke, for having spent all his life in seeking after smoke and wind? What misery can be greater than this?

What shall I say of the greedy covetous man, who is not only a slave to, but even an idolater of, his money? While he serves, adores and obeys in every thing it commands him; for this he fasts so rigorously, as scarce to allow himself a morsel of bread; this treasure, in fine, he loves more than he loves God, whom he makes no scruple to offend for the least profit. This is his comfort, his glory, his hope, the continual subject of all his thoughts, and the object of his love; with it he goes to sleep, with it he rises, employs his whole life about it, and is continually finding out new ways to improve it, neglecting at the same time and forgetting himself and every thing else. Can we call such a man the master of his money, to dispose of it as he has a mind; or ought we not rather to say, that, instead of his money being a slave to him, he becomes a slave to his money, considering himself, as it were, made for his money, and not his money for him? Neglecting his belly and his very soul, to give himself entirely to it?

Can there be a harder slavery than this? For if we call that man a prisoner who is clapped up into a dungeon, or loaded with chains and irons, what better name can we give him who has his soul oppressed and charged with the disorderly affection of what he loves? For when a man is once come to this degree, he has not any one power of his soul that enjoys a perfect liberty; he is not his own master, but his slave, whom he has so passionate a love for. For wheresoever his love is, there his heart will be, though still he does not lose his free-will. Nor does it signify any thing what chains you are tied down with, if the nobler part of you is made a prisoner; nor does your consenting to your imprisonment make your confinement less, nay, on the contrary, if it be a true prison, the more voluntary it is, the more dangerous it will be, as we see in poison, which, if pure, is no less hurtful, because it is sweet; certainly there can be no straiter prison than that you are thus confined to, which makes you turn your eyes away from

God, truth, honesty, and the laws of justice, and lords it over you at such a rate, that, as a drunken man is not his own master, but a slave to his liquor, so he that is oppressed with this slavery is no longer in his own power, but at the command of his passion, though his free-will is yet remaining. Now, if imprisonment be a torment, what greater torment can there be, than that which one of these miserable men endures, by continually desiring what he knows he can never obtain, and yet he cannot forbear or curb his desires, so that he is reduced to such circumstances, that he knows not which way to turn himself. And, being in this perplexity and trouble, he is forced to make use of the words of a certain poet to an ill natured lewd woman: "I love you and I hate you at the same time; and if you ask me the reason of it, it is because I can neither live with you nor without you." But if at any time he endeavors to break these chains, and to overcome his passions, he immediately finds such resistance, that he very often despairs of obtaining the victory, and returns to his chains and slavery again. Do not you think, after all this, that we may very well be allowed to call this state *a torment and captivity*?

If these prisoners had but one chain to hold them, their misery would be much less, for there were some hope of breaking a single bond, or overcoming one enemy alone. But how miserable must we imagine their condition to be, when we consider what a great number of passions, like so many fetters, keep down these unhappy creatures? For man's life lying open to so many necessities, and every necessity exciting some new desire, and adding, as it were, another link to the chain, it follows, that he who has a great many passions must have but very little command of his own heart; but still this is more in some persons than in others; for some men's apprehension is naturally so tenacious that they can scarce ever put from them any thing that has once taken possession of their imagination; others are of a melancholy

temper, which makes them strong and violent in their desires; and others are mean-spirited, who look on all things, though ever so inconsiderable, as great and worthy to be coveted, for every little thing seems great to a poor soul; others are naturally violent in whatever they desire, as generally women are; "who," as a philosopher observes, "passionately love or hate, because there is no medium in their affections." All these passions exercise continual cruelties on those that are subject to them: and now, if the misery of being bound with but one chain, and of serving only one master, be so great, how miserable must that man's condition be, who is held by so many chains, and has such a great number of masters to command him as the wicked man has! for every passion and vice he is subject to, is a distinct master, and requires his obedience and submission.

Can there be any greater misery than this? For if the dignity of man, as man, depends on two things, viz.: Reason and free-will, what can be more opposite, either to the one or the other, than passion is, which, at the same time, blinds the reason and drags away the free-will along with it? By which you may perceive what prejudice we are apt to receive from the least irregular affection, since it turns a man out of the throne of his majesty, obscures his reason, and perverts his free-will, without which too, man is no longer a reasonable creature, but a mere brute. See, here, the unhappy slavery the wicked are reduced to, as men that will neither take notice of the laws or inspirations of God, nor the dictates of their own reason, but are hurried away by the impulse of their own passions and appetites.

§ III. *Of the Liberty virtuous Men enjoy.*—This is the cruel slavery the Son of God came down from heaven to deliver us from; and it is this liberty and victory Isaias so highly commends, when he says, "Those whom thou hast redeemed shall rejoice in thee, O Lord, as the husbandmen do in time of harvest, and as conquerors do

after they have taken a prey, and are dividing the spoils. For thou hast taken away the yoke which oppressed them, and the rod which struck them, and delivered them from the sceptre of this tyrant, who has laid very heavy taxes upon them;" Isa. ix. 3, 4. All these names of "yoke," of "rod," and "sceptre," agree very well with the tyrannical power of our passions and appetites, because the devil, who is the prince of this world, makes use of them as very proper instruments to work us into an allegiance to his tyranny, and into a subjection to sin. From this tyranny and subjection the Son of God has delivered us by the superabundance of his grace, which the sacrifice he made of himself on the cross has purchased for us. For which reason the Apostle says, "that our old man has been crucified with him;" (Rom. vi. 6); meaning here, by "the old man" our sensual appetite, which became disorderly by the sin of our first parents. And the reason why our old man has been crucified with him is, because he, by the merit of his passion, has obtained grace for us, whereby we may subdue this tyrant, and make him suffer the same punishment he has made us to suffer, thus crucifying him who before crucified us, and bringing him into slavery, under whose slavery we have been so long groaning. Thus, what the prophet Isaias foretold in another place, has come to pass: "They shall take those who took them before, and shall bring those that have oppressed them under their subjection;" Isa. xiv. 2. For our sensual appetite, before the reign of grace, tyrannized over our understanding, and made it a slave to all its unlawful desires; but as soon as ever grace came in to its succor, it grew so strong as to prevail against this tyrant, and make it submit to what reason prescribed.

This subduing of the appetite to reason has been, in a particular manner, represented to us, by the death of Adonibezech, king of Jerusalem, who was put to death by the children of Israel, after they had first cut off his fingers and toes. This unhappy prince, seeing himself in this

condition, and calling to mind the cruelties he had before exercised on others, was heard to say, "Threescore and ten kings, whose fingers and toes I have cut off, have picked up the scraps that have fallen under my table; and now I see that God deals with me just as I have dealt with them;" Jud. i. 7. After which the Scripture adds, that he was carried in this condition to Jerusalem, and died there. This cruel tyrant is the figure of this world, which, before the Son of God came down from heaven, cut off the hands and feet of almost all men in general, by this means maiming and putting them out of the capacity of serving God, cutting off their hands to hinder them from doing any good, and their feet to prevent them from so much as desiring it; and, besides all this, reducing them to the necessity of living on the poor scraps that fell under his table, that is, the sensual pleasures of the world, wherewith this wicked prince maintains his servants. There is much reason for calling them scraps, and not pieces of bread, because this tyrant is so niggardly in distributing these crumbs and fragments, that he never gives enough to satisfy their appetite. But after our Saviour came into the world, he made this tyrant undergo the same torments he had put others to before, cutting off his hands and feet, that is, defeating all his forces. The Scripture expressly declares, that Adonibezech died in Jerusalem, because this was the place where our Saviour, by death, destroyed the prince of this world, and where, dying on the cross, he crucified this tyrant, binding him hand and foot, and taking all his power from him. And, therefore, immediately after his most sacred passion, men began to triumph and insult over this tyrant, and so to Lord it over the world, the devil and the flesh, with all its concupiscences, that neither all the tortures they could be threatened with on the one side, nor all the pleasures that could be proposed to them on the other, were able to make them commit a mortal sin.

§ IV. *Of the Causes whence this Liberty proceeds.*—You will ask, perhaps, whence this great

victory and liberty proceeds; to which I answer, that next to God, it proceeds immediately, as I have said already, from his grace, which, by the means of those virtues it inspires, so moderates the heat of our passions, as not to let them get the better of reason. So that as sorcerers can, by certain spells, enchant snakes, that they should do no hurt, without killing them or taking away their venom, so the grace of God charms all the venomous serpents of our passions; and though it still leaves them their natural being in perfect vigor, yet they can do us no hurt with their poison, because they are not capable, as they were before, to infect our lives. This was meant by the prophet Isaías, when he said, "The sucking child shall sport himself over the hole of an asp, and he that is weaned shall put his hand into the basilisk's den. They shall not hurt nor kill any body in all my holy mountain, because the earth shall be as full of knowledge of the Lord as the sea is of the waters that cover it;" Isa. xi. 8, 9. It is plain the prophet does not speak here of visible but of invisible serpents, which are nothing but our own passions and bad inclinations, which, when once they break out, are enough to corrupt the whole world; nor does he speak of corporal children, but of the spiritual; and those he calls "sucking children" are such as are but just beginning to serve God, and, therefore, must be fed with milk; but those that are weaned are such as have made a greater progress, and can go alone, and eat bread and stronger meats. The prophet, therefore, speaking of both of them, says of the former, that they shall be glad to see, notwithstanding they are perpetually in the very midst of these invisible serpents, that the grace of God will secure them from receiving any considerable hurt, by not permitting them to consent in any manner to sin. As for the latter, those I mean that are already weaned, and have advanced further in the way of God, he says they shall put their hands into the very dens of basilisks, which is as much as to say, that God will preserve them even in their greatest

dangers; so that we see these words of the psalmist verified in them: "You shall walk over the asp and the basilisk, and you shall tread upon the lion and the dragon;" Ps. xc. 13. These are they who shall receive no harm at all, though they put their hands into a basilisk's den, because these serpents shall be so charmed by the abundance of God's grace, spreading itself over the whole face of the earth, that they should not do any hurt to the children of God.

St. Paul explains this much more clearly, and without any kind of metaphor; for after having discoursed very fully of the tyranny our irregular affections and our flesh exercise over us, he cries out at last, "Unhappy man that I am, who will deliver me from the body of this death?" Rom. vii. 24. But he himself immediately answers his own question briefly, and says, "The grace of God, which is given us by Jesus Christ our Lord;" ver. 25. What he means here, by "the body of death," is not this body of ours, that is subject to a natural death, which we all of us look for, but what he himself, in another place, calls "the body of sin" (Rom. vi. 6), that is, our depraved appetite, from which proceed all inordinate affections, which are continually enticing to sin, just as the members do from the body; and this is the body the Apostle says, the grace that is given us through Jesus Christ delivers us from, as from a cruel tyrant.

The second, and that a main cause of this liberty, is the greatness of that joy, and of those spiritual consolations, which the virtuous enjoy, as we have approved already. By these all their desires are so fully satisfied, that they easily overcome and dismiss all their irregular appetites; and having found out this source of all that is good and pleasant, they covet no other happiness, as our Saviour himself declared to the Samaritan woman, when he told her, "Who-soever shall drink of the water which I shall give him," which is the grace of God, "shall never thirst again;" John iv. 13. St. Gregory assures us of the same thing, in one of his Homilies, in

these words: "He who is once thoroughly acquainted with the sweetness of a heavenly life, immediately bids adieu to all those things he had a sensual love for before. He forsakes all he is in possession of, he distributes liberally all his treasures, his heart is inflamed with the desire of heaven, there is nothing on earth can please him, and whatever he before thought beautiful and lovely, he now accounts deformed and hideous, because this precious jewel is the only thing that shines and glitters to the eyes of his soul." For when the vessel of our heart is full of this liquor, and the thirst of our soul is quenched with the same, it has no occasion to run after the fleeting and vain pleasures of this life, but lives free from the slavery of all those affections, which base earthly pleasures excited in her; because where there is no love, there can be no slavery: and thus the heart that has found him, who is the Lord of all things, finds itself to be, in some measure, Lord of all things, there being no other solid good, which it does not meet with in this one good.

Add to these two divine favors, which assist us so much in the regaining of our liberty, the pains virtuous men take to subdue the flesh to the spirit, and to make the passions submit to reason. By this means they gradually mortify their passions, obtain a habit of virtue, and lay aside that hate and violence which used to disturb them before. "For if," as St. Chrysostom says, "the wildest beasts that are, by living amongst men, come, in time, to lose their natural fierceness, and to grow tame and gentle, by observing the same qualities in men;" which gave a poet occasion to say, that time and custom bring lions under obedience; what wonder is it, that our passions, if we but accustom them to submit to reason, should, by degrees, become tame and rational, that is, should, in some manner, partake of the quality of the spirit and of reason, and love nothing more than to do as they do? Now, if this may be done only by use and custom, how much sooner and more efficaciously must it of

necessity be effected, when use and custom are backed by grace?

Hence it is, that those who serve God feel very often a more sensible pleasure and satisfaction, if I may so term it, in their recollection, silence, reading, prayers, meditations, and in such other exercises, than they could find in hunting, gaming and conversation, or in any other worldly recreations and diversion, which they look on as mere torments, insomuch that the flesh itself begins now to hate what it loved before, and to be pleased with what it formerly loathed. All this is so true, "that the inferior part of our souls," as St. Bonaventure observes, in the preface of his Incentive to the Love of God, "is very often so delighted in prayer, and in conversing with God, that it is no small torment to it, when there is any, though ever so just a cause, that it obliges it to break off these exercises." And this is what the royal prophet meant, when he said, "I will praise the Lord, because he has given me understanding, and also because my reins have reproved me" (Ps. xv. 7); or, as another translation has it, "have instructed me all the night long." This is, without doubt, a particular favor of the Almighty's grace, because the expositors of the Holy Scriptures understand in this place, by the *reins*, all the inward affections and motions of man; which, as we have said already, are the general incentives to sin. But yet, by virtue of this grace, they are very often so far from stirring us up to sin, as they used to do, or from fighting for the devil, whose service they were engaged in before, that, on the contrary, they forward us in virtue, and, aspiring to Jesus Christ, turn their arms against the common enemy: though this may be seen in all the exercises of a spiritual life, it appears much more plainly in our sorrow and contrition for our sins, wherein the inferior part of the soul has its share, afflicting itself and shedding tears for them. This is the reason of David's saying, "that his reins reproved him in the night-time;" because then, the day being ended, the just are used to examine their consciences, and to

bewail whatever they have offended in; and then it was that he himself, as he says in another place, *swept his spirit* by this exercise; Ps. lxxxix. 7. It was in the night, I say, that his reins reproved him, because the sorrow which he felt in this part of his soul, for having offended God, was a continual correction, to keep him from falling into those sins again, which had troubled him so much. On which account he, with a great deal of justice, thanks God, because not only the superior part of his soul, which is the seat of reason, invited him to good, but even the inferior part too, which is used, for the most part, to encourage us to evil: though all this be really true, and one of the greatest benefits we receive from Christ's redemption, who redeemed us most fully and gave us perfect liberty, yet we ought not to take occasion from hence to be negligent, nor trust too much to our flesh, be it ever so mortified, during the course of this mortal life.

These, therefore, are the chief causes of this extraordinary liberty. And, amongst several other effects it produces, one is the new knowledge we have of God, and the confirming us in the faith and religion we profess; and, as God himself openly declares to us, by the prophet Ezekiel (ch. xxxiv. 27), saying, "All men shall know that I am the Lord, when I shall break the chains of their yokes, and shall deliver them from the hands of those that tyrannize over them." We have said already that this yoke was our sensuality, or our inordinate affection for sin, which dwells within our flesh, and which oppresses us and makes us subject to sin. The chains of this yoke are all those bad inclinations by which the devil catches hold of us and draws us after him; now these bad inclinations are so much the more efficacious, as they have been fortified by a longer habit. St. Augustine, in his own confessions, had sufficient experience of this; for he says, "I was bound not with another's fetters, but those of my own hard will and iron, which the enemy had in his power, and of which he made a chain for me, and tied me down with the

same. For my perverse will has been the cause of my vicious desires; I contracted a vicious habit, which, for want of being resisted, grew into a necessity; with all which, as with so many links that have gone towards the making up of the chain, I have been tied down, and reduced to the utmost hardship." Conf. L. 8, c. 5. When a man finds himself, as this saint did, to have been groaning for some time under slavery, and after having made several attempts to get out of it, perceives his escape so difficult, yet, when he addresses himself to God, sees

all his chains broken, his passions mortified, himself at liberty and master of his own appetites, with the yoke that he pressed so heavily on his shoulders lying now under his feet, who but God can he imagine has broken his fetters, and eased him of the weight that had so long galled his neck? What has he to do but to praise God with the royal prophet, and to cry out with him, "O Lord, thou hast broken my chains; I will offer up a sacrifice of praise to thee, and will call upon thy holy name;" Ps. cxv. 8.

CHAPTER XIX.

OF THE EIGHTH PRIVILEGE OF VIRTUE VIZ., THE INWARD PEACE AND CALM THE VIRTUOUS ENJOY, AND OF THE MISERABLE RESTLESSNESS AND DISTURBANCE THE WICKED FEEL WITHIN THEMSELVES.

FROM this privilege just mentioned, which is the liberty of the sons of God, flows another, nothing inferior to it, which is the inward peace and tranquillity they enjoy. For the better understanding whereof, it is to be observed, there are three sorts of peace, one with our neighbor, another with God, and the third with ourselves. Peace with our neighbors consists in such a friendly and civil correspondence with them, as banishes all design or desire of doing any man a prejudice. This peace David had when he says, "I was peaceable with those that hated peace, and when I spoke to them with meekness, they, without any reason, rose up against me;" Ps. cxix. 7. St. Paul recommends this same peace to us, when he advises us to "use our utmost endeavors, as far as is possible, to live in peace with all men;" Rom. xii. 18. The second peace, which is that with God consists in the friendship and favor of God: it is to be obtained by the means of justification, which reconciles man to God, and makes them both love one another without any disturbance or contradiction on

either side. The Apostle, speaking of this peace, says, "Since we are already justified by faith through Jesus Christ our Lord, who has procured us this grace, let us live in peace with God;" Rom. v. 1. The last peace is that which a man has with himself; nor ought any one to wonder at this kind of peace, since we know very well, that there are in the very self-same man, two men so opposite to one another, as are the outward and the inward, the flesh and the spirit, the passions and reason. For the flesh and the passions are not only always at variance with the spirit, but besides disturb the whole man with their irregular appetites, and trouble his inward peace, which consists in tranquillity of mind.

§ I. *Of the inward Restlessness and Disquiet of the Wicked.*—Wicked men, and such as hearken to the persuasions of the flesh, are never free from such disturbances as these. For being, on the one hand, deprived of God's grace, which is the curb to keep their passions in awe, and on the other, their desires being so active and unruly, that they are scarce able

to resist them in the least thing imaginable, it necessarily follows, that they must be carried away by an infinite number of opposite desires, some by that of honor, others of great employments, others of conversation and friendship, others of great and honorable titles, others of riches, others, again, of success in marriage, and others of recreations and pleasures. For this appetite is like a devouring fire that consumes whatever it catches hold of, or like a ravenous beast that is never satisfied, or like the leech that is perpetually thirsting after blood; and which, as Solomon says, "has two daughters that are always crying out, More yet, more yet;" Prov. xxx. 15. This leech is nothing but the insatiable desire of the heart, and her two children are *necessity* and *concupiscence*. The first of them seems to be a true thirst, but the last is only a false one, though they are both of them equally troublesome, notwithstanding our supposing one to be a real, the other but a pretended necessity. This is the reason why no wicked man, whether he be rich or poor, can never enjoy content: for if he be poor, when want is continually disturbing his heart, and crying out, "More yet, more yet;" whilst concupiscence never ceases to break the rich man's rest with the same noise. How then can man enjoy any ease that has two such importunate beggars always making a noise at his door, and craving many things he is not able to give them? What trouble must a poor mother be in, who has ten or a dozen of children around her, continually crying for bread, if she has not a morsel to give them? This is one of the greatest miseries the wicked endure: "They perish," says the psalmist, "with hunger and thirst, and their souls fail within them;" Ps. xxxvi. 5. For self-love, the cause of all these desires, having got so much power over them, and they placing all their happiness in earthly riches and pleasures, it is impossible they should not, with greediness, hunger and thirst after those things on which they imagine all their happiness depends. And because they cannot always obtain what they long for, being pre-

vented by others more covetous and powerful, they disturb themselves like a forward child that longs for every thing it sees, and grows sullen if denied it. For as the obtaining of our wish is, according to the wise man, "the tree of life" (Ps. xiii. 12); so there is nothing in the world torments us worse, than to be disappointed of what we have a mind for. It is just like being ready to die for hunger, and having nothing to eat. But what is worst of all, the more they are hindered from obtaining their desires, the more they increase, and as they find they have less hopes left, they are more vexed and troubled; so they are continually turned about like a wheel that is in perpetual motion.

This is the miserable condition our Saviour expresses so much to the life, by the parable of the prodigal son (Luke xv.), of whom he says, that, leaving his father's house, he traveled into a far country, and there squandered away his estate in riot and debauchery; and when he had spent all, there happened to be a great famine in those parts, during which he was reduced to that extremity as to be obliged to look after swine; and, what is still more, he was put to such straits as to desire to fill his belly with what the hogs themselves lived on, and yet nobody would give him even that. Could any one lay out the whole course of a wicked man's life, with all the miseries that attend it, in more lively colors than these? Who can this prodigal son be, that leaves his father's house, but the unhappy sinner, who separates himself from Almighty God, gives himself over to all sorts of vices and abuses all God's favors and mercies? What is this country, where there is so great a famine, but this miserable world, where worldly men are so insatiable in their desires as never to be satisfied with what they have, but are perpetually running up and down like ravenous wolves, still seeking after more? And what can you imagine is the employment of their whole lives, but feeding of hogs, that is, laboring how to content their own swinish appetites? If you are not convinced of this truth, observe a very

young man, who is wholly intent on the world from morning till night, and you will see that all his business is, beast-like, to find out new ways to please and delight some one or more of his senses, as the sight, the taste, the hearing, or the rest, as if he were one of Epicurus' followers, and not a disciple of Jesus Christ, as if he had nothing else to look after but a body like a beast, and as if he believed that sensual pleasures were his only end. Thus his whole entertainment is to run from place to place, here to-day, and there to-morrow, in pursuit of fresh delights for the indulging of his senses. What other end can he have in his gallantry, in his feasting and banqueting, in his soft beds, in his music, in his conversations, in his visits, in his walks, but to look after meat for this sort of swine? You may give all this what name you please, call it grandeur or good breeding, if you will, but know that, in the language of God and of the gospel, it is nothing but feeding of swine; because, as hogs love to be wallowing in the dirt and mire, so the hearts of such men love nothing but the filth of carnal pleasures.

But the greatest misery is, to see that the son of such a noble father, born to be fed with the bread of angels at God's own table, cannot satisfy his hunger with such vile food, so great is the scarcity of it; because there being so many buyers of this commodity, they hinder one another, and so they all go away unsatisfied. My meaning is, that whilst so many are catching at it, there must need be much strife, as it is impossible for swine to feed under an oak, without grunting and biting one another to get the better share of the acorns that fall.

This is the dreadful hunger holy David describes, where he says, "They have wandered up and down in the wilderness in a dry place, hungering and thirsting, till they were just ready to drop down;" Ps. cvi. 45. What can this extreme hunger and thirst be, but the inordinate desire of the things of this world the wicked are inflamed with? This appetite of theirs is such, that the more they give it,

the greedier it grows, the more it drinks, the drier it is, and the more wood they lay on, the more violent it burns. O unhappy creatures, what can be the cause of your being parched up with such a burning thirst as this, "but your having forsaken the fountain of living water, and running to drink out of broken cisterns, which can hold none?" Jer. ii. 13. You have mistaken the stream of true happiness, and for this reason you run up and down, till you lose yourselves, through wild and desert places, in search of the muddy pond and lakes of the perishable goods of this world, in hopes they will quench your thirst. This was cruel Holofernes' policy, when he besieged Bethulia; for as soon as ever he sat down before the city, he commanded his men to cut off all the pipes and channels that conveyed water to the town, so that the poor besieged had but a few little springs left, just by the walls, where they used to drink now and then by stealth, rather wetting their lips than quenching their thirst. Is not this your case, you, who are always seeking after pleasures, you, who are perpetually in pursuit of honor, and who are such friends to every thing that pleases the appetite, for having missed of the fountain of living waters? What else do you but run to the little springs of creatures, that come in your way, and rather serve to wet your lips and increase your thirst than to quench it? O unfortunate man! "Why will you go into Egypt to drink troubled water?" Jer. ii. 18. What water can be more troubled than sensual pleasure, which is not to be drank without perceiving an ungrateful taste and smell? For what worse smell than the stench of sin, and what more unpalatable than the remorse of conscience occasioned by it, which, as we are told, even by a philosopher, are both the inseparable companions of carnal pleasures?

Besides, this appetite being blind, and unable to distinguish between what it can obtain and what it cannot, and the eagerness of desire making that appear very easy which is in itself most difficult, those things are often coveted that cannot be obtained; for there is nothing worth covet-

ing, but what is much sought after and defended by many lovers. Now the appetite being deprived of what it longs for, being hungry and wanting whereon to feed, often stretching out its arms, and yet grasping nothing but the air, and using all endeavors without any success, therefore, it frets inwardly, wastes and consumes to see itself so far from what it desires. For those two chief faculties of our souls, the irascible and concupiscible, being so closely united together as never to be wanting to one another, it is certain that whatever the concupiscible is frustrated of its desire, the irascible comes in immediately to relieve it, raging and exposing itself to all accidents and dangers, that it may give the other satisfaction. From this confusion of desires proceeds the inward disturbance we are now speaking of, which St. James calls *a war* when he says, "From whence come wars and differences among you? Come they not hence even of your lusts, that war in your members? Ye lust and have not." Jam. iv. 1, 2. The natural contradiction that is between the flesh and spirit, and between the desires of each, has given the Apostle a great deal of reason to call it *a war*.

There is still another thing of this nature much to be lamented, which is, that very often men obtain all that seemed to suffice to put them into the state of satisfaction they aimed at, and when they are in such a condition that, if they pleased, they might live happy, they then conceit they ought to aspire to some other honor, preferment, dignity, or the like, which if they fail of, they are more perplexed for the miss of that nothing they want, than pleased with the enjoyment of all they possess. Thus they pass their lives with this thorn perpetually pricking, or rather with this scourge continually chastising them, which palls all their happiness, and turns their pleasure into smoke and vapor. This is what I call *nailing up the cannon*, as enemies do in time of war; for a little nail driven into the biggest piece of artillery is enough to make it unfit for service. The cannon is still as big and as sound as it was before, and yet such a little thing makes it lose all its force.

God deals after the same manner with the wicked. They might see plainly, if they would but open their eyes, that joy of heart is a free gift of Almighty God, who bestows it on whom he pleases and when he pleases, without making any preparation beforehand as we do, and that he can take it away again whenever he thinks fit, only by nailing up the cannon, that is, by permitting some unhappy turn or change of their prosperity and fortune. And then this single misfortune, though unknown to any one, is sufficient to make them as uneasy and melancholy as if they had nothing in this world to live on, though, at the same time, they may be very rich and happy in all appearance. God himself tells us as much, when, speaking by the prophet Isaias, against the pride and power of the king of Assyria, he says, "That he will weaken his greatest force, and put fire under his glory, for to burn it up" (Isa. x. 6), to show us that God can sink a vessel when it sails with the fairest wind, can weaken the greatest strength, and make a man miserable in the midst of his prosperity. The same is signified to us again in the book of Job (xxvi. 5), where it is said, "The giants groan under the waters," to let us know that God has his deep places and his punishments for the great as well as for the little ones, though these seem to lie more open to the misfortunes and injuries of the world. But Solomon has expressed the same thing much plainer; when counting up all the notable miseries in the world, he reckons this one of the greatest of them: "There is another evil also," says he, "which I have seen under the sun, and which is common amongst men: a man to whom God has given wealth, riches and honor, so that he wanted nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it;" Eccl. vi. 1, 2. What does he mean by these words, "God giveth him not power to eat thereof," but that he shall not enjoy even what is his own, nor take the satisfaction and pleasure which his possessions might give him, because God has ordained that his happiness shall be disturbed and ruined? And

here we are given to understand, that as true wisdom is not to be learned by dead letters, but that it is God who teaches it, so neither does true content depend on the goods of this world, but on God alone.

But to come home to our subject, how unhappy must those poor creatures be who have nothing, if even those who enjoy all they can wish are so uneasy, because they do not enjoy God! For the want of every one of these things is a particular hunger and thirst, that torments them, and a thorn that is perpetually pricking their hearts: what peace, what quiet is it possible for a soul to have, when all its thoughts and desires are continually so importunate and rebellious? The prophet says very well of such sort of people, "That the heart of the wicked is like a tempestuous sea, which is not to be calmed;" Isa. lvii. 20. And, indeed, what sea, what waves, or what winds can be more boisterous and stormy than the passions and desires of the wicked, which very often disturb not only the sea, but all the world? But there often start up contrary winds in this sea, which is another most violent sort of storm. For the same desires, like opposite winds, frequently resist one another, so that what pleases the flesh does not please honor, what honor loves, riches do not care for; reputation does not covet that which is agreeable to wealth, nor does sloth or luxury desire what reputation does. So that by this means it often happens, that the wicked, whilst they desire all things, do not know what they would have, and so are ignorant what to take and what to leave, because their desires contradict one another; just as bad humors do in distempers which proceed from different causes, where the physicians are puzzled what remedy to prescribe, because that which is good for the expelling of one humor may be apt to nourish another. Such was the confusion of languages at Babel, and such was that, for the preventing of which the royal prophet prayed to God, saying, "Destroy, O Lord, and divide their tongues, because I have beheld iniquity and contradiction in the city;" Ps. liv. 10. What, therefore, can this *division of*

tongues, this *iniquity* and this *contradiction* be, but the disturbance which different passions make in the hearts of worldly-minded men when they oppose one another, and one desires that which is against the inclination and desire of another?

§ II. *Of the inward Peace and Satisfaction good Men enjoy.*—Thus you see what the condition of the wicked is, whilst the just, on the contrary, because they know how with prudence to moderate their desires, how to mortify their passions, how to make God, and not the perishable goods of this life, the only object of their happiness, and the centre of their repose; how to aim at nothing but the acquiring of those eternal goods, which no one can deprive them of, how to be in perpetual war with self-love, with their own flesh, and with the whole train of their irregular appetites; and because, in fine, they know how to resign their will to God's, to conform theirs to his, and throw themselves entirely into his arms, are never molested by any such cares, so as to have their inward peace lost, or so much as interrupted.

This, amongst several others, is one of the chief rewards Almighty God promises to those who love him, as we may see almost every where in the Holy Scriptures. Holy David says, "Those that love thy law, O Lord, enjoy a perfect peace, and there is nothing that can make them fall;" Ps. cxviii. 165. God himself says by the prophet Isaias, "I wish you had observed my commandments, your peace should have been like a river, and your justice like the waters of the sea;" Isa. xlviii. 18. The reason of his calling this peace a *river*, is, because it is able to extinguish the flames of our desires, to appease the burning heat of our lusts, to water the dry and barren veins of our hearts, and to comfort and refresh our souls. Solomon assures us of the same truth in a divine manner, though in a few words, saying, "When the ways of man are acceptable to God, he will force even his enemies to make peace with him;" Prov. xvi. 7. What enemies are these, that are at war with man, but his own passions, and the evil inclinations of his flesh,

which are perpetually fighting with the spirit? The Almighty, therefore, says, that he will make the flesh and the spirit live peaceably together, when, by virtue of this grace and of good habits, the flesh, with all its desires, shall accustom itself to the works of the spirit, and by that means live quietly with it, whereas before it was in continual opposition. For though virtue, at the beginning, meets with a great deal of opposition from the passions, yet when it comes to its perfection, it acts with a deal of sweetness and ease, and with much less contradiction. It is this peace, in fine, which holy David, by another name, calls the enlarging of the heart, when he says, "Thou hast enlarged my steps under me, O Lord, and my feet have not failed me;" Ps. xvii. 37. The prophet by these words intends to show, how different the way of the virtuous is from that of the wicked, because whilst the one walk with their hearts oppressed and straitened by continual fears, solitudes and apprehensions, like a traveler that is going through a narrow path, with steep rocks and precipices on both sides of him, the others, on the contrary, walk with a deal of security and joy, like a man in a plain and open way, that is in no apprehension of falling. The just understand this better by the practice than by theory, as being sensible, by their own experience, and the alteration they find in their own hearts, of the vast difference there is between the time they employed in the service of the world, and what they spend now in the service of God; for whilst they served in the world, they were on all occasions full of troubles, solitudes, jealousies, fears, and narrowness of heart; but now they have forsaken the world, and fixed their affections on eternal goods, and placed all their happiness and confidence in God, they are out of the reach of all these things, with hearts so open, so free, and so resigned to the will of God, that they are so often astonished at the change, and cannot think themselves the same they were before, or at least they imagine they have new hearts, because they find such changes in them. And we may with truth affirm, that they are, and are not, the same per-

sons, for, though they be the same in nature, they are not the same as to grace, which works this change, though no man can be assured of it.

This is what God himself promised by his prophet Isaias, when he said, "When you shall go through the waters I will be with you, to save you from being drowned; and if you walk in the very midst of fire, you shall not be burned, nor shall the flame so much as scorch you;" Isa. xliii. 2. Now what are *these waters* but the rivers of tribulations we suffer in this life, and the deluge of innumerable miseries we meet with here every day? And what is *this fire* but the heat of our flesh, which is the fiery furnace of Babylon, heated by Nabuchodonosor's servants, that is, by the devils, from whence the flames of inordinate passions and appetites are continually breaking out? How can any man live in the midst of this fire and water, which the whole world is perpetually in danger of, without receiving hurt, and not be sensible, at the same time, that it was the presence of the Holy Ghost, and the assistance of God's grace, that preserved him? This is the peace which, as the Apostle says, *exceeds all imagination* (Philip. iv. 6), because it is so noble and so supernatural a gift of God, that it is impossible for man's weak understanding to conceive of itself, by what means a heart of flesh should come to enjoy such content, such quiet and such a calm, amidst the storms and tempests of the world.

But he who enjoys this favor acknowledges and praises the author of these wonders, crying out with the prophet, "Come and see the works of the Lord, and the miracles he has wrought upon the earth, making war cease to the very remotest parts of the earth. He has snapped the bow and broken the arms, and thrown the shield in the fire, saying, "Throw down your arms, and live in peace and quiet, that so you may know, that I am the Lord, and will be exalted in heaven and in earth;" Ps. xlv. 9, 10, 11. This being so, what can there be in the world more rich, more delightful, and more desirable, than this rest, this repose, this effusion and extension of heart, and this most happy peace?

But if you will go a little further, and would know from what cause this heavenly gift proceeds, I answer, it proceeds from all those other privileges and advantages of virtue we have before mentioned; for as, in the chain of vice, the links are all one within another, so in the ladder of virtue they have all a dependence on, and connection with, one another, in such a manner, that the highest, as it produces most fruit, so it has most roots to spring from. And thus this happy peace, which is one of the twelve fruits of the Holy Ghost, takes its rise from those other privileges we have before spoken of, but particularly from virtue itself, whose inseparable companion it is. For as an outward reverence is naturally due to virtue, so is an inward tranquillity, being at the same time its effect and its reward. For since inward war, according to what we have already said, is begun by the pride and disturbance of the passions; as soon as ever they are weakened by those virtues, whose duty it is to subdue them, the very occasions of these tumults and seditions are removed. And this is one of the three things, by means whereof we partake of the happiness of the kingdom of heaven, even here on earth. The Apostle, speaking of them, says, "The kingdom of God is not meat and drink, but justice, and peace, and joy in the Holy Ghost;" (Rom. xiv, 17); where, by justice, according to the Hebrew way of speaking, is to be understood the very same virtue we are talking of; in which, together with these two admirable fruits, *peace and joy in the Holy Ghost*, consists the felicity which virtuous men enjoy, by anticipation, in this life. And to prove that this peace is an effect of virtue, the Almighty himself says expressly, by Isaias, "Peace shall be the work of justice and silence, and everlasting security the fruit of it; my people shall sit in the beauty of peace, and in the tabernacles of confidence, and in a plentiful rest;" Isa. xxxii. 17, 18. What he calls here *silence*, is nothing else but this same *inward peace*; that is, the repose of the passions, which disturb the silence of the soul, by the perpetual clamors of their irregular lusts.

The second cause this peace proceeds from is, the liberty of the soul, and the dominion it has over the passions above spoken of. For just as when any country is brought under a foreign subjection, as soon as ever the inhabitants surrender themselves, there is a general peace immediately, and every one sits under his own fig-tree and under his own vine, without any fear of the enemy; so after the passions of the soul, which are the causes of all its disquiets, are subjected to reason, there immediately follows in the soul an inward silence and peace, which makes it live free from all disturbances imaginable. So that man being now free from their tyranny, and, what is more, keeping them in subjection to him, there is nothing left to disturb the peace he enjoys, though, on the contrary, whilst the passions had the rule and power, every thing was tossed up and down, and the whole man in general confusion and disorder.

The third cause of this peace is the greatness of these spiritual consolations, that lull asleep all the affections of our appetites, which, during that time, are content with what the superior part of the soul is pleased to give them, because the concupiscible appetite, after having tasted how sovereignly sweet and delightful God is, makes him the object of all its wishes, and the irascible is quiet, because its companion is satisfied; and the whole man enjoys an entire peace and happiness, on account of his tasting the sovereign good.

In the fourth place, this peace proceeds from the testimony and inward joy of a good conscience, which makes the soul of a just man easy and quiet, though it does not give him any perfect assurance, for fear of making him negligent, and putting him in danger of losing that holy fear which puts him forward.

Lastly, this peace proceeds from the confidence just men have in Almighty God. It is this particularly, that gives them the greatest joy and comfort imaginable, even amidst the miseries of this life, because it is the very anchor they trust to, that is to say, because they assure themselves, that they have God for

their Father, their Deliverer, their Defender, and their Shield, under whose protection they live in peace and happiness, and have all the reason that can be to sing with the prophet, "I will lay me down and sleep in peace, because thou, O Lord, hast secured me in a

particular manner, by the hope which I have in thy mercy;" Ps. iv. It is from this hope, that the peace of the just springs, and in this they find a remedy for all their evils. How then can any man be troubled, who has so powerful a protector as his God?

CHAPTER XX.

OF THE NINTH PRIVILEGE OF VIRTUE, VIZ., THAT GOD HEARS THE PRAYERS OF THE JUST, AND REJECTS THOSE OF THE WICKED.

ANOTHER extraordinary privilege virtuous men enjoy is, that God hears their prayers, which is a sovereign remedy against all the necessities and miseries of this life. To make this the plainer, we are to understand, that there have been two universal deluges in the world, the one material, the other spiritual, but both of them caused by sin. The material deluge, which happened in Noe's time, destroyed every thing in the world but the ark and what was within it, for every thing else was consumed by the waters, so that all the labors and riches of mankind, together with the whole earth itself, was swallowed up by the sea. But the other deluge, which was before this, and which arose from the first sin that was committed, was much more terrible and much greater than this was, because it was the ruin not only of those persons who were alive at that time, but even of all ages past, present and to come. Nor is the hurt it does to the body to be compared with what it does to the soul, which it strips and robs of those graces that were bestowed on the whole world in the person of our first parent, as we may see in an infant newly born, who comes into the world as bare of all these goods as it is of clothes to cover it.

From this first deluge flowed all those miseries and wants this mortal life is exposed to, which are so many and so great, that they

have furnished a famous pope and doctor with matter to compose a book solely on this subject: *Innocentius de Vilitate conditionis humanae*. And several eminent philosophers, considering on one side the excellence of man above all other creatures, and on the other the infinite number of miseries and vices he is subject to, could not but wonder to see so much disorder in the world, though they were not capable of finding out the cause of all these miseries, which is nothing else but sin. For they saw that man was the only creature in the world that had such an infinite variety of carnal delights and pleasures; that none but he was oppressed with avarice, with ambition, an insatiable desire of life, care and solicitude about a funeral, but most of all, with a concern for that which must follow. They observed, that no other creature had a more frail and uncertain life than man has; that none had a more inflamed lust, none more subject to fear, and that without any ground, nor any more cruelly angry or enraged than he. They took notice, that other creatures spent the greatest part of their lives without sicknesses, or without being troubled with the physicians and medicines. They saw them provided with all the necessities, without taking any pains or care. But as for unhappy, miserable man, they saw him exposed to a thousand sorts of infirmities, accidents, necessities, misfortunes and pains, not only of the body, but of the soul, and as much

disturbed at the miseries of his friends as at his own. They saw him sorry for what was past, afflicted with the present, and painfully solicitous about what was to come; nay, very often toiling and sweating all his life-time for the poor sustenance of a little bread and water.

If we were to count all the miseries of human life, we should never have done. Holy Job says, "The life of man is a perpetual warfare upon earth, and his days are like the days of a hired servant, that labors from sunrising to sunset;" Job vii. 1, 2. Several of the old philosophers had such a lively sense of this truth, that some of them said, they could not tell whether to call nature a mother or a step-mother, because she has subjected us to so many miseries. Others, again, used to say, it were better never to be born, or at least to die as soon as we are born: nay, some of them have gone so far as to say, there are but few persons that would accept of life after having made an experiment of it, that is, if it were possible to make a trial of it beforehand.

Since, therefore, life has been reduced to this miserable condition by sin, and since we have lost our whole stock and substance in this first deluge, what remedy can we expect he has left us, who has punished us so severely? If a man that is sick and wounded were to be at sea in a great storm, and there lose all he is worth, what could he look for afterwards, having lost both his goods and his health, but beggary and want? Every man must make this case his own; for since there is no one but has lost all he is worth in this universal deluge, and is left so poor and naked, how can he help himself, but by crying like a poor beggar at the gates of God for relief and assistance? The holy king Josaphat taught us this resource when he said, "Since we do not know what we ought to do, we have one remedy left us at least, which is to lift up our eyes, O Lord, towards thee;" 2 Paral. xx. 12. The good king Ezechias has instructed us fully on the same point, when he said, "In one day thou wilt put an end to my life, O Lord; but

as for me, I will cry like the young swallow, and moan like the dove;" Isa. xxxviii. 14. As if he said, I am so poor, O Lord, and have such a dependence on your mercy and providence, that I cannot give myself any assurance of one day's life, and, therefore, all I have to trust in is, to be always moaning before you like a dove, and to cry out to you as the young swallow does to its dam. Thus said this holy man, though he was a great king; and David, though much greater, made use of this same remedy in all his necessities; and, therefore, inspired by the same spirit, and enlightened by the same knowledge, says, "I have called upon thee with my voice, O Lord, and with my voice I have addressed my prayer to thee, O my God; I have sought after God in the day of my tribulation, and I have stretched out my hand toward him in the night, when my soul refused to be comforted, and when my spirit failed me" (Ps. lxxvii. 1, 2, 3); that is to say, when I look round about me, and see all the passages of hope shut up, when nothing on earth can give me any ease, I immediately seek for a remedy from heaven by the help of prayer, which is the sovereign cure God has given me for all my ills.

You will ask me, perhaps, whether this is a certain and universal cure for all the necessities of life or not? This being a secret which depends entirely on the will of God, there is no one can answer it but those whom he has made choice of to discover his will, which are the Apostles and prophets: one of them says, "There is no nation in the world so great, which have their gods so near them, as our God is near us, when we pray to him;" Deut. iv. 7. They are the words of God himself, though delivered by the mouth of a man, and they assure us, with all the certainty imaginable, that as often as we pray, though we see no one, and though no one answers us, that we do not speak to the walls or talk to the air, but that God is present with us and hears all we say, that he assists us in our prayers, that he pities our miseries, and prepares the remedy we ask for, in case it be proper

for us. What greater comfort can a man have when he is at his prayers than such a certain pledge of Almighty God's assistance? And if this alone is sufficient to encourage and comfort us, how much more will the words of our Saviour, and those assurances he has given us in his gospel, when he says, "Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened to you;" Matt. vi. 7. Can we have a richer token than this? Can any man doubt of the truth of these words? Who is there that, as often as he goes to his prayers, is not comforted with the hope of this sacred promise?

This, therefore, is one of the greatest privileges the virtuous enjoy in this life, to know that these promises are made particularly for them. For one of the greatest favors God bestows on them, in reward of their obedience and piety, is, that he will be near them and hear the prayers they address to him. David assures us of it, when he says, "The eyes of the Lord are upon the just, and his ears are open to their prayers;" Ps. xxxvi. 16. And God himself promises us the same by Isaiah, saying, "Then," that is to say, when you shall have kept my commandments, "you shall call upon the Lord, and he will hear you; you shall call out to him, and he will say, behold I am here" (Isa. lviii. 9); that is, I am ready to grant whatever you shall desire. Nay, more than this, he promises them by the same prophet to hear them, not only when they call on him, but even long before. And yet, after all, none of these promises come any thing near that which we read in St. John, where our Saviour says, "If you shall remain in me and let my words remain in you, you shall ask whatever you shall have a mind for, and it shall be granted you;" John xv. 7. But for fear this promise, as being so great, should be more than any man could believe, he repeats it a second time, and affirms it more positively, saying, "Verily, verily, I say unto you, that whatsoever you shall desire of my Father in my name he shall give it you;" xvi. 24. Can there be any

greater favor, any greater riches, or any more sovereign command than this is? You shall ask me, says he, for whatever you please, and it shall be granted you. Could any expression better become the person that promises than this does? Who but God could ever have made such a promise? Is there any one besides God, that is able to do such great things as these are? Or is there any one but him, who has so much goodness as to oblige himself to grant such favors? What else is this but to make man in some measure lord of all things, and to intrust him with the keys of the divine treasures? All the other favors of God have their bounds set them, but this, above all the rest, as being the royal gift of an infinite Lord, carries some degree of infinity along with it. For our Saviour does not determine either this or that, or any particular thing, but *whatever you shall desire* (provided it be for your eternal good) *shall be granted you*. Could men but set a just value on things, and give them their true estimate, how great a rate would they esteem this at? How happy would a man think himself to have so great an interest with his king as to obtain his grant for every thing he should desire? Now if a man would look on it as so great a happiness to be so much in favor with an earthly king, what must he think it is to have so much interest with the King of heaven?

And that you may not think these are only bare promises without performance, do but look into the lives of the saints, and consider what great things they have done by the virtue of prayer. What did Moses in Egypt, and during all the time of his travels through the wilderness? What did not Elias and Eliseus his disciple? What miracles were not wrought by the Apostles, and all by prayer? This was the weapon the saints fought with; with this they overcome the devil, with this they triumphed over the world, with this they subdued nature, with this they turned the most violent flames into a gentle dew, with this, in fine, they appeased and quieted the wrath

of God, and obtained of him whatever they asked. It is written of the holy father St. Dominick, that he told a certain friend of his he was never in his life denied any thing he had begged of the Almighty; his friend desired him to pray that one Doctor Reginald, a man famous at that time, might become a religious man of his order: the holy man spent the next night in prayer for him, and the next day early in the morning, as he was beginning the hymn of the first hour, *Jam lucis orto sidere*, this new morning-star came into the choir, and there prostrating himself at the saint's feet, desired, with a deal of humility, that he would give him the habit of his order. This, therefore, is the reward that is promised to the obedience of the just, and it is their faithful observing the voice of God, that makes him in some manner obedient to their prayers; and because they answer to the call of God, *he pays them again*, according to the proverb, *in the same coin*, by answering them whenever they call on him. And for this reason Solomon says, "That the obedient man shall talk of victories;" Prov. xxi. 28. For it is but just, that God complies with the will of man, when man complies with the will of God.

But it happens quite otherwise in the prayers of the wicked: for the Almighty tells them by Isaias, "When you shall stretch out your hands, I will turn my eyes away from you; and when you shall multiply your prayers, I will not hear them;" Isa. i. 15. He threatens them in like manner by his prophet Jeremy, saying, "In the time of their affliction they shall say, Arise, O Lord, and deliver us." And he will ask them, "Where are your gods, which you made for yourselves? Let them arise and deliver you in the time of your affliction." Jer. ii. 27. In the book of

Job we read these words: "What hopes can the wicked man have, if he unjustly takes away his neighbor's goods? Can he hope that God will hear his prayer when he shall be in distress?" Job xxvii. 8, 9. And St. John, in his Epistle, says, "My beloved brethren, if our own conscience do not reprove us, we have a confidence in God, that whatsoever we shall ask we shall obtain of him, because we keep his commandments, and do those things which are pleasing to his sight;" John iii. 21, 22. What the holy psalmist says is to the same effect: "If I have beheld iniquity, the Lord will not hear me; but because I have not done wickedly, therefore he has heard my prayer;" Ps. lxxv. 18, 19.

There are numberless examples of this sort, in holy writ, to show what vast difference there is between the prayers of the just and those of the wicked, and consequently the extraordinary advantages which the one have over the other; because the just are heard and dealt with as true children of God, whilst the wicked are treated as enemies. And what wonder is it that their prayers should not be heard, since there are no good works, no devotion, no fervor of spirit, no humility to accompany them? For, according to St. Cyprian, "It is impossible that a petition should be efficacious when prayer is barren;" St. Cypr. Orat. Dominica. Though this is generally true, the Almighty's goodness is yet so great, that he sometimes vouchsafes to hear the prayers of the wicked, which, notwithstanding their want of merit, do not cease to obtain their end; because, as St. Thomas says, "Merit proceeds from charity, but the grant of the petition comes from the infinite goodness and mercy of God, who sometimes hears the prayers of such persons;" St. Tho. 2, 2, q. 83, art. 15, 16.



CHAPTER XXI.

OF THE TENTH PRIVILEGE OF VIRTUE, WHICH IS, THE ASSISTANCE GOOD MEN RECEIVE FROM GOD IN THEIR AFFLICTIONS; AND OF THE IMPATIENCE, ON THE CONTRARY, WITH WHICH THE WICKED SUFFER THEIRS.

ANOTHER extraordinary privilege granted to virtue is, its encouraging its followers to bear up against the tribulations they cannot but meet with in this life. For we know there is no sea so tempestuous and inconstant as this life is. Because a man is never so secure of the felicity he enjoys as not to be exposed to an infinite number of such accidents and misfortunes as he never thought of, and which he is, nevertheless, every moment in danger of falling into. It is, therefore a matter of great consequence to observe with what difference the wicked and the good conduct themselves in all these changes; for the good, considering they have God for their father, that it is he who sends them this cup as a potion prescribed them by a most experienced physician for their cure, that tribulation is like a file which takes off the rust of sin the cleaner, and polishes it the brighter the rougher it is; they consider it is this affliction that makes man more humble in thoughts, more devout in his prayers, and gives him a purer conscience. These considerations make them bow down their heads and humble themselves with cheerfulness, in the time of their tribulation; they put water in the chalice of the cross, or, to speak plainer, the Almighty himself puts it in; "For he," as the holy psalmist says, "gives them tears to drink by measure;" Ps. xcvi. 6. And there is no physician so careful in the mixture of his drugs, according to the constitution of his patient, as this heavenly Physician is, in the tempering of tribulations, which he sends the just, according to the strength every one has to bear them: and if at any time the burden should be increased, he increases the assistance he gives them for bear-

ing it, that so the tribulation any man lies under may make him so much the richer, as it is the more painful and troublesome; nay, when his afflictions are tempered thus, he is so far from endeavoring to get rid of them as things prejudicial, that he, on the contrary, longs for them as advantageous and profitable. So that, by the help of all these considerations, good men often bear their necessities, not only with patience, but with pleasure, because they look on the reward, and not the labor, on the crown, and not the suffering, on the health their physic will restore them to, and not on the potion itself, not on the smart of the stroke, but on the love of him that lays it on, who has already said, "that he loves those that he chastises;" Heb. iii. 19.

To all these considerations must be added the Almighty's grace, which, as we have shown already, is never wanting to a just man in the time of his tribulation. For God being so true a friend to those who love him, he is never nearer to them than when they are in affliction, though he seems then to be furthest from them. If you doubt of the truth hereof, do but look into the Holy Scriptures, and you will see nothing so frequently repeated or so often promised. Who does the royal prophet mean but God, when he says, "that he is their helper in their necessities and tribulation?" Ps. ix. 10. Has not he himself commanded all persons to call on him during the time of their affliction, saying, "Call upon me in the day of tribulation, and I will deliver you, and you shall glorify me?" Ps. xlix. 15. Has not the prophet testified this on his own experience, when he says, "When I called, the God of my justice heard me, he has enlarged my heart in the day of tribulation?" Ps. iv. 1. Is

not this the Lord in whom the prophet placed all his trust, saying, "I expected him who has preserved me from weakness of spirit and from the storm?" Ps. liv. 9. It is certain, that he does not speak here of any storm at sea, but of that storm, which the heart of a negligent and weak man that is in tribulation is tossed with; and the more a man's heart is confined, the more boisterously this storm rages, which the prophet often repeats, for the greater confirmation of this truth, and for the strengthening of our weakness. "The salvation of the just," says he, "comes from the Lord, and he is their protector in the time of their tribulation: and he will assist them and deliver them, and rescue them, from sinners, and save them, because they have put their trust in him;" Ps. xxxvi. 39, 40.

In another place the same prophet speaks yet plainer, thus: "How great, O Lord, and how many are the joys thou hast laid up for those that fear thee, and put their trust in thee in the presence of the children of men? Thou wilt hide them in the secret of thy face from the persecution of men: thou wilt protect them in the tabernacle from the contradiction of tongues. Blessed be the Lord, who has showed his mercy towards me in so wonderful a manner, by defending and securing me as if I had been in a fortified town. But the afflictions, which I have been overwhelmed with, have made me cry out, O Lord, I am turned out of thy sight;" Ps. xxx. 20, 21, 22, 23. See here how plainly this holy prophet has taught us how God assists the just in their most pressing necessities. But you must here take particular notice of these words, "Thou wilt hide them in the secret of thy face:" for by this, according to a certain interpreter, we are given to understand, that as the kings of the earth, when they have a mind to protect any person with a more than ordinary care, keep him within their own palaces, that so not only the royal walls may secure him from his enemies, but that the king's continual presence, and the watchful eye he has over him,

may be his security, than which none can be greater: in like manner, this sovereign King uses the same care for the security of those he loves. In confirmation of this, we both see and read, that holy men, even in the midst of the greatest dangers and temptations, still keep the same calmness and evenness of spirit as they had before, without showing the least concern of trouble in their looks, because they knew for certain, that he who protected them would be so faithful as not to forsake them, nay, on the contrary, that he would stand the nearer to them if he should see them in any great danger. Just as he did to the three young men whom Nabuchodonosor commanded to be flung into the fiery furnace of Babylon; Dan. iii. For the angel of the Lord was seen walking in the midst of them, and changed the violent flames into a cool, refreshing air. At which the tyrant, being astonished, began to say, "Were they not three men that we bound and flung into the middle of the fire? Behold, I see four untied and walking together without having received any hurt, and the fourth of them is as beautiful as the Son of God;" Ibid. 24, 25. Do you not see now by this how certain it is that Almighty God is with the just, whenever they are in any tribulation? Nor is the care he took of young Joseph after his brethren had sold him, a less argument of this truth. For as we may read in the book of Wisdom, "He went down with him into the prison, and never left him when he was in his fetters, till he gave him the sceptre of Egypt, and power over those persons who had oppressed him: and he proved those to be liars that defamed him, and he gave him eternal glory;" Sap. x. 13, 14. These examples evince the truth of God's promises made to us by the psalmist, when he says, "I am with him when he is in affliction; I will deliver him and glorify him;" Ps. xc. 15. O how truly happy must affliction be that makes us worthy of the company of our God! Let us all cry out, with St. Bernard, "If these are the effects of tribulations, grant, O God, that I may never be free from

them, that so you may be always with me;" Sermon. 17, in Ps. xc.

Add to this, the relief and assistance of all virtues which, upon such occasions, come in ready armed to succor the afflicted heart. For whenever the soul is straitened, or in any kind of danger from tribulation, all the virtues immediately run into her, and with what forces they can make, just as the blood does towards the heart whenever it is oppressed. In the first place comes *faith*, with a certain knowledge of the happiness and miseries of the next life, compared to which, all we can possibly suffer is but a mere trifle. Next comes *hope*, which makes man bear all his troubles with patience, in expectation of the reward that is to follow. After her comes *charity*, which makes them even desire to be afflicted in this world, that they may thereby express their affection for God. Then follows *obedience* and *conformity* to the divine will, which helps them to receive whatever God sends them with cheerfulness and without grumbling. *Patience* repairs thither, and it is her business to keep their shoulders up, lest they should bend beneath the weight. Then *humility* bows down their hearts, like young trees, by the stormy wind of affliction, teaching them to humble themselves under the powerful hand of God, and to acknowledge that what they suffer is infinitely less than their sins deserve. Another virtue that assists them is, the consideration of what Jesus Christ suffered on the cross, and of what all the saints have endured, which is far more severe and painful than what they sustain.

Thus all virtues officiously assist us in such dangerous encounters; nor do they assist us in their service only, but with their words, if I may be allowed to term it so. For, first of all, Faith tells us, "That the sufferings of this world are not worthy of the glory which will be revealed to us in the next;" Rom. viii. 18. Charity comforts us, saying, It is but reasonable we should suffer something for his sake who had so much love for us. Gratitude tells us, with holy Job, "If we have received good things

from the hand of God, why should we not receive bad ones too?" Job ii. 10. Penance says, It is no more than justice that he who has done so much against God's will should undergo something now against his own. Loyalty says, that it is requisite we should, once at least in our life, give some token of our fidelity to him, who has been bestowing his favors on us ever since we were born. Patience tells us, "That tribulation produces patience, patience the proof of our faith, faith produces hope, and that hope will not leave a man in confusion;" Rom. v. 3, 4, 5. Obedience says, The highest degree of sanctity a man can arrive to, and the most pleasing sacrifice he can offer to God, is to conform in all his sufferings to his will.

But that which of all these virtues helps us most on such occasions, and which makes us most resolute in the very midst of tribulation is a lively hope. It is what St. Paul himself teaches us, for he had no sooner said, "rejoicing in hope," than he adds, "being patient in tribulation." He knew very well that one is the consequence of the other, that is to say, that the strength we get by patience proceeds from the joy hope gives us. For which reason the Apostle very elegantly calls this hope "an anchor" (Heb. vi. 19), because this lively hope being fastened strongly to the promises of heaven, it keeps the soul of the just man firm and constant in the midst of the waves and storms of this world, and makes it slight the violence of its winds and tempests, just as an anchor, when it is stuck into the ground, makes the ship ride securely on the water, and keeps it steady, though the winds and waves are continually beating against it. This, they say, was the practice of a certain saint, who, whenever he was in any kind of affliction, used to say, "The happiness I hope for is so great, that all I can suffer is delightful to me."

Thus it is that all virtues meet and agree together for fortifying a just man's heart, whenever he is in any tribulation. And if at any time he should lose courage, they come

up to him again with much more vigor, and upbraid him after this manner: How now? what is become of that lively faith and confidence you ought to have in Almighty God, if you begin to shrink at the very time he is going to make a trial of you, and to see what you are? Where is your charity, your courage, your obedience, your patience, your loyalty, and the fervor of your hope? Is it for this you have so often prepared yourself, and made so many resolutions? Is this all you have desired so earnestly of God, and prayed so often to him for? Consider a little, that the duty and perfection of a good Christian does not consist in saying a few prayers, in fasting, in hearing of mass; it is necessary, besides all this, that God should find you as faithful as another Job, or Abraham, in the time of tribulation. Such considerations as these, and the virtues a just man is endowed with, together with the Almighty God's never-failing grace, make him strong enough to bear those burdens not only with patience, but oftentimes with thankfulness and pleasure. Holy Tobias' example will suffice at present to prove this: we read of him, that God having permitted that he should lose his sight, after having suffered many other afflictions, for an example of patience to men in after ages, he was not troubled at all, nor did he lose the least part of that fidelity and obedience he paid to God before these misfortunes happened to him. Whereupon the Scripture immediately gives the reason of it, saying, "Having had the fear of God before his eyes from his very infancy, and having kept his commandments, he did not murmur against him, because he had struck him with blindness, but remained immovable in the fear of God, giving him thanks all the days of his life;" Tob. ii. 13, 14. You see now by this, how plainly the Holy Ghost attributes the patience, with which a man suffers afflictions, to virtue and the fear of God, which, as the Scripture has declared, this holy man was so renowned for. I could bring several remarkable instances of holy men and women, even in our days, who

have undergone all the troubles God has sent them with a deal of cheerfulness and love, who have found out honey even in gall, who in a storm had a calm, and have been refreshed and cooled in the very midst of the flames of Babylon.

§ I. *Of the Impatience and Rage of the Wicked in their Afflictions.*—But, on the contrary, how dreadful a thing it is to see the wicked in any trouble! to see them without charity, patience, courage, hope or any such virtue! to see how all their miseries come on them, unarmed and unprepared! to see how blind they are, and unable to behold that which the just see by a steady faith! to consider they have no lively hope to embrace what God sends them, nor have ever had any experience of his fatherly providence towards those who serve him! It is a lamentable thing to see how they are swallowed up in this gulf, without finding any place to rest on or to lay hold of. What better hopes can a man have of them, than that they should perish in the storm, or be killed in the battle, since they have no kind of assistance to trust to; because they sail without a rudder, and fight without weapons? What can a man expect, but that the fury of the winds, and the tempest of their afflictions, should dash them against the rocks of anger, pride, dejection, impatience, blasphemy and despair?

Some there are who, through the excess of their miseries, have lost either their senses, their health, or their life, or at least their sight, by their continual tears. So that the just remain sound and entire in the fire of adversity, like fine silver, whilst the wicked, like lead, melt and are dissolved as soon as they feel the heat. Thus, whilst the one cry, the others sing; whilst the one are sinking, the others pass over dry-shod; the one, like frail earthen vessels, crack in the fire, whilst the others, like pure gold, are the more refined. So that "the voice of salvation and of joy is continually sounding in the tabernacles of the just" (Ps. cxvii. 15), whilst there is nothing to be heard, in the habitations of the wicked, but the cries of sorrow and confusion.

If you would more fully comprehend what I say, do but observe what extravagances several females commit on the death of their children or husbands, and you will find some of them, out of madness, and rage, and the horror they have of their life, precipitate their death: others, that soon end their days with impatience and fury, caused by their grief; and thus a family is ruined and destroyed in a moment. And, what is worst of all, they are not only in a passion with, and cruel to themselves, but pour out horrible execrations against Almighty God, accusing his providence, condemning his justice, blaspheming his mercy, and opening their sacrilegious mouths against heaven, nay, against God himself, till, at length, all their curses fall on their own heads, with many other calamities much more dreadful, wherewith Almighty God punishes them for such horrible blasphemies. This is the reward he deserves, who is so impudent as to spit at heaven itself, and to kick against the spur. Sometimes this proves a complete cure, wrought by the hand of God, who thus diverts their hearts from some extraordinary afflictions, by sending them others that are greater.

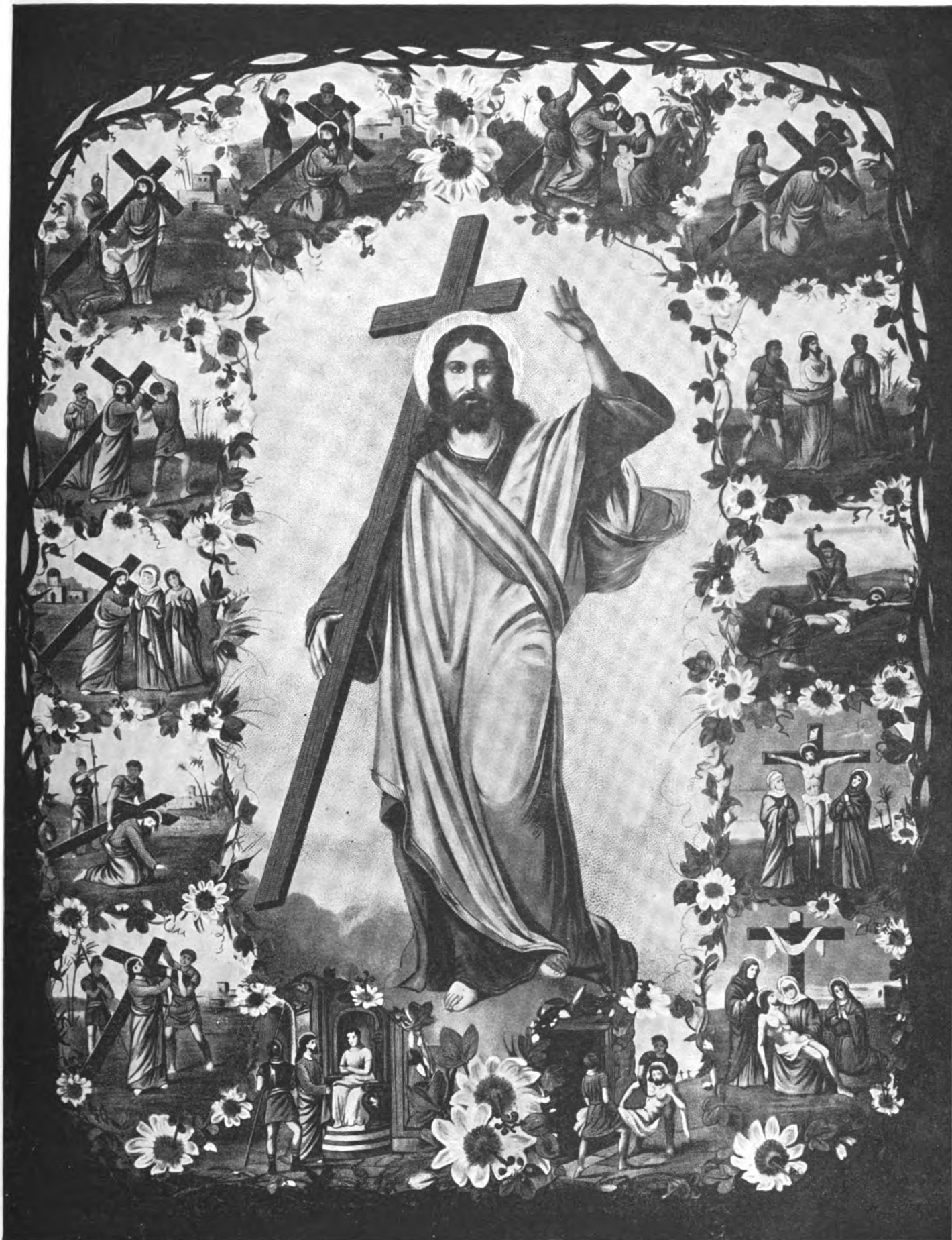
Thus, these miserable creatures, wanting the rudder of virtue to steer their vessels, are cast away in the storm; for blaspheming and cursing him, they ought to praise and bless, for being puffed up with pride when they ought to humble themselves, for being stubborn when they are chastised, and growing worse on those remedies which were applied to make them better, which seems to be a beginning of their hell, and a resemblance of what they are to endure in the next world. For if hell be nothing but a place of sin and punishment, why should we not look on this state as a hell, since it has so great a share of both?

But what a pity that still these troubles must be endured, and that, if they were borne with patience, they would become more tolerable, and at the same time more meritorious; and yet, in spite of all this, wretched man is resolved to deprive himself of the inestimable fruit of

patience, and to increase the weight of his burden, by adding the burden of impatience, which alone is much heavier than all the rest of the load. It is a great trouble to labor and toil, to receive no reward, nor know whose account to place it to; but it is much worse to lose all that is got, and, after traveling all night, to be further from the journey's end in the morning.

By what has been said, we may perceive the difference there is between the use the good and the bad make of their afflictions. With what peace, what joy, and what courage do the good bear theirs, whilst the wicked are quite overwhelmed with grief and trouble? This was represented to the life, by the great lamentations and complaints which were heard throughout the land of Egypt, when God destroyed all their first-born in one night (Ex. xii.), for there was not a house free from grief and sorrow; and yet there was no cry heard in the land of Jessen, where the children of Israel lived.

Besides this peace, what shall I say of the advantages the just make of tribulations which are so prejudicial to the wicked? St. Chrysostom says, "that as gold is refined by the same fire which consumes wood, so the just man, like gold, becomes more pure in the fire of tribulation, whilst the wicked, like dry wood, is burned to ashes;" St. Chrysostom, 14, in Matt. i. St. Cyprian has something to the same purpose: he says, "that as the wind in harvest time blows away the light chaff, but cleanses the corn, so the wind of tribulation blows away the wicked like light straw, but purges the just, and gathers them together like good wheat;" Cypr. de unitate Ecclesiæ. The same is represented to us by the waters of the Red Sea, which were so far from drowning the children of Israel, as they passed through them, that, on the contrary, they served them for a wall on the right hand and on the left: whereas they broke down on and drowned the Egyptians' chariots and all Pharaoh's army. The waters of tribulation, after the same manner, are a greater security to virtuous men,



THE HOLY WAY OF THE CROSS.

First station; Christ is sentenced to death by Pilate. Second station, Christ takes the Cross on his shoulder. Third station, Jesus falls the first time under the Cross. Fourth station, Jesus, carrying the Cross, meets his afflicted mother. Fifth station, Christ is assisted by Simon to carry the Cross. Sixth station, Veronica presents a handkerchief to Christ. Seventh station, Jesus falls under the Cross a second time. Eighth station, Christ consoles the women of Jerusalem who wept over Him. Ninth station, Jesus falls under the Cross the third time. Tenth station, Jesus is stripped of his garments and offered vinegar and gall. Eleventh station, Christ is nailed to the Cross. Twelfth station, Christ is exalted on the Cross and dies. Thirteenth station, Christ is taken down from the Cross. Fourteenth station, Christ is laid in the Holy Sepulchre.



THE GOOD SHEPHERD.

"I am the good shepherd ; the good shepherd giveth his life for his sheep, but the hireling and he that is not the shepherd, whose own sheep they are not, seeth the wolf coming, and leaveth the sheep and flieth, and the wolf snatcheth and scattereth the sheep."

and serve as the preservatives and trial of their humility and patience; but are like a tempestuous sea to the wicked, which drowns and buries them in the abyss of impatience, blasphemy and despair.

This therefore, is another very considerable advantage virtue has over vice; and it was on this account that the philosophers extolled philosophy so much, imagining that the making of a man constant and resolute in all kind of adversities belonged to it. But they deceived

themselves in this point, as they did in many others, for neither true virtue, nor true resolution and constancy, are to be found among the philosophers, but in the school of that Master, who, being nailed to a cross, comforted us by his example, and reigning now in heaven strengthens us by his Spirit, and encourages us with the hopes of the glory he has promised us; of all which, human philosophy is incapable.

CHAPTER XXII.

THE ELEVENTH PRIVILEGE OF VIRTUE, WHICH CONSISTS IN THE CARE GOD TAKES TO SUPPLY THE TEMPORAL NECESSITIES OF THE JUST.

ALL we have hitherto treated of are the spiritual favors which are bestowed on the followers of virtue in this life, besides the everlasting glory which is laid up for them in the next. These benefits were all promised them at our Saviour's coming into the world, as all the prophecies in the Holy Scriptures testify; for which reason he is justly styled the Saviour of the world, because it is by him we obtain true salvation, which is, grace, wisdom, peace, victory, and dominion over our passions, the consolations of the Holy Ghost, the riches of hope, and, in fine, all other benefits requisite for obtaining this salvation, of which the prophet has said, "Israel has been saved by the Lord with an eternal salvation;" Isa. xiv. 17.

But, if there be any person so carnal as to have a greater love for the goods of the flesh, than for those of the spirit, as the Jews had, we will not differ on this account, for he shall herein find more satisfaction, as to this part, than he can possibly wish. For what else could the wise man mean, when, speaking of true wisdom, in which the perfection of virtue consists, he says, "Length of days is at her right hand, and riches and glory at

her left?" Prov. iii. 16. So that she holds these two sorts of goods in her hands, inviting men with one of them to the enjoyment of eternal blessings, and with the other to search after temporal. Do not imagine that God starves those who serve him, or that he is so careless as to feed the very ant and worms of the earth, and suffer them to want. If you will not believe me, read the sixth chapter of St. Matthew, and there you will see what earnest and security he has given you. "Behold the fowls of the air," says our Saviour, "for they sow not, neither do they reap, nor gather into their barns, and yet your heavenly Father feedeth them. Of how much more value are you than they?" Matt. vi. 26. A little after he concludes thus: "Do not, therefore, be solicitous, saying, What shall we eat, or what shall we drink, or what clothes shall we put on? for the heathens trouble themselves about all these things. Do you, therefore, seek first the kingdom of God, and these things shall be given to you;" ver. 31, 32, 33. It is for this reason particularly that the holy psalmist, observing that this alone was a sufficient motive to make men submit to one another, invites us to serve God, saying, "Fear the Lord, all you his saints; because

those that fear him want for nothing. The rich have been in want, and have suffered hunger; but those that seek the Lord shall not be deprived of anything that is good;" Ps. xxxiii. 10, 11. This is so certain, that the same prophet adds in another psalm, "I have been young, but now I am old; yet I never saw the just man forsaken, nor his seed begging bread;" Ps. xxxvi. 25.

If you would be better informed of the share the just have in this promise, hear what God himself says, in the book of Deuteronomy (ch. xxviii. 1-12), to those that keep his commandments: "If you will hear the voice of the Lord thy God, to do and keep all his commandments, which I command thee this day, the Lord thy God will make thee higher than all the nations that are on the earth. And all these blessings shall come upon thee and overtake thee; yet so if thou hear his precepts. Blessed shalt thou be in the city, and blessed in the field. Blessed shall be the fruit of thy womb, and the fruit of thy ground, and the fruit of thy cattle, the droves of thy herd, and the folds of thy sheep. Blessed shall be thy barns, and blessed thy stores. Blessed shalt thou be coming in and going out. The Lord shall cause thy enemies that rise up against thee to fall down before thy face: one way shall they come out against thee, and seven ways shall they flee before thee. The Lord will send forth a blessing upon thy storehouses, and upon all the works of thy hands: and will bless thee in the land that thou shalt receive. The Lord will raise thee up to be a holy people to himself, as he swore to thee: if thou keep the commandments of the Lord thy God, and walk in his ways. And all the people of the earth shall see that the name of the Lord is invoked upon thee, and they shall fear thee. The Lord will make thee abound with all goods, with the fruit of thy womb, and the fruit of thy cattle, with the fruit of thy land, which the Lord swore to thy fathers that he would give thee. The Lord will open his excellent treasure, the heaven, that it may

give rain in due season: and he will bless all the works of thy hands." These are the words of God himself, delivered by his prophet. Tell me now, after all this, are the treasures of both the Indies to be compared with such infinite blessings as these are?

But supposing the promise of temporal blessings was made to the Jews, rather than Christians, because the Almighty, by Ezekiel (ch. xxxiv., xxxvi.), promises to enrich these with other kind of goods of greater value, to wit, those of grace and glory; yet as God, in the carnal law, did not cease to give spiritual goods to those Jews that were virtuous, so neither will he refuse to give temporal blessings to good Christians in the spiritual law, and that with the addition of two extraordinary advantages, of which the wicked have not the least knowledge. The one is, that he gives them these sort of blessings like an experienced physician, according to their several necessities, that they may serve to support and not to puff them up. The wicked know nothing at all of this, for they heap up all they can, without considering that superfluity of temporal goods is no less prejudicial to the welfare of our soul, than superfluity of meats is to the health of the body. For, though a man cannot naturally live without eating, yet to eat too much impairs the health, and though man's life is in his blood, yet too much of it quite chokes him up. The other advantage is, that with less noise he gives them much more content and satisfaction, which is the end of men's seeking after temporal riches, than the others can purchase with all their labor; because whatsoever God can do by the means of second causes, he can do by himself much more perfectly. It is what he has done to all the saints, in whose name St. Paul spoke, when he said, "As having nothing, and yet possessing all things" (2 Cor. vi. 10); because we are as content with the little we have, as if we were lords of all the world. Travelers endeavor to carry what money they have in gold, because they can carry much more, and with less burden; so the

Almighty provides for those who love him, by giving them a lighter burden, but much more of joy, ease and satisfaction. Thus the just travel in this life naked and contented, poor and rich, whilst the wicked wallow in their riches, and yet die for hunger. And though, like Tantalus, they are up to their very chin in water, yet they cannot quench their thirst.

For this and such like reasons, Moses so earnestly recommended the keeping of the law of God, desiring it should be our whole study and care, as well knowing that all happiness consists in the fulfilling thereof. "Lay up these words of mine," says he, "in thy heart; teach them to thy children, and meditate upon them as thou sittest in thy house, and as thou art upon journeys, when thou goest to bed, and when thou risest again. And thou shalt bind them as a sign on thy hand, and keep them always before thy eyes, and write them over thy porch and over the doors of thy house, that by this means thy days may be multiplied, and those of thy posterity, in the land which God shall give thee;" vi. 6, 7, 8, etc. What was it, O holy prophet, that you saw, what did you find in the keeping of God's commandments, that should make you recommend them so earnestly to others? You, without doubt, understood the inestimable value of this good, as being so great a prophet, and privy to the divine counsels: you knew that all kinds of goods whatever, present and to come, temporal and eternal, spiritual and corporal, were contained in and depended on this, and that if we complied with this obligation, we should satisfy all the rest: you knew very well that he who made it his business to do the will of God, should never lose his labor, because the doing of this was pruning his vine, watering his garden, increasing his estate, and looking after all his affairs, much better than he could do it himself, because it laid an obligation on God to do it for him. For the condition of the treaty, which God has made with man is, that whilst man is busy about keeping of God's law, God should be

busy about looking after man's concerns. And there is no fear of the contract being broken on God's side. On the contrary, if man prove a faithful servant, God will still show himself a better master. This is that one thing which our Saviour said was necessary, to wit, the knowing and the loving of God. For he that knows how to please God, is secure of all the rest. "Piety," says St. Paul, "is profitable for all things, because all the promises, both of this life and the life to come, are for it;" 1 Tim. iv. 8. You see here how plainly the Apostle promises to piety, which is the worship of God, not only the goods of the next, but those of this life too, as far as they contribute to the gaining of eternal happiness, and yet man is not excused on this account from labor, or from complying with the obligations of his state or calling as far as he is able.

§ I. *Of the Poverty of the Wicked.*—If any one desires to know what poverty, what afflictions and calamities are laid up for the wicked, let him but read the twenty-eighth chapter of Deuteronomy, and he will there see such things as will astonish and affright him: where, amongst many other dreadful threats, Moses delivers these most terrifying words from the mouth of God: "If thou wilt not hear the voice of the Lord thy God, to keep, and to do all his commandments and ceremonies, which I have commanded thee this day, all these curses shall come upon thee and overtake thee. Cursed shalt thou be in the city, cursed in the field. Cursed shall be thy barn, and cursed thy stores. Cursed shall be the fruit of thy womb, and the fruit of thy ground, the herds of thy oxen, and the flocks of thy sheep. Cursed shalt thou be in coming in, and cursed going out. The Lord shall send upon thee famine and hunger, and a rebuke upon all the works which thou shalt do; until he consume and destroy thee quickly, for thy most wicked inventions, by which thou hast forsaken me. May the Lord set the pestilence upon thee, until he consume thee out of the land which thou shalt go in to possess. May the Lord afflict thee with miserable want, with the fever and with the cold, with burning and with heat, and with corrupted

air, and with blasting, and pursue thee till thou perish. Be the heaven that is over thee of brass; and the ground thou treadest on of iron. The Lord give thee dust for rain upon thy land, and let ashes come down from heaven upon thee, till thou be consumed. The Lord make thee to fall down before thy enemies; one way mayst thou go out against them, and flee seven ways, and be scattered throughout all the kingdoms of the earth. And be thy carcass meat for all the fowls of the air, and the beasts of the earth, and be there none to drive them away. The Lord strike thee with the ulcer of Egypt, and the part of thy body, by which the dung is cast out, with the scab and with the itch; so that thou canst not be healed. The Lord strike thee with madness and blindness, and fury of mind, and mayst thou grope at midday as the blind is wont to grope in the dark, and not make straight thy ways. And mayst thou at all time suffer wrong, and be oppressed with violence, and mayst thou have no one to deliver thee. Mayst thou take a wife, and another sleep with her. Mayst thou build a house, and not dwell therein. Mayst thou plant a vineyard, and not gather the vintage thereof. May thy ox be slain before thee, and thou not eat thereof. May thy ass be taken away in thy sight, and not restored to thee. May thy sheep be given to thy enemies, and may there be none to help thee. May thy sons and thy daughters be given to another people, thy eyes looking on and languishing at the sight of them all the day, and may there be no strength in thy hand. May a people, which thou knowest not, eat the fruit of thy land, and all thy labors; and mayst thou always suffer oppression, and be crushed at all times. And be astonished at the terror of those things which thy eyes shall see. May the Lord strike thee with a very sore ulcer in the knees and in the legs, and be thou incurable from the sole of the foot to the top of thy head. The Lord shall bring thee and thy king, whom thou shalt have appointed over thee, into a nation which thou and thy fathers know not; and there thou shalt serve strange gods, wood and stone. And thou shalt be lost as a proverb and a by-

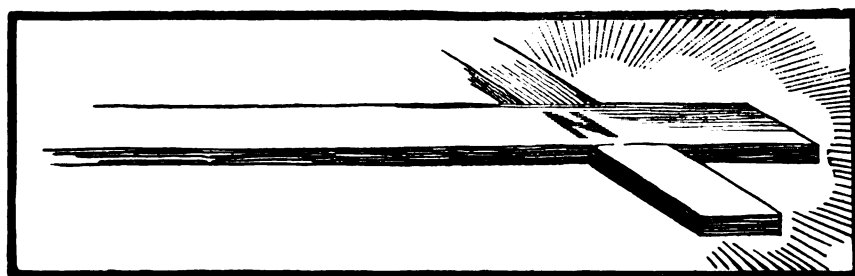
word to all people among whom the Lord shall bring thee in;" Deut. xxviii. 15-38. In fine, after a great many other curses, and those very dreadful ones, he adds further: "All these curses shall come upon thee, and shall pursue and overtake thee till thou perish: because thou heardst not the voice of the Lord thy God, and didst not keep his commandments and ceremonies which he commanded thee. And they shall be as signs and wonders on thee, and on thy seed forever. Because thou didst not serve the Lord thy God with joy and gladness of heart, for the abundance of all things. Thou shalt serve thy enemy, whom the Lord shall send upon thee, in hunger, and thirst, and nakedness, and in want of all things; and he shall put an iron yoke upon thy neck, till he consume thee. The Lord will bring upon thee a nation from afar, and from the uttermost ends of the earth, like an eagle that flieth swiftly; whose tongue thou canst not understand: a most insolent nation, that will show no regard to the ancient, nor have pity on the infant, and will devour the fruit of thy land, until thou be destroyed, and will leave thee no wheat, nor wine, nor oil, nor herds of oxen, nor flocks of sheep: until he destroy thee, and consume thee in all thy cities, and thy strong and high walls be brought down, wherein thou trustedst in all thy land. Thou shalt be besieged within thy gates, in all thy land, which the Lord thy God will give thee; and thou shalt eat the fruit of thy womb, and the flesh of thy sons and of thy daughters, which the Lord thy God shall give thee, in the distress and extremity wherewith thy enemy shall oppress thee;" Ibid. ver. 45-54. These threats and curses are all taken out of the Holy Scriptures, where you may find many more which I here omit to relate; but whoever reads them with attention, will meet with such dreadful things as cannot but astonish him. Then, perhaps, he will open his eyes, and begin to have some knowledge of the rigor of God's justice and of the malice of sin, together with the extreme hatred he bears it, as appears by the terrible punishments he inflicts on it in this life, by which

men may conjecture what a sinner is to expect in the next. Besides he will pity the insensibility and misery of the wicked, who are so blind as not to see the dreadful punishments that are reserved for them.

Do not persuade yourself, that these threats are only empty words, but consider that they are rather a prophecy of those misfortunes which have since happened to that people: for during the reign of Acham, king of Israel, the king of Syria's army having besieged them in Samaria, we read that men were forced to eat pigeon's dung, which was sold at a great price. Nay, they were reduced at last to such extremities, that mothers devoured their own children; 4 Kings vi. And Josephus tells us they were brought to the same misery again in the siege of Jerusalem; Jos. L. 7. There is scarce any body but has heard of the captivity of this people, with the utter subversion of the whole kingdom; for ten tribes of them were carried away into perpetual captivity by the king of Assyria, and never returned home again; and the two which remained were quite destroyed a great while after, by the Roman army, who took many of them prisoners; but the number of these that were slain or died during the siege was far greater, according to the relation of the same historian.

Let no man deceive himself by imagining, that all these calamities concerned none but this people; for they belonged to all those in general, who, professing to serve God, nevertheless contemn and violate his law: it is what he himself assures us of by his prophet Amos, saying, "Was it not I that brought the children of Israel out of the land of Egypt, and the Palestines out of

Cappadocia, and the Syrians out of Cyrene? Behold the eyes of the Lord are over the kingdoms, which commit sin, for to destroy and blot them out of the face of the earth." Amos ix. 7, 8. By this he gives us to understand, that all these changes of the kingdoms and states, as the destroying of some and the establishing of others, are the effects of sin. And if any one doubts whether this concerns us or no, let him search into the histories of past ages, and he will find that God Almighty deals after the same manner with all the wicked, but particularly with those who have known the true law and yet have not observed it. He will there see that a great part of Europe, Africa and Asia, which was formerly full of Christian Churches, is now in the hands of heathens and barbarians; he will see what calamities the church has suffered from the Goths, the Huns and the Vandals, who, in St. Augustine's time, laid all the countries of Africa waste, sparing neither man, woman, nor child, old or young. And at the same time, all the country of Dalmatia and the neighboring towns were so ruined by those barbarians, that, as St. Jerome, who was himself of that country, says, "Whosoever passed through it could see nothing but heaven and earth, so universal was the desolation;" S. Hier. in c. i., Sophon. All this serves to inform us, that virtue and true devotion not only assist us, in order to obtain the eternal goods, but also to settle us in the possession of the temporal. Wherefore, let the consideration of this, and all those other advantages virtue has, serve to make an impression on our hearts, and excite them to the love of that which delivers us from so great evils, and procures us such mighty benefits.



CHAPTER XXIII.

THE TWELFTH PRIVILEGE OF VIRTUE, WHICH IS, THE QUIET AND HAPPY DEATH OF THE VIRTUOUS:
AND, ON THE CONTRARY, THE DEPLORABLE END OF THE WICKED.

ADD to these privileges, the glorious death of good men, to which all the others are directed. For if, as we commonly say, it is the end that crowns the work, what can better deserve a crown, or what can be more glorious than the end of good men, and what more miserable than that of the wicked? "The death of the saints," says the psalmist, "is precious in the sight of the Lord, but the death of sinners is the worst" (Ps. cxv. 15; xxxiii. 22); because it is the greatest of all miseries either of the body or soul. And, therefore, St. Bernard, writing upon these words, "The death of sinners is the worst," says, "That first of all it is bad, because it takes them away from the world; worse yet, because it separates the soul from the body; but worst of all, because of those two eternal torments, fire everlasting, and the worm that never dies, which immediately follow it;" S. Bern. Serm. inter parvos. It cannot but be a great affliction to such persons to leave the world, a much greater to forsake their own flesh, but the greatest of all, will be hell torments, which they are to be forever condemned to. These, therefore, and several other miseries put together, will disturb the wicked at this time; because then they will first be sensible of the symptoms and accidents of their distemper, the racking pains they endure all over their bodies, the frights and terrors of their souls, the anguish their present condition causes, their apprehensions of what must follow, the remembrance of what is past, the reflection on the accounts they are going to give in, the dread they have of the sentence to be passed against them, the horror of the grave, their being separated from all they had an inordinate affection for, that is, from their riches, their friends, their wives, their children, nay, from the very light and common air,

which they enjoy, and even from life itself. The greater love they have had for any of these things, the more unwilling will they be to leave it: for, according to the great St. Augustine, "What we possess with love, we can never lose without grief;" De Civit. Dei. Conformable to which was this saying of a philosopher: "The fewer pleasures a man has enjoyed, the less he is afraid of death."

But the greatest torment they suffer at this time, is that of an evil conscience, with the consideration and dread of those pains which are prepared for them; because man, being then alarmed at the approach of death, begins to open his eyes, and to consider what he never thought of in all his life before. Eusebius Emissenus gives us a very good reason for this in one of his Homilies, where he says, "Because at this time man lays aside all the solicitude with which he used to seek for and procure all that is necessary for life, and does not trouble his head any more, either about working or fighting, or any other employ whatever; it follows from hence, that the soul, being free from every thing else, thinks of nothing but the account she must make, and all her powers are overcharged with the weight of the divine justice and of God Almighty's judgments. Man, therefore, lying in this miserable condition, with life behind his back and death before his eyes, he easily forgets the present, which he is going to leave, and begins to think of the future, which he is in continual expectation of. There he sees that his pleasures and delights are now at an end, and that he has nothing left him but his sins to appear against him, before the tribunal of God;" S. Euseb. Homil. 1, 2d Monachos. The same doctor, discoursing again upon this subject in another homily,

says, "Let us consider what complaints a negligent soul will make at its departure out of this life; what tribulation and anguish will she be filled with! What clouds and darkness will she lie under, when among those enemies that surround her, she shall see her own conscience, attended by a multitude of sins, the forwardest to appear against her! For she alone, without any other witness, will appear before us, to convince us by her evidence, and confound us by her knowledge. It will be impossible to hide any thing from her, or to deny any thing she shall charge us with, since there will be no need of going any further than ourselves for a witness."

Peter Damianus handles this matter much better and more at large (Pet. Damian. c. 6, in Institut. Moniol. ad Blancam Commitissan): "Let us consider," says he, "with attention, what dreadful fears and apprehensions the soul of a sinner will be oppressed with, when she is on the point of leaving the prison of the flesh, and how the stings of a guilty conscience will prick and torment her. Then she calls to mind the sins she has committed, and sees how she has despised and broken the commandments of God; then she is troubled to have lost so much time, in which she might have done penance, and with affliction sees that the accounts she must unavoidably give, and the time of divine vengeance, is just at hand. She would willingly stay, but is forced to go; she would fain recover what she has lost, but cannot obtain leave to do it. If she casts her eyes behind her, and considers the whole course of her life, it seems no more to her than a short moment: if she looks forward, she sees there the space of an infinite eternity, that expects her. She weeps when she considers the everlasting happiness she has lost, which she might have gained in the short time of this life; and to be deprived of this unspeakable sweetness of eternal delight for a fleeting carnal satisfaction, is a great affliction to her. She is filled with confusion to consider, that, for the pleasing of this miserable body, which must be the food of worms,

she has neglected herself, who ought to have taken her place amongst the choirs of angels. When she reflects upon the brightness and glory of immortal riches, she is ashamed to see herself deprived of them, for having sought after such as were base and perishable. But when she has done looking upward, and cast her eyes down upon the dark and frightful valley of this world, and at the same time sees the glory of the eternal light above her, she is fully convinced, that all she loved in this world was nothing but night and darkness. O! if she could but then obtain a little time to do penance in, what austerities and mortifications would she not undergo? What is it she would not do? What vows would she not make, and what prayers would she not be continually offering up? But whilst man is revolving these things in his mind, behold the messenger and forerunners of death are just at hand, his eyes become dark and hollow, his breast heaves, his voice grows hoarse, he rattles in his throat, his limbs wax cold, his teeth turn black, he foams at the mouth, and his face grows wan and pale; whilst these things, which serve as so many preparatives to approaching death, orderly fall out, the miserable soul sees before her all the works, words and thoughts of her late wicked life, which give a lamentable testimony against her, as being the author of them all: and though she would willingly turn her eyes away from them, she cannot, but is forced to see them. Let us add to all this, the horrible presence of the devils on one side, and that of virtue and of the blessed angels on the other: and we may soon guess which of the two parties this prey is like to fall to; because, if the dying man carries any works of piety and virtue with him, he is immediately comforted by the invitations and caresses of the angels; but if the foulness of his sins, and of his wicked life past, require that he should be treated in another manner, immediately he trembles every joint of him; from fear he falls into despair;—and in this condition is snatched,

rent and torn away from his miserable flesh, and thrown headlong into everlasting torments." Thus far Peter Damianus.

If all this be true, and must happen accordingly, what need any more, if a man has not lost his senses, to make him see how miserable the condition of the wicked is, and how carefully to be avoided, since their end is like to be so wretched and deplorable?

If the goods of this world could do any service at that time, as they do all the other part of life, their misery would be much easier, but there is none of them that give the least assistance. For neither can honors profit a man, nor friends help him; he can have no servants to attend him; he must expect no favor, because of his quality, no succor from his estate, nor any service from any thing whatever, but from virtue and innocence of life. For, as the wise man says, "Riches cannot profit us in the day of vengeance, but justice alone," that is virtue will deliver from death; Prov. xi. How, therefore, can the wicked man, finding himself so poor and destitute of all kind of help, forbear trembling to see himself thus forsaken and neglected at the judgment-seat of Almighty God?

§ I. *Of the Death of the Just.*—But, on the contrary, how secure are the just against all these miseries when they come to die! For as the wicked at this time receive the punishment of their sins, the just receive the reward of their deserts, according to Ecclesiasticus, who says, "He that fears the Lord shall be happy in the last days, and in the day of his death he shall be blessed" (Ecclus. i. 19); that is, he shall have the rich reward of his labors. St. John, in his Revelation, declares the same thing to us more expressly, when he tells us, "That he heard a voice from heaven which commanded him to write, and the words which it dictated were these: Blessed are the dead that die in the Lord, because the Holy Ghost tells them the time is come that they shall rest from their labors, for their works follow them;" Apoc. xiv. 13. How is it possible then for a just man, that has received such a promise as this from Almighty God

himself, to be frightened at the hour of his death, when he sees himself just on the point of receiving what he has been laboring for all his life-time? For this reason, one of holy Job's pretended friends tells him, "That if there be no iniquity nor injustice found in him, he shall be as bright in the evening as the sun at noon-day, and when he shall imagine himself to be quite spent, he shall arise like the morning star;" Job xi. 14, 17. St. Gregory, writing upon these words, says, that "The reason why this morning brightness shines upon the just in the evening is, because he perceives some glimmerings, at the hour of his death, of that glory which God has prepared for him; and, therefore, when others are the most dejected, he is then most cheerful;" St. Greg. 10, Moral. c. 1. Solomon, in his Proverbs, testifies the same, when he says, "The wicked man shall be rejected because of his sins, but the just is in hopes at the hour of his death;" Prov. xiv. 32.

To prove this by an example; could any man have better hopes or more courage than the glorious St. Martin had on his death-bed, who, seeing the devil by him, asked him, "What dost thou do here, cruel beast? thou shalt find no mortal sin in me to glut thyself with, and therefore I shall be received into Abraham's bosom in peace." Again, what greater confidence can be, than that St. Dominick had, when he was in the same circumstances? for seeing the religious brothers all about him, bemoaning themselves for his departure, and the want they should find in the loss of him, he comforted them with these words: "Let nothing trouble or afflict you, children, for I shall do you much more service where I am going, than I should be able to do you here." How can a man lose courage in this combat, or be afraid of death, who looked on eternal glory to be so much his own, as to be in hopes of obtaining it, not only for himself, but for his children too?

It is on this account the just have so little reason to be afraid of death, that they praise God

when they are dying, and thank him for having brought them to their end, looking on death as a cessation from their labors, and the beginning of their happiness and glory. Whereon St. Augustine, on St. John's Epistle, says, "It is not to be said of him that dies in peace, but of him that lives in peace, and dies with joy, that he desires to be dissolved and be with Christ;" St. Aug. 9, in Ep. Joan. Thus we see the just man has no reason to be troubled at death; but we may with justice say of him, that like the swan, he goes singing out of the world, praising and glorifying God for calling him to himself. He is not afraid of death, because he has feared God, and whosoever has done that, has nothing else to be afraid of. He is not afraid of death, because he has been afraid of life; the fear a man has of death, being only the effects of a bad life. He is not afraid of death, because he has spent all his life in learning how to die, and in preparing himself against death; and he that stands always on his guard has no need to fear his enemies. He is not afraid of death, because the whole employment of his life has been to seek after those that might assist and stand by him at this hour, that is, virtue and good works. He is not afraid of death, because the many services he has done his Judge will make him kind and favorable at that time. He is not, in fine, afraid of death, because death is no death, but only a slumber to a just man; it is no death, it is but a change; it is no death, it is but the last day of his toils and labors; it is no death, but only the way that leads to life, and the step by which he must mount to immortality; for he knows that when death has passed through the veins of life, it loses the bitterness it had before, and takes up the sweetness of life.

Nor can any other of those accidents which usually happen at this time terrify him; for he knows they are nothing but child-bed pangs, which gave him birth to that eternity, that love of which has made him continually long for death, and suffer life with patience. He is

not frightened with the remembrance of his sins, because he has Jesus Christ for his Redeemer, whom he has always been acceptable to; nor does the rigor of God's judgments dishearten him, because his Redeemer is his advocate; neither does he shrink at the sight of the devils, because Jesus Christ is his Captain; nor can the horror of the grave make any impression upon him, because he knows "that he must sow a fleshly and corruptible body in the earth, that it may afterwards spring up incorruptible and spiritual;" 1 Cor. xiii. 44. If it be true that the end crowns the work; and if, as Seneca says, "we must judge of all the rest by the last day, and, accordingly, pass sentence on the whole life past, because all that is past is condemned or justified by it" (Senec. Ep. 12); and if the death of good men be so peaceable and quiet, and that of the wicked, on the contrary, so disturbed and painful, what need have we of any other motive, than barely this difference, which is between the death of the one and of the other, make us resolve against a bad life, and to commence a good one?

Where is the benefit of all these pleasures, all this prosperity, and all these riches, all the titles and honors in the world, if, after all, I should be plunged headlong, into hell-fire? And, on the other side, what hurt can all the miseries of this life do me, if, by means of them, I can make a happy end, and bring with me the pledges of eternal glory? Let the wicked man manage his point in the world with as much cunning as he pleases, what will he get by all his craft, but just to know how to acquire such things as will serve to make him more proud, more vain, more sensual, more able to sin, more unable to do good, and to make death so much the more bitter and unwelcome, as life was the more pleasant and delightful? If there is any sense and wit in the world, certainly there is none greater than to know how to order life well against this last hour, since a wise man's chief business is to understand what means are the most proper for him to use, in order to

arrive at his end. If, therefore, we look on him as a skilful physician, who knows what remedies to prescribe for the recovery of health, which is the end of his science, we must of necessity think him truly wise who knows how to govern his life, in order to death; that is, in order to the making up of his accounts well, when death, to which he is to direct all his life, shall come.

§ II. *The foregoing Section proved by some Examples.*—For the better explaining and confirming of what I have said, and to give the reader a little spiritual recreation, I think fit to add here a few famous examples of the glorious deaths of some saints, taken out of the holy pope Gregory's Book of Dialogues, (Greg. L. 4. Dial. c. 13), by which we may plainly perceive how pleasant and how happy a thing death is to the just. If I enlarge a little on this point, I shall not think my time ill spent, because the saint, at the same time that he relates these passages, gives a great deal of wholesome advice and instruction.

"He tells us, that, during the time the Goths were in Italy, there was a certain lady called Gala, of very considerable quality, in Rome, daughter of one Symmachus, a consul. She was married very young, and became both wife and widow in one year. She had all the invitations imaginable from the world, her youth, and her fortune, to the taking of a second husband, but she chose to be the spouse of Christ, and to celebrate a marriage with him, that begins with sorrow, but ends with joy, rather than with the world, where it begins with joy, but ends with sorrow, because one of the two must unavoidably see the death of the other. This lady was of a warm constitution, and, therefore, the physicians told her that if she did not marry again, she would certainly have a beard like a man, which accordingly happened. Yet the holy woman, charmed with the inward beauty of her new bridegroom, was not troubled at her outward deformity, well knowing it would not be offensive to her heavenly spouse. Therefore, laying aside her worldly dress,

she gave herself entirely up to the service of God, and entered into a monastery near St. Peter's Church, where she lived for several years in great simplicity of heart, and in the frequent exercise of prayer and charity to the poor. The Almighty being resolved, at length, to reward the labors of his servant with eternal glory, she was troubled with a cancer in the breast, which grew to such a height that she was forced to keep her bed, where, as she lay, she had always two lamps burning by her, being so great a lover of light, as to have a horror, not only of spiritual but also corporal darkness. Finding herself one night very much out of order, she saw the blessed Apostle St. Peter standing between the two lamps; not at all disturbed at the vision, nay, her love on the contrary emboldening and encouraging her, she, with a deal of cheerfulness and joy, asked him,—Great Apostle, are my sins pardoned me yet? To which he answered, with a smiling countenance, bowing down his head, Yes, they are pardoned you—come along with me. But the holy woman, having contracted a strict tie of friendship with another religious woman of the same monastery, called Benedicta, replied immediately, I beg that sister Benedicta may go along with me; the Apostle told her she was not to come yet, but that another sister, whom he named, should bear her company, and that sister Benedicta should follow her within thirty days. After which he vanished, and the sick lady, sending for the prioress, gave her an account of all that happened, and both she and the other, whom St. Peter named, died within three days after, and at the end of thirty days, the other she had asked for. The memory of this passage is still preserved in that monastery, and the younger religious women, who received it from their mothers, recount it with as much fervor and devotion as if they themselves had been eyewitness to it." This is St. Gregory's own relation; the reader may observe how glorious an end this was.

After this the saint gives us an account

of another example, no less wonderful (chap. 14): "There was a certain man, says he, at Rome, called Servulus, very poor as to the world, but very rich in merits. His usual station was under a porch before St. Clement's Church, where he begged, being so crippled by the palsy that he could not rise, nor sit in his bed, nor so much as lift his hand to his mouth, or turn from one side to the other. His mother and brother always kept him company and assisted him, and all the alms he could conveniently spare he desired his mother or his brother to distribute among the poor. He could not read, yet he bought some books of Scripture, and when any devout persons came to see him, would desire them to read to him; by this means he got some insight into holy writ. Besides, he always used to bless God in the midst of his torments, and to employ himself day and night in singing of hymns. But the time drawing nigh when the Lord intended to reward his great patience, the holy man fell extreme sick, and when he perceived he was just going out of the world, he called together all the strangers thereabout, desiring them to join with him in praising God for the hopes he had given him of his being at the end of his labors.

"But as he was singing amongst the rest, he interrupted them on a sudden, crying out with a loud voice, Silence! do you not hear the songs and hymns of praises and thanksgiving which fill the heavens? And listening thus with the ear of his heart to the voices he heard within himself, he died. As soon as he had given up the ghost, such an extraordinary fragranciness was smelt all over the place, that all those present were delighted with its sweetness, by which they understood he really heard the songs of praise and joy with which he was received into heaven. A religious man of our convent, who is still living, and who was present when this happened, often, with tears, tells me, that those who were there when he died never lost the sweet smell till the body was buried."

I will add another memorable example out of the same saint, where he gives a faithful testimony, as being himself nearly concerned in it (chap. 16): "My father (says he) had three sisters, who all consecrated their virginity to God; the eldest was called Tarsilla, the second Gordiana, the youngest Emiliana. They all three offered themselves to God at the same time, with an equal fervor, devotion and resignation, living together in their own house under the religious observance of a very rigorous rule. After they had lived thus for a very considerable time, Tarsilla and Emiliana began to increase every day more and more in the love of their Creator, and arrived to such a degree, that, though their bodies remained on earth, their souls were continually conversant in heaven. But Gordiana, on the contrary, growing every day more and more cold in her affection for God, was proportionably inflamed with the love of the world. All this while Tarsilla used frequently to tell her sister Emiliana, with a deal of sorrow, I see that our sister Gordiana is not well pleased with our way of living; I perceive she is wholly bent upon outward things, and that she observes not in her heart her religious vows. Whereupon the other two sisters made it their whole business to advise her, with all the sweetness and tenderness they could, to lay aside her light behavior, and be modest and grave as became her habit. She received this admonition with a very serious countenance, but as soon as it was over, laid aside that counterfeit gravity. Thus she spent her time in idle discourse, delighting in the company of worldly women, nor could she endure to converse with any other. One night, my great grandfather, Felix, who had been pope, appeared to Tarsilla, who had made a much greater progress than her sisters in continual prayer, corporal austerities, and fasting, in modesty, in gravity, and in all kinds of piety, and, showing her a habitation of eternal brightness, said to her, 'Come hither to me, for I am to receive you into this habitation of light.'

Within a few days after, Tarsilla fell sick of a burning fever, and was past all recovery; and as it is customary for much company to visit a person of quality that lies a dying, to comfort the kindred of the party that is expiring, so that several persons of note were there, and amongst the rest my mother. Then the sick lady, lifting up her eyes towards heaven, saw her Saviour coming to her; and, struck with admiration, began to cry out, 'Stand aside, for Jesus Christ is coming.' And having fixed her eyes steadfastly on her Saviour, whom she saw, she soon after breathed out her blessed soul; and immediately such a fragrancy was smelt by all there present, as sufficiently evinced that the Author of all sweetness had really been among them. When they uncovered her to wash her body, as is usually done with the dead, they found her knees and elbows as hard as a camel's, with continual prostrating at her prayers; so her dead flesh gave a testimony of the employment of her spirit during life. All this happened before Christmas, and as soon as Christmas-day was over, Tarsilla appeared to her sister Emiliana in the night-time, and said to her, 'Come, my dear sister, let us keep the feast of the Epiphany together, since I have kept that of Christmas without you.' But Emiliana, being concerned at the danger her sister Gordiana would be exposed to if she were left alone, answered, 'If I go along with you, to whose care shall I recommend our sister Gordiana?' Tarsilla, with a heavy countenance, replied, 'Do you come with me; as for Gordiana, she is reckoned amongst the people of the world.' Immediately after this vision, Emiliana fell sick, and growing every hour worse and worse, died before the day her sister had named. Gordiana seeing herself now left alone, became more and more wicked every day, and by degrees quite losing the fear of God, and neglecting her modesty, her devotion, and the vows by which she had consecrated herself to God, went and married a man that had farmed her estate of her." This is all taken out of St. Gregory, who, by the

examples of those of his own family and blood, shows us how happy and prosperous the end of virtue is, and how sorrowful and mean that of light and inconstant persons. I will conclude with one example more on this subject, out of the same saint, which happened in his time, and which he delivers in this manner:—

"About the time when I entered into a monastery, there was an ancient woman at Rome, called Redempta, who wore a religious habit, and lived just by our blessed Lady's. She had been formerly under the care of a certain holy virgin called Hirundina, who, they say, was in great esteem for her virtue, having led a solitary life on the Prenestin mountains. This same Redempta had two other young virgins, that came to her to be her disciples; the name of one of them was Romula; as for the other, who is still living, I know her by sight, but cannot tell her name. These three virgins lived a very poor but holy life, all in the same house. But Romula outstripped her other companion in all kinds of virtues and graces, as being a woman of wonderful patience, of most perfect obedience, of an extraordinary recollection, a very strict observer of silence, and very much given to prayer and contemplation. But sometimes those who appear perfect in the eyes of men are not without some imperfections before God, as we often see unskilful persons commend a statue, before it is finished, as a complete work, and yet the master, who knows there is much more to be done to it, does not lay it aside, because of their extolling it, nor neglect to finish it, because of their commendation. Almighty God dealt after the same manner with Romula, whom he thought fit to refine and perfect, by afflicting her severely with the palsy, which obliged her to keep her bed for several years without any use of her limbs. All her pains and sufferings could never move her to the least impatience; nay, on the contrary, the want of the use of her limbs made her increase more and more in virtue; so that, the less able she was to do any thing else, the more she exercised herself in her devotions and prayers. At length she

called her mother Redempta to her, who had brought up these two disciples of hers as if they had been her own children, and said to her, 'Come hither, my dear mother, come hither.' Redempta immediately went to her with her other disciple, according to the relation, which they have both of them since made to several persons, so that the thing is now become public, and I myself had an account of it at the time it happened. As they were sitting, about midnight, by her bedside, there appeared a light from heaven on a sudden, which filled the whole chamber. The brightness of it was so great, that they were astonished at it. Afterwards they heard a noise, as if a great many persons were coming into the cell, so that the door cracked as if it was pressed by the throng. Then they heard many come in, but, through fear and the extraordinary brightness, could see nothing, for their hearts were no less damped with fear than their eyes were dazzled by the light. After this there followed a sweet smell, which comforted and refreshed them as much as the light had frightened them before. They being no longer able to bear with the extraordinary brightness of that light, the sick woman began to comfort her mistress, who sat there trembling and shaking, and said, 'Be not afraid, my dear mother, for I am not dying yet.' And as she often repeated these words, the light lessened by degrees, till it was quite gone; but the sweet smell continued still for the space of three days as fresh as when they first smelled it. The third day being over, she called her mistress again, and desired the viaticum, that is, the blessed sacrament; which, after she had received, Redempta and her other companion were no sooner gone from her bed-side, than they began to hear two choirs of musicians at the entrance of the door, which, as near as they could judge by their voices, consisted of men and women. The men sung psalms, and the women answered them. And whilst they were thus performing the rites of this celestial funeral, this holy soul, leaving the prison of her body, began her journey

heavenward, the divine music and fragrancy going away with her, so that the higher she mounted, the less they were perceived here below, till such time as they were both quite lost." Hitherto the words of St. Gregory.

Many more examples might be brought to this purpose, but these will suffice to show us how quiet, how sweet, and how easy the death of the just generally is. For though such evident tokens as these are do not always appear, yet, inasmuch as they are all the children of God, and since death is the end of all their miseries, and the beginning of that happiness they expect to be rewarded with, they are always, in this extremity, strengthened and encouraged by the help of the Almighty's grace, and by the evidence their own good consciences give in favor of them. Thus the glorious St. Ambrose comforted himself on his deathbed, saying, "I have not lived so as to have any reason to be sorry that I was ever born; nor am I afraid to die, because I know I have a favorable Master;" *In vita D. Ambrosii*. But if any man imagines these favors and graces are incredible, let him reflect on the incomprehensible immensity of God's goodness, the effect of which is to love, honor and favor the good, and he will acknowledge, that all I have here asserted is but little in comparison with what the thing itself is. For if the infinite goodness has stooped so low as to take our flesh, and to die on a cross for the salvation of man; what great matter is it to comfort and honor the good when they are dying, since their redemption has cost him so dear? And what wonder is it, that he should bestow such graces on those persons when they are dying, whom he is to receive into his own house, and to make partakers of his glory when they are dead.

§ III. *The Conclusion of the Second Part.*—Those we have mentioned are the twelve privileges granted to virtue in this life, and are like the twelve fruits of that most beautiful tree St. John, in his Apocalypse, saw planted by a river-side, which brought forth twelve fruits every year, according to the number

of the months. For, next to the Son of God, what other tree could bear such fruit but virtue, which is the tree that brings forth fruits of life and holiness? And what fruits can be more precious than those we have here given an account of? What more delicious fruit than the fatherly care and providence which God has over those who serve him? What more pleasant than his divine grace, than the light of wisdom, the consolation of the Holy Ghost, the joy of a good conscience, the help of a secure confidence in him, the true liberty of the soul, the inward peace of the heart, the being heard by him in our prayers, the being consoled by him in our tribulations, the having of our temporal necessities supplied, and, in fine, the comfort of a sweet and quiet death at last? Any one of these privileges is doubtless so great in itself, that, were a man but thoroughly acquainted with it, he would need no other motive to embrace virtue and make a change of life. This alone would sufficiently convince him of the truth of that saying of our Saviour, "That whosoever should leave the world for the love of him, should receive even in this life a hundred fold, and hereafter life everlasting" (Mark x. 29), as has been shown above.

Consider what good this is we invite you to. Think whether you would have any cause to repent, should you quit all the things of the world for it. The only reason why it is not valued by the wicked is because they know not its value. Therefore, the Saviour of the world said, "That the kingdom of heaven was like a hidden treasure" (Matt. xiii. 44); for it is a real treasure, but hidden from others, not from the owner. The prophet understood the value of this treasure, when he said, "My secret is for myself, my secret is for myself;" Isa. xxiv. He did not much care whether others knew of his happiness. For this is not like other goods, which are not goods unless they are known; because, being in themselves no longer goods than whilst the opinion of the world makes them such, it is requisite the world should know them, or else

they will never have so much as the name of goods. But this good, on the contrary, makes him good and happy that possesses it; and though none but himself know of it, yet he has as much true comfort and satisfaction with it, as if all the world knew it.

But neither my tongue, nor all that has hitherto been said, is sufficient to unfold this secret; because all that the tongue of man is able to express falls far short of what it truly is. The only key, therefore, to explain it, is the divine light, and the long experience and use of virtue. Beg this light of our Lord, and you will soon find this treasure and God himself, in whom you will find all things; and you will see with how much reason the prophet said, "Blessed is the people that have God for their Lord" (Ps. cxliii.); for what can he want, that is in possession of this good? We read in the first book of Kings, that Halcanah, Samuel's father, seeing his wife Anne troubled, because she had no children, said to her, "Anne, what makes you weep? Why is your heart troubled? Am I not worth more to you than ten children?" 1 Kings i. Now if a loving husband, who to-day is, and to-morrow is not, be worth more to his wife than ten children, how much more must God be worth, do you think, to the soul that really possesses him? Blind and senseless men! what is it you do? What is it you are about? What is it you seek after? Why do you leave the fountain of paradise for the muddy lakes of this world? Why do you not take the advice of the prophet along with you, when he says, "Taste and see how sweet the Lord is?" Ps. xxxiii. 8. Why will you not once at least try this food? Why will you not taste this meat? Do but believe what God has said, do but once begin, and you will find yourselves undeceived of all your errors as soon as ever you enter into this path, as soon as ever you take this business in hand. The serpent, Moses' rod was turned into, looked frightful at a distance, but as soon as he touched it with his hand, became a harmless rod again; Ex. vii. It was not without reason, that Solomon

said, "It is dear, it is dear, says the buyer; but when he has got the goods into his own hands, he is glad of the bargain;" Prov. xx. This happens every day to men in this sort of purchase, for they, through their want of skill in spiritual affairs, are at first ignorant of the value of this commodity, and, therefore, think it is set at too great a price, because they are carnal. But when once they have tasted how sweet the Lord is, they are immediately pleased with their purchase, and confess a man can never give too much for so great a treasure. How glad was the man in the gospel, that he sold all his estate to purchase that piece of ground in which he found a treasure! Matt. xiii. 24. Can the Christian, then, who has heard of the name of this good, not so much as try what it is? It is strange, that if a merry companion should affirm to you, that a great treasure was hid in some part of your house, you would not fail to dig there to discover the truth, and yet, when you are assured by the infallible word of Almighty God himself, that you may find an inestimable treasure within your own breast, you have not the courage or will not take the pains to look for it. O that you did but know how much truer this news is, and how much greater this treasure! O that you did but know with how little trouble you might find it! O

that you did but see, "How near the Lord is to those that call upon him, if they call upon him in truth!" Ps. cxliv. 19. How many men have there been in the world, who, by a true sorrow for their sins and begging pardon for them, have, in less than a week's time, discovered land, or rather have found out a new heaven and a new earth, and have begun to perceive the kingdom of God within themselves! And what wonder is it, that the Lord, who has said, "In whatsoever hour the sinner shall be sorry for his sin, I will remember it no longer" (Luke xv.), should work such an effect as this is? What wonder is it to see him do this, who scarce gave the prodigal son leave to make an end of the short prayer he had studied, before he fell about his neck, embraced, and received him with so much joy and welcome return? Return, therefore, to this tender father: rise a little in the morning, and continue for some days to beg and cry at the gates of his mercy, and assure yourself, that if you persevere with humility, he will answer you at last, and discover the hidden treasure of his love to you; and after having had some proof of it, you will immediately cry out, with the spouse in the Canticles, "If a man should give all that he is worth for love alone, he would think what he has given as worth nothing;" Cant. viii.

CHAPTER XXIV.

AGAINST THE FIRST EXCUSE OF THOSE WHO DEFER CHANGING THEIR LIVES, AND ADVANCING IN VIRTUE, TILL ANOTHER TIME.

THERE is no doubt, that what we have hitherto said should be more than enough for the obtaining the chief end we have proposed to ourselves, which is to excite men to a sincere love of virtue, Almighty God's assisting grace coöperating; but though all this be true, yet the malice of man is not without its excuses and apparent reasons, either to defend or comfort itself when it does amiss. As Ecclesi-

asticus affirms in these words: "The sinner will avoid correction, and will find out some excuse, according to his own will;" Eccl. xxxii. 21. And Solomon says to the same purpose, "That he who has a mind to forsake his friend, is seeking out for occasions to do it" (Prov. xviii. 1); so the wicked that desire to separate themselves from God have always some excuse or other ready. For some there are we see, that defer

this business of salvation to another time; others, again, defer it till their death; others say they are afraid of setting on an undertaking so hard and laborious; some again there are, that comfort themselves with the hope of God's mercy, whilst they persuade themselves, that without charity they may be saved by faith and hope; and others, in fine, enamored with the world, cannot quit the happiness they have in it, even for obtaining of that which God has promised them. These are the most frequent deceits and amusements the enemy of mankind makes use of to infatuate men, that he may keep them all their life-time under the slavery of sin, that death may surprise them in that miserable state. We shall now expose those frauds in this last part of the book, and first answer those who put off this grand concern till another time, which is their most frequent practice.

Some, therefore, there are, who own all that has been said to be true, and that there is no way so secure as that of virtue, which they design to follow, though they cannot do it at present, but they shall have time enough hereafter, to do it better, and with more ease. St. Augustine tells us, it was thus he answered God before his conversion: "Stay but a little longer, O Lord; just now, just now, I will leave the world;" St. Aug. L. 8, Conf. c. 5. Thus the wicked deal continually with God, first appointing one day, and then another, still shifting the time of their conversion.

It will be no hard matter to prove, that this is a manifest artifice of the old serpent, who has been very well used to lying and deceiving of men; and this once made out and granted, all the controversy ceases. For we are already convinced there is nothing in this world which every Christian ought to desire more than his salvation, and that for the obtaining it, a sincere conversion and a perfect amendment of life is absolutely necessary; for without these there is not salvation to be expected. What we have, therefore, to do is, to see when this conversion ought to be. All the business at present is the appointing of the time; as to the rest, it is what every

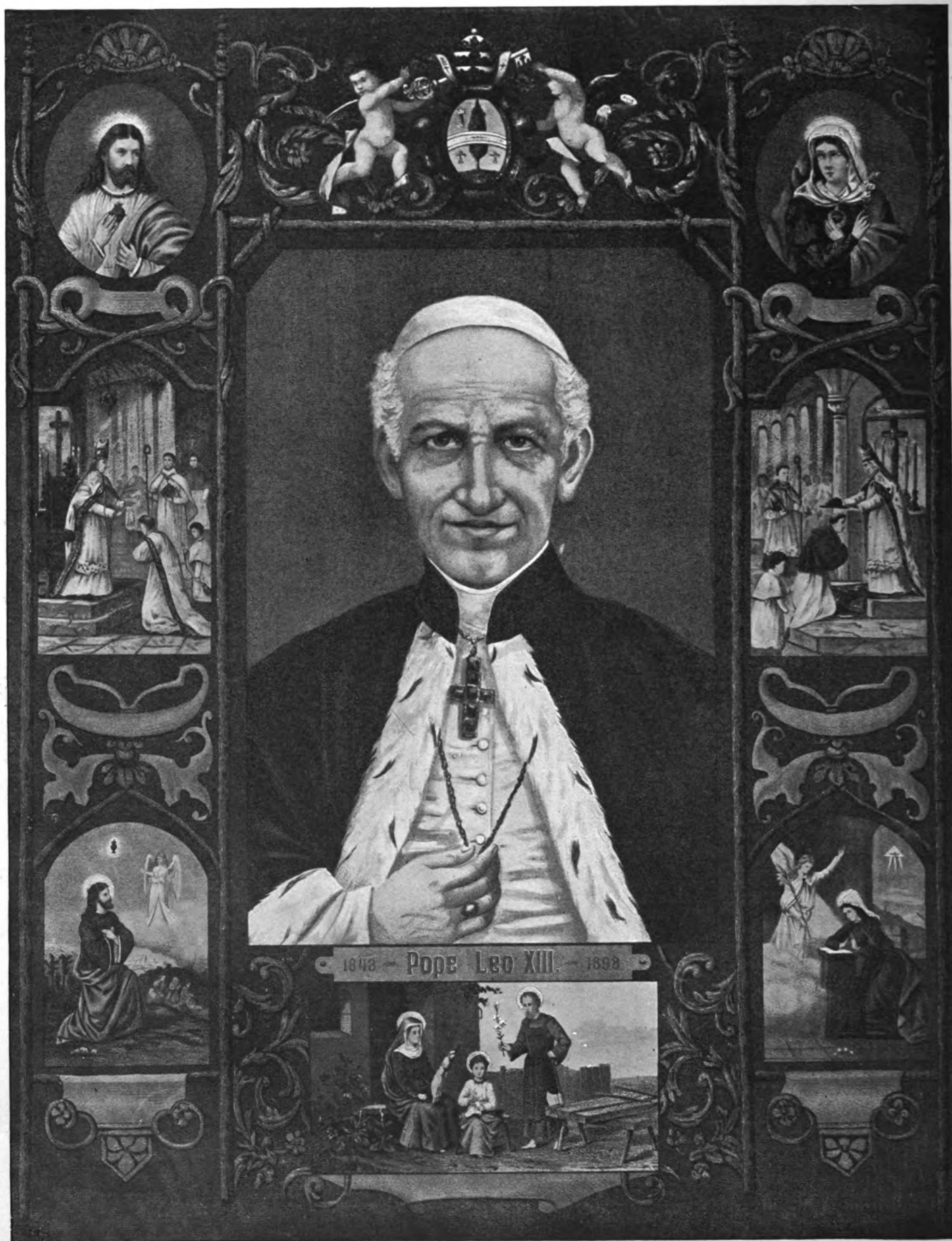
body is agreed on. You say you will begin your conversion very shortly; I say you are to begin it at this very moment. You say it will be easier to do it hereafter; I say, it will be easier to do it now. Let us see which of the two is in the right.

But before we speak of the easiness of conversion, I desire you will tell me, who is it that has given you security for an after conversion? How many do you think have been deceived by this hope? St. Gregory tells us, "that God who has promised to pardon a sinner if he does penance, has not promised that he shall live till to-morrow;" Homil. 12, in Evang. St. Cæsarius has something to the same purpose: "Somebody perhaps will say, When I come to be old, then I will make use of the physic of penance. How can human weakness have the impudence to presume so far of itself, when it has not so much as the promise of one day?" St. Cæsar. Homil. 13. Tom. 2. Biblioth. Patr. As for my part, I cannot but think that the number of those souls that have been lost by this means is infinite. It was thus the rich man in the gospel was damned forever. St. Luke says of him, that seeing he had as good a crop one year as he could have desired, he began to consider with himself, and to say, "What shall I do because I have no room where to bestow my fruits? And he said, this will I do; I will pull down my barns, and will build greater: and into them I will gather all things that are grown to me, and my goods. And I will say to my soul: Soul, thou hast much goods laid up for many years, take thy rest, eat, drink, make good cheer;" Luke xii, 17, 18, 19, 20.



THE HOLY FAMILY.

The holy family of Nazareth should be the model of every Christian home. In that family we behold the Saviour of the world obedient to His virgin mother and St. Joseph, thus setting an example to all children to love, honor and obey their parents.



POPE LEO XIII.

Pope Leo XIII, the grandest luminary that has occupied the Chair of Peter during the past nineteen hundred years, he who has dazzled the world by the force and brilliancy of his encyclical letters, will soon pass to his heavenly reward, but the Church which he represents, built on Peter, will endure till death is swallowed up in victory.

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— AND —

IMPORTANT EVENTS DURING HIS PONTIFICATE.

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Life of Pope Leo XIII.

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IMPORTANT EVENTS DURING HIS PONTIFICATE.



POPE LEO XIII. was born in Carpineto, a town in the diocese of Anagni in the Papal States; and the date of his entrance into the world in which he has achieved such honors was the second day of March in the year 1810. His parents were noble, his

father being Count Louis Pecci, and his mother Anna Properi, the daughter of a nobleman whose seat is at Cori, in the near neighborhood of Carpineto. His baptismal name was Vincent Joachim. He was the youngest of four brothers, two of whom are laymen, the other a cardinal priest, modest with all his learning, which was conspicuously displayed in the preparatory commissions of the Vatican Council, at which he was one of the theologians of the Holy Father, and also at the Seminary of Perugia, where he taught the doctrine of St. Thomas. The Pope has two sisters, both of whom are happily married, and are the mothers of large families, noted for their

piety. The Pecci family is one of the oldest and most respectable of the Sienna nobility, and traces its origin back through centuries. The room in which the Pope was born is on the second floor of the Pecci palace; and, while it is furnished in a manner becoming the apartments of a noble family, it does not savor of extravagance, and there is very little of what Americans would consider necessary to comfort. The floor is of stone and uncarpeted; the bedstead is of iron, surrounded with plainest drapery; and a silver crucifix, apart from the family portraits, is about the only ornamentation of the room. The room itself leads into the family chapel, at the altar of which the Holy Father and his priestly brother have often officiated. The palace itself is far from being a grand one; and, in fact, the whole town of Carpineto has little to boast of, aside from being the birthplace of the Pope, as it is composed mainly of miserable houses, all of which are built of stone, and appear to be hanging to the rocks which serve them as foundations.

Young Pecci's childhood was spent in a home not less pious and happy than noble and refined. Sweetness of temper, readiness to oblige, and, withal, a quiet and serious temperament, marked his early and later life. When sufficiently old, he was sent to the Roman College, conducted by

the Jesuits, who had recently been brought back to Rome and the world, to the joy of all sincere Catholics.

From the Jesuit College he proceeded to the Academy of Noble Ecclesiastics, where he studied law and diplomacy. While here his brilliant talents won him the recognition he received later on from Gregory XVI., who, recognizing in young Pecci a student of remarkable abilities, as well as an ecclesiastic of great piety, modesty and true priestly spirit, attached him to himself, and appointed him a household prelate on March 14, 1837, at the same time appointing him Refereudary of the Segnatura, at a period when he was scarcely twenty-six years of age, a time when very few ecclesiastics have ever succeeded in reaching such distinction. In the beginning of the same year, 1837, he was ordained to the subdiaconate and diaconate by Charles, Cardinal Odescalchi, in the Chapel of S. Stanislaus, in the Church of Sant' Andrea, which stands on the Quirinal. At the ember days of December, the same year, the same cardinal conferred upon him the order of the priesthood; and his first Mass was celebrated in the same Chapel of S. Stanislaus, being assisted at it by his eldest brother Joseph, who had previously joined the Jesuits and been ordained a priest. It was thus that young Pecci entered into the sacred ministry in which he has won so many and such renowned honors; and, in selecting him to be one of his own household, Gregory XVI. probably had little idea that the youthful monsignor would one day rise to the eminence he himself then so worthily occupied. Such, however, was young Pecci's destiny.

At Benevento and Perugia.

Monsignor Pecci, however, did not remain long a member of Pope Gregory's household. On the 15th of February, 1838, that Pontiff appointed him his delegate to the province of Benevento, where, owing to the prevalence of brigandage, it was necessary for some firm hand to take the reins of government and restore order. This was the first step that young Pecci made on that

ladder of eminence, the topmost round of which he now holds: and the Pope assigned him no light task when he sent him to Benevento as his delegate. Brigands and smugglers had occupied the province to such an extent that the authorities were rendered powerless, and even the noble families were obliged to ingratiate themselves with them in order to save their lives and properties. The common people were completely overwhelmed with terror, and the authorities found it impossible to execute the laws. Monsignor Pecci, not to be discouraged, however, set himself resolutely at work to accomplish the difficult task before him. He first secured the hearty co-operation of the King of Naples, whom he induced to reorganize the public forces, reforming the custom officers, several of whom were suspected of being in league with the smugglers, and enlarging the powers of the authorities. These preliminary matters having been satisfactorily adjusted, he went to work determinedly, and attacked the brigands and robbers so vigorously, assailing them in their very strongholds, and arresting all who were known to harbor or aid them, that he succeeded, in a fairly brief time, in ridding the province of their presence. Within fourteen months from the date of his arrival in Benevento, vested with Pope Gregory's authority to restore order, he had rid the district of its many malefactors, restored peace to its inhabitants, and obtained for the law and authorities that respect and confidence which before had been missing.

Such decision and prompt action won for young Pecci the admiration of the people of Benevento, who had suffered so long from the works of the brigands; and it also obtained for him the thanks and good-will of Pope Gregory, who lost no time in congratulating his representative on the good work he had accomplished, as well as the esteem of the King of Naples, Ferdinand II., who publicly extolled him on the excellent results of his labors. Benevento held him in great love and gratitude, and at a later date, when the monsignor was stricken with fever, which threatened to end fatally, the people of the place marched in public procession to the church to implore Heaven

to spare his life; going bareheaded and barefooted through the streets to ask this favor for the ecclesiastic whom they all considered their deliverer.

The outcome of his first mission naturally inclined Pope Gregory to bestow additional honors on young Pecci; and when, three years later, in 1841, there was need of sending a Papal delegate to Spoleto, he was selected for the post. Something delayed his commission, however, and before he could start from Rome a still more important trust was given to him. Perugia, a place of some twenty thousand inhabitants, presented some difficult questions of government; and, not forgetting the skilful way in which he had put an end to brigandage at Benevento, the Pope appointed Mgr. Pecci to the place, intrusting him with full power to execute whatever designs he might see fit to undertake. The story of Benevento was repeated. Going intelligently and resolutely to work, the monsignor succeeded in restoring perfect peace, brought back into respect the law, and emptied the prisons, which, on his arrival, were filled with criminals, either compelling these to enter into an honest way of living, or to quit the place altogether. It goes without saying, that Pope Gregory was prouder than ever of his young delegate, of whose abilities and piety he formed even a higher opinion than he had previously held, though what regard he had for him was abundantly proven by his honoring him with the trusts he had already conferred upon him.

Pope Gregory was so impressed with the admirable qualities of young Pecci that he decided to honor him still more than he had yet done; and although the monsignor was only in his thirty-third year, after he had spent eighteen months at Perugia he preconized him Archbishop of Damietta *in partibus infidelium*, and sent him, in the quality of apostolic nuncio, to the court at Brussels, over which Leopold I. then presided. The monsignor was consecrated in the Church of St. Lawrence, Rome, by Cardinal Lambruschini, assisted by Bishops Asquini and Castellani, on Sunday, Feb. 10, 1843; and immediately after his consecration he proceeded to Belgium to take

upon himself the duties which the Pope had assigned him.

When the nunico departed from Brussels he proceeded to Liège to visit his old college-mate, Mgr. Montpellier, the archbishop of that place; and, after spending a short time with him, he went to see some of the famous cathedral towns of the Continent, returning to Brussels for a brief period of rest. Later on, he paid a visit to England, spending a few days at London, and from there he again returned to Brussels for the final leave-taking. Just as he was leaving that city for the last time the King handed him a despatch for the Pope, in which he probably recommended his elevation to the cardinalate; but, as the death of Gregory XVI. occurred before the nunico reached Rome, the contents of the despatch were not learned, though the Pope, before his death, in appointing him to the vacant archbishopric of Perugia, at the request of the people of that place, had also preconized him a cardinal, reserving his nomination *in petto*—a nomination which his death afterwards delayed from receiving confirmation for some time.

Archbishop Pecci at Perugia.

It was on Sunday, the 20th of July, 1846, that Archbishop Pecci took formal possession of his see of Perugia. His entrance into the city, as may readily be imagined, was a grand triumph. The people remembered him as the civil governor who, a few years previously, had given them such an excellent administration; and now they were overjoyed to welcome him as their spiritual guide and father. The whole populace turned out to greet him, and the town arrayed itself in holiday attire to welcome him again to its precincts. The archbishop found that the good works which he had inaugurated three years beforehand were still bearing fruit; but he lost no time in planning and executing other tasks for the amelioration of his people. He began by instituting, for the benefit of the clergy, the Academy of St. Thomas, in which he took especial delight in attending all the meetings; giving these, by his presence, an additional charm that did not fail to

attract to the man increased attendance on the part of the clergy, who were only too glad to enjoy the familiar intercourse with their archbishop which these reunions afforded.

Archbishop Pecci led a very simple life at Perugia, and to-day, when he reigns over the entire Church, his habits are almost the same. He was always an early riser and a hard worker. Though not robust, he performed more actual labor than stronger men are capable of doing, and fatigue seemed unknown to him. He invariably rose at daybreak and prepared for the holy sacrifice of the Mass. When he celebrated this, he commenced work in his study, occupying himself with history and literature, for which branches, after the studies of his sacred calling, he always had a great fondness. He composed poetry himself, and some of his verses have won him high praise; while a collection of them, which has been translated into different tongues from the original Latin and Italian, has recently been published.

His meals were very plain. As is customary with Italians, the archbishop at Perugia took but one meal a day, and that of the simplest sort. He continues the same habit in the Vatican. In personal appearance the archbishop is spoken of by those who remember him at Perugia as of majestic mien. His stature is tall, his countenance mobile and amiable; while his eyes, though kindly in their glances, have a way of looking at you in a penetrating manner, as if their owner were capable of reading your innermost thoughts. He is gifted in the art of conversation, and speaks both the German and French tongues with ease. At the Vatican Council of 1870 he impressed all who met him with his wisdom, piety and amiability. During the thirty-two years he was in Perugia he proved himself at all times the model prelate and the affectionate father. He exercised excellent judgment in austerity and benevolence—when to be firm and when to yield—and he gave evidence even then of those remarkable qualities which have won for him such great renown since he became the Sovereign Pontiff of the Universal Church.

Archbishop Pecci Becomes Cardinal Camerlingo.

Pope Pius IX., too, evinced great interest in the great piety and remarkable accomplishments of the Archbishop of Perugia, and in the consistory of Sept. 21, 1877, summoned him to Rome, and made him successor of the Camerlingo Cardinal de Angelis, who had died the preceding July. Cardinal Pecci was then obliged to take up his residence in Rome, near the Pope; and he accordingly occupied the palace of Falconieri. His duties were numerous and trying. He was a member of a number of the sacred congregations, at all of whose meetings and conferences he was an assiduous attendant; and he had many other calls upon his time and attention, besides. Pope Pius did not, however, enjoy long the aid and assistance of his new Cardinal Camerlingo. He called Cardinal Pecci to Rome in July, 1877; and on the following February the latter, by virtue of his post as head and president of the apostolic chamber, found himself charged with the funeral services of the Pope, who died on the 7th of that month. The Cardinal Camerlingo has great jurisdiction. He has charge, in a certain sense, of all the temporalities of the Papacy, and may almost be said to be intrusted with the Papal authority itself during a vacancy in the Holy See. Hence he is naturally regarded as a possible successor; and in Cardinal Pecci's case this was the order of things. When he had closed the eyes of the great Pius IX., verified his death in accordance with the duties of his office, and received from the cardinal dean the Fisherman's ring to be handed over to the newly elected Pope, he little thought he would be that individual himself. We will not here go into detail regarding the events of Pope Pius' funeral, which was conducted with all the pomp and ceremony the Church employs on such occasions; the Cardinal Camerlingo taking pains to see that the highest honors were paid to the great Pontiff who had decreed the dogmas of the immaculate conception of the Blessed Virgin Mary, and of the infallibility of the Pope. When the last sad rites had been performed, and the body of Pope Pius

had been consigned to the tomb, it was incumbent on Cardinal Pecci to get things in readiness for the election of his successor; and he at once set about making arrangements, little imagining, doubtless, that he would be selected by the sacred college for the dignity of Vicar of Christ upon earth.

Cardinal Pecci is Elected Pope.

The conclave convened on the morning of Feb. 18, 1878. The cardinals went first to the Pauline Chapel in the Vatican, where the Mass of the Holy Ghost was said by Cardinal Schwarzenberg, the Archbishop of Prague. The full diplomatic corps, in rich uniform, and the representatives of all the Roman nobility, were present. An address explanatory of the manner in which the conclave would proceed to the task before it, of electing a new Pope, was made by an eminent ecclesiastic, who declared that the canons of the Church regarding the matter would be scrupulously regarded, so that there would be no reason to doubt the validity of the conclave's choice. After the services were over, and the cardinals had rested a while, the conclave was called to meet at four in the afternoon in the Sistine Chapel. Their Eminences repaired first to the chapel in which Mass had been sung in the morning; whence they proceeded, between lines of the Noble and Palatine Guards, to the Sistine Chapel, where, after the hymn "Veni Creator" had been sung, each cardinal took the oath required of him by the canons, after which ceremony the marshal of the conclave, who was Prince Chigi of the Roman nobility, bound himself by oath to see that the regulations of the Church in reference to the holding of the conclave were faithfully executed, each cardinal also taking the same pledge.

These were but the preliminaries, however, to the holding of the conclave. When they were over, each cardinal, accompanied by a noble guard, retired to the cell assigned to him in the Cortile di San Damasco, a part of the Vatican, where he passed the night. At eight o'clock of that evening all who did not have a right to

enter the conclave were excluded from that part of the Vatican, the keys to the outer door of which were handed to the marshal, all the other entrances having been closed up; while, of the two doors that barred the one remaining entrance, the marshal held the key of one, and the Cardinal Camerlingo that of the other. At nine o'clock the closing-in of the conclave had been completed, and all was in readiness for the sessions of the morrow.

On the morning of Feb. 19th, the cardinals repaired at nine o'clock to the Sistine Chapel, where Mass was said by the dean of the college, his Eminence Cardinal Luigi Amat, who gave communion to all of his colleagues. Mass ended, the cardinals retired to their cells for breakfast; and the first balloting did not take place until noon, when it proceeded with sealed ballots. The first ballot was void, because one of the voters, contrary to the regulations, had affixed to his paper his cardinalitial mark of dignity. Towards evening of the second day, the second ballot was taken; and out of sixty-one votes cast, Cardinal Pecci received thirty-eight, or seven more than a majority. A two-thirds vote, however, is necessary to elect, so another ballot was taken. After which, the number of cardinals in the conclave was increased by the arrival of Cardinal Cardoso, Patriarch of Lisbon, and next day, Feb. 20th, the third and last ballot was taken; and Cardinal Pecci was elected by a vote of more than two-thirds. The dean of the Sacred College at once asked the choice of the conclave if he would accept the supreme pontificate; and Cardinal Pecci replied, that he was all unworthy of the honor, but as the conclave had selected him, depending on God's help, and submitting to His will, he would do so. He decided that he would take the name of Leo XIII., in memory of Leo XII., whom he had always held in great veneration. After his acceptance and election had been duly drawn up and certified, the newly elected Pontiff retired immediately to the sacristy, vested himself in the Papal robes, and, returning, gave his Pontifical blessing to the assembled cardinals, who congratulated him on his eleva-

tion to the Fisherman's throne. After some little delay, the dean of the Sacred College, Cardinal Caterini, announced to the people below the election of the Pope by saying, "I announce to you great joy! We have as Pope his Eminence the most reverend lord Joachim Pecci, who takes the name of Leo XIII." As soon as the announcement was made, there rose loud shouts of joy and thanksgiving; the bells of St. Peter's rang out their most joyous chimes, and all over the city were heard shouts of "Viva Papa Pecci, Leone XIII.!" Later on still, the gates of the loggia were again thrown open, and the newly chosen Pope made his appearance. The crowds below had been swelled by the accession of thousands who were not there when the cardinal dean announced the election; and their cheers rolled up like thundering waves to the loggia where the new Pope stood, ready to impart to them his first apostolic blessing. When the excitement had somewhat subsided, the Pope, turning to the high altar, intoned the adjutorium; and, after a choir of myriad voices had answered with the antiphon, he raised his hand,—now decked with the Fisherman's ring—and blessed the multitudes below him, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Holy Father then retired amid the acclamations of the populace; and, after the marshal had thrown open the closed doors of the conclave, he proceeded through the Sistine Chapel to the Hall of the Paramenti, where he received the persons who had been engaged in the exterior service of the conclave. Afterwards, vested in his pontifical robes, and accompanied by the officers of the conclave, he went to the Sistine Chapel to receive the homage of the cardinals. Then, the apostolic blessing having been again given, he retired to the Hall of the Paramenti, was disrobed of his vestments, and retired to his apartments. In the evening his election was officially announced.

The Coronation.

Cardinal Pecci was elected Pope on the 20th of

February, 1878; and the date of his coronation occurred the 3d of March. His Holiness spent the intervening time, as much as he possibly could, in prayer and retirement, in order to prepare himself for the great event of his life. The Pope spent the brief time given him in silence and meditation. The coronation was naturally to take place in the grand Basilica of St. Peter; but Leo XIII. decided to have it elsewhere, and accordingly the Sistine Chapel was the site chosen. The change of location, however, detracted nothing from the pomp and magnificence of the coronation, which was carried out with all that solemnity with which the Catholic Church invests an event of such great importance.

On the morning of the 3d, the Pope, surrounded by all the cardinals and accompanied by the entire pontifical court, left his apartments, entered the *sedes gestatoria*, and, followed by a numerous *cortège* of Swiss Guards, Noble Guards, and Roman nobility, proceeded to the Hall of Tapestries, where he was vested by the first two cardinal deacons, who placed on his head a golden mitre. These preliminaries over, preceded by the penitentiaries of the Vatican Basilica and a numerous body of other ecclesiastical dignities, he went to the Ducal Hall, which had been fitted up as a chapel. After a brief prayer, he took his seat on the throne at the gospel side of the altar; and to him in order then came the cardinals, who tendered him their obedience. They approached the throne one by one, kissed the right hand of the Pope, and retired. Then came the archbishops and bishops, who kissed his foot; and then, chanting the apostolic benediction, the Holy Father intoned the office of tierce, which the pontifical choir continued to its end. Afterwards the Sovereign Pontiff was robed in the pontifical vestments, the ring was placed on his finger, and the route of the procession was again taken up; the Pope, as before, being borne in the *sedes gestatoria*, covered with a canopy of gold, and carried by eight dignitaries. Into the Sistine Chapel, where a throne was raised on a marble dais on the gospel side of the altar, the procession moved; but as it was on the point of start-

ing, an official brought the Pope a handful of flax attached to a gilded rod, which was lit in his presence and consumed, while a clerk said in Latin, "Holy Father, thus passes away the glory of the world," as a reminder that, despite his high position, and the honors which were being shown him, death was in store for him as for the rest of mortals, and the accounting after death would be all the more rigorous for him who had received such signal favors from Heaven.

We will not attempt to describe the scenes in the Sistine Chapel during Leo XIII.'s coronation. One had to see that sight to realize its magnificence. The cardinals in their rich attire; the archbishops and bishops in the showy copes and mitres; the various garbs of the clergy, regular and secular; the gleaming helmets and jewels of the Papal Guard; the long rows of ambassadors, nobles, and other lay dignitaries; the immense concourse of the people, filling every available space; the impressive ceremonies, inspiring music, and the seraphic singing of unseen choirs—all those things form a picture which cannot be justly described by words. The Pope, arriving before the grand altar, descended from the sedile chair, and began the introit of the Mass; during which the pallium, indicative of the fulness of the Papal office, was given him, and immediately he received the obedience of all the cardinals, archbishops and bishops who were present. At the conclusion of the Mass, he again ascended the throne; and, after the prescribed prayers had been said, the tiara, or triple crown, was placed upon his head. The choirs saluted him with joyful acclamations; and rising, with the tiara on his brow, he pronounced the triple benediction, announced the accorded indulgences, and entering the chair, still wearing the triple crown, was borne back to the Hall of Tapestries to be disrobed.

One of the earliest acts of Pope Leo was the restoration of the Scotch hierarchy, a task that had been commenced by Pope Pius IX., and which Pope Leo, knowing how dear the object was to the heart of his beloved predecessor, resolved to complete without delay.

Conferring the red hat on the first American cardinal, the late lamented John, Cardinal McCloskey, the learned and pious Archbishop of New York, who had been created a cardinal by Pius IX. on March 15, 1875, but who now came to Rome for the first time since that date, was a ceremony in which Americans were greatly interested. As the cardinal's hat can only be given by the Pope himself in person, the final ceremony had never yet been performed. Cardinal McCloskey was not in Rome in time to participate in Pope Leo's election; but he hurried thither, and paid homage to Leo XIII. The ceremony of conferring the cardinal's hat is a very impressive one. The new cardinal is led into the Pope's presence by two of the cardinal deacons; and he immediately makes a triple profound reverence to the Head of the Church—one at the threshold of the hall, one in the middle, and still another at the feet of the throne. The Pope then bestows upon him the kiss of peace, and he is embraced by all his cardinalitial colleagues in turn. The *Te Deum* is chanted; and, after encircling the altar with his colleagues, the new cardinal prostrates himself, and remains in that position while the canticle is being finished, and the proper prayers said by the cardinal dean. Arising, his hood is thrown back; the cardinal dean receives his oath of office, and leads him before the Pope, who confers upon him the red hat, with due prayers. After the Pope retires, the new cardinal receives the congratulations of his brethren. The cardinalitial ring and title are not conferred until the second consistory; only the hat is given at the first.

The cardinal's hat is of red cloth, with a very small crown and broad brim. Two ties, each ending in five rows of red silk acorns or tassels, three in each row, are fastened to the crown, and fall on either side, being long enough to meet under the wearer's chin. Originally, instead of this fringe, each tie had but a single tassel, because the hat was then used on all solemn occasions. At present the hat is not worn, and therefore the fringing may be more elaborate. Indeed, after the hat has been conferred, it is not

again seen till the cardinal's death, when it is placed upon his bier, and, as a rule, suspended in the church above his tomb. The red hat of the cardinals is of felt, of the same shape as those of simple ecclesiastics. On ordinary occasions they wear a black hat with a red ribbon gold-embroidered. The cardinal's ring is a sapphire set in gold.

Encyclical on Socialism and Communism.

In the first year of his pontificate, Leo XIII. issued an encyclical of more than ordinary importance and interest, owing to the subjects which it treats, and which, unhappily, have attained a special prominence in our own day and in our own country, though not, of course, to such an extent as in European countries at the time that the Holy Father denounced them.

Here is the full text of this all-important encyclical letter of the Holy Father:

"From the commencement of our pontificate, and in fulfilment of the duty of our office, we addressed you in an encyclical letter to point out that deadly poison which is creeping into human society, and is leading it to ruin. We then also indicated the efficacious remedies by means of which society may be restored, and escape the serious dangers that threaten it. But the evils we then deplored have increased so rapidly that we are compelled once more to address you, as though the words of the prophet were ringing in our ear: 'Cry, cease not; lift up thy voice like a trumpet.'

"You understand, venerable brethren, that we allude to that sect of men who call themselves by various and almost barbarous titles—Socialists, Communists and Nihilists; and who, scattered all over the world, closely bound together in an unholy league, are no longer satisfied with lurking in secret, but boldly come forth into the light with the determination to uproot the foundation of society. It is surely these men that are signified by the words of Holy Writ, 'who defile the flesh, and despise authority, and blaspheme majesty.' They will not leave any thing intact

that has been wisely decreed by divine and human laws for the security and honor of life. They refuse obedience to the higher powers, who hold from God the right to command, and to whom, according to the apostle, every soul ought to be subject; and they preach the perfect equality of all men in every thing that concerns their rights and duties. They dishonor the natural union of man and woman, sacred even among barbarians, and endeavor to relax or even to break asunder that bond which chiefly cements domestic society. Seduced by the lust of earthly goods, which is 'the root of all evil,' and through the coveting of which 'many have erred from the faith,' they assail the right of property sanctioned by the natural law; and under the pretence of supplying the wants of men, and satisfying their lawful desires, they aim at making a common spoil of whatever has been legitimately acquired by inheritance, by skill, industry, or economy. They publish these monstrous doctrines at their meetings; they urge them in pamphlets, and spread them far and wide by means of the press. The result of this is, that, within a short time, the majesty and authority of kings, which should be revered by all, has been rendered so odious to a seditious rabble, that traitors, breaking loose from all restraint, have more than once lifted their hands against the rulers of kingdoms.

"These attempts of perfidious men, who threaten to undermine civil life, and fill all thinking minds with alarm, had their origin in the poisoned doctrines broached long ago, like seeds of corruption, which are now producing their destructive fruit. You are aware, venerable brethren, that the warfare raised against the Church by the reformers in the sixteenth century still continues, and tends to this end, that, by the denial of all revelation and the suppression of the supernatural order, the reason of man may run riot in its own conceits. This error, which unjustly derives its name from reason, flatters the pride of man, loosens the reins to all his passions, and thus it has deceived many minds, whilst it has made deep ravages on civil society. Hence

it comes that, by a new sort of impiety, unknown to the pagans, states constitute themselves independently of God, or of the order which He has established. Public authority is declared to derive neither its principle nor its power from God, but from the multitude, which, believing itself free from all Divine sanction, obeys no laws but such as its own caprice has dictated. Supernatural truth being rejected as contrary to reason, the Creator and Redeemer of the human race is ignored, and banished from the universities, the lyceums and schools, as also from the whole economy of human life. The rewards and punishments of a future and eternal life are forgotten in the pursuit of present pleasure. With these doctrines widely spread, and this extreme license of thought and action extended everywhere, it is not surprising that men of the lowest order, weary of the poverty of their home or of their little workshop, should yearn to seize upon the dwellings and possessions of the rich; that there remains neither peace nor tranquillity in private or public life, and that society is brought to the brink of destruction.

"The Supreme Pastors of the Church, on whom the duty rests of preserving the flock of the Lord from the snares of their enemies, have not neglected to point out the danger, and to provide for the safety of the faithful. Indeed, from the moment that secret societies began to be formed, and to cause the evils of which we have just spoken, the Roman Pontiffs, Clement XII. and Benedict XIV., unveiled the iniquitous designs of these sects, and warned the faithful of the whole world of the serious evils which would result from them. When men who gloried in the name of philosophers had asserted for man an unlimited independence, and had devised what they called a new code of right in opposition to the natural and the Divine law, Pope Pius VI. immediately raised his voice against these false and wicked doctrines, and with apostolic foresight predicted the calamities which would flow from them. And when, in spite of this warning, these principles were still maintained, and even made the basis of public legislation, Pius VII.

and Leo XII. solemnly condemned secret societies, and again gave warning of the perils that menaced the nations. Lastly, every one remembers with what authority and firmness our glorious predecessor, Pius IX., in his allocutions and encyclicals, combated the projects of these associations, especially of the socialists, who were just then beginning to appear.

"But, to our great grief, those who are charged with the care of the public welfare have allowed themselves to be blinded by the arts of the wicked, or intimidated by their threats, whilst they have always treated the Church with suspicion and injustice, forgetting that the efforts of the sects would have been powerless if the teaching of the Catholic Church and the authority of the Roman Pontiffs had always been duly respected by princes and people; for it is 'the Church of the living God, the pillar and ground of truth,' which teaches the doctrines and principles on which society can rest secure, without fear of the fatal effects of socialism. For although the socialists pervert the gospel to deceive the unwary, and wrest it to their own sense, yet in truth there cannot be two things more at variance with one another than their depraved ideas and the beautiful teachings of Christ. 'For what participation hath justice with injustice, or what fellowship hath light with darkness?' They never cease proclaiming that all men are equal in all things, and hence kings have no right to command them, nor laws any power to bind unless made by themselves and according to their own inclinations. But, on the other hand, the gospel teaches that all men are indeed equal, inasmuch as all have the same nature; all are called to the sublime dignity of children of God, are destined to the same end, and will be judged by the same law which will decree the punishment or the reward deserved by each one. But an inequality of rights and powers emanates from the Author of nature Himself, 'of whom all paterity is named in heaven and on earth.' According to the Catholic doctrine, princes and people are bound together by a mutual relation of rights and duties in such a manner that a check

is laid on the excess of power, and obedience is rendered easy, constant and noble. To the subjects the Church constantly repeats the apostle's precept: 'There is no power but from God; and the powers that are, are ordained of God. Therefore he who resisteth the power resisteth the ordinance of God; and they that resist purchase to themselves damnation.' And, again, she bids them 'be subject of necessity, not only for wrath, but also for conscience' sake;' and to render 'to all men their dues: to whom tribute, tribute; to whom custom, custom; to whom fear, fear; to whom honor, honor.' For He who has created and who governs all things has wisely ordained that the lowest should depend on the middle, and the middle on the highest, that all may reach their end. And as even in heaven He has decreed a distinction among the angels, so that some are inferior to others, and as in the Church He has instituted a diversity of degrees and offices, so that not all are apostles, not all are doctors, nor all pastors; so, too, He has established in civil society different orders in dignity, in right and power, so that the State, like the Church, might form one body composed of many members, some more noble than others, but all necessary to one another, and all laboring for the common good.

"But that princes may use the power vested in them 'unto edification and not unto destruction,' the Church appropriately warns them that they, too, are responsible to the Supreme Judge; and she addresses to them the words of Divine wisdom: 'Give ear, ye that rule the people, and that please yourselves in multitudes of nations; for power is given you by the Lord, and strength by the Most High, who will examine your works and search out your thoughts; for a most severe judgment shall be for them that bear rule. For God will not accept any man's person, neither will He stand in awe of any man's greatness; for He hath made the little and the great, and He hath equally care of all. But a greater punishment is ready for the more mighty.' If, however, at times it happens that public power is exercised by princes rashly and beyond bound,

the Catholic doctrine does not allow subjects to rebel against a ruler by private authority, lest the peaceful order be more and more disturbed, and society suffer greater detriment. And when things have come to such a pass that no other hope of safety appears, it teaches that a speedy remedy is to be sought from God by the merit of Christian forbearance and by fervent supplications. But if the ordinances of legislators and princes sanction or command what is contrary to the Divine or the natural law, then the dignity of the Christian name, our duty, and the apostolic precept, proclaim that 'we must obey God rather than men.'

"This salutary influence which the Church exercises over civil society for the maintenance of order in it, and for its preservation, is felt also in domestic society, which is the foundation of the State. You know, venerable brethren, that the constitution of this society has, by virtue of the natural law, its foundation in the indissoluble union of the husband and wife, and its complement in the mutual rights and duties of parents and children, of masters and servants. You know also that this society is totally annihilated by the theories of socialism; for when the firm bond is broken which the religious marriage throws around it, the authority of the parent over his offspring, and the duties of children towards their parents, must necessarily be relaxed. On the contrary, the marriage 'honorable in all,' which God Himself instituted from the beginning for the propagation and perpetuity of the race, and which he made indissoluble, has become, in the teaching of the Church, more firm and more holy through Christ, who conferred on it the dignity of a sacrament—an image of His own union with the Church. Hence, according to the apostle, 'the husband is the head of the wife, as Christ is the Head of the Church;' and as the Church is subject to Christ, who honors her with a chaste and perpetual love, so wives should be subject to their husbands, who in return are bound to love their wives with a faithful and constant affection.

"The Church likewise regulates the powers

of the parent and master in such a way as to keep children and servants in their duty, and yet not allow those powers to be abused: for, according to Catholic teaching, the authority of parents and masters comes to them from the authority of our heavenly Father and Master; and therefore it not only derives from Him its origin and its force, but it should also be imbued with the nature and character of that Divine authority. Hence the apostle exhorts children 'to obey their parents in the Lord,' and 'to honor their father and their mother, which precept is the first that hath a promise.' And to parents he says, 'And you, fathers, provoke not your children to anger, but bring them up in the discipline and correction of the Lord.' In like manner, the Divine commandment is given by the apostle to servants and masters: the former being told 'to be obedient to their masters according to the flesh, as to Christ; serving with a good will, as to the Lord;' whilst the latter are 'to forbear threatenings, knowing that the Lord of all is in heaven, and that there is no respect of persons with Him.' Now, if all these precepts were observed by each of those whom they concern, according to the disposition of God's will, surely each family would be an image of heaven; and the benefits arising from this would not be confined within the family circle, but would spread abroad over the nations themselves.

"But Catholic wisdom, resting on the principles of natural and Divine law, has provided for public and private tranquillity by those doctrines also which it maintains in regard to the ownership and distribution of property held for the necessities and conveniences of life. The socialists denounce the right of property as a human invention, repugnant to the natural equality of men. They claim a community of goods; and preach that poverty is not to be endured with patience, and that the possessions and rights of the rich can be lawfully disregarded. But the Church more wisely recognizes an inequality among men of different degrees in strength of body and of mind, also in the possession of goods; and ordains that the right of proprietor-

ship and of dominion, which comes from nature itself, is to remain intact and inviolable to each one. For she knows that God, the author and asserter of all right, has forbidden theft and rapine in such a manner, that it is not allowed even to covet another's goods; and that thieves and robbers, as well as adulterers and idolaters, are excluded from the kingdom of heaven. But the Church, like a good mother, does not therefore neglect the care of the poor, or the relief of their wants. On the contrary, embracing them with maternal tenderness, and remembering that they bear the person of Christ Himself, who esteems as done to Himself whatever is done to one of His little ones, she holds them in high honor; comforts them in every way; raises up for them, protects and defends, asylums and hospitals to receive them, to nourish and heal them. She urges the rich, by the most pressing commandment, to distribute their superfluity among the poor; and threatens them with the judgment of God, by which they shall be doomed to eternal punishment, if they refuse to relieve their afflicted brethren. Finally, she consoles and rejoices the hearts of the poor—now by presenting to them the example of Jesus Christ, 'who, being rich, became poor for our sakes;' and again by recalling His words by which He declares the poor blessed, and bids them hope for the happiness of eternal life. Who does not see that this is the best means of appeasing the long quarrel between the poor and the rich? For the very evidence of circumstances and facts shows that, if this means is rejected, one of two alternatives must follow: either the greatest portion of mankind will be reduced to the ignominious condition of slaves, as they were long ago among the pagans; or human society will be agitated by continual troubles, and desolated by robbery and pillage, as we have seen even in our own days.

"This being the case, venerable brethren, we on whom the government of the Church has now devolved, after having shown, from the first days of our pontificate, to princes and peoples tossed about by the violence of the tempest, the

only harbor where they can find a safe refuge, moved to-day by the extreme peril which threatens, we again raise our apostolic voice, and we conjure them, by their desire for their own security and that of the common weal, that they would listen to the teaching of the Church, which has done so much for the welfare of States, and would remember that the interests of the State and of religion are so united, that every loss inflicted on the latter diminishes by so much the submission of subjects and the majesty of the ruler. And since they know that for the repression of socialism the Church possesses a power which is not to be found either in human laws or in the restraints of magistrates or the arms of soldiery, let them restore to the Church that freedom which will enable her to wield her power for the common good of human society.

"And do you, venerable brethren, who know the origin and the nature of the threatening evils, labor with all the energy of your souls to impress the Catholic doctrine deeply on the minds of all. Let it be your endeavor, that all may accustom themselves, even from their tenderest years, to cherish a filial love for God and reverence for His name; to yield obedience to the majesty of princes and of the laws; to curb their passions, and to observe the order which God has established in civil and domestic society. Do all that you can to prevent the children of the Church from uniting themselves with that abominable sect, or favoring it in any manner. Let them, on the contrary, by noble deeds and by their honorable conduct in all things, show to the world how happy society would be if it were entirely composed of members like them. Lastly, as socialism seeks its disciples chiefly in that class of men who follow trades or hire their labor, and whose weariness of work more easily tempts them with the desire of wealth and the hope of possessing it, it will be of great use to encourage those associations of artisans and laborers which, founded under the patronage of religion, teach their members to be content with their lot, to endure their toils, and to lead a calm and tranquil life.

"May our endeavors and yours, venerable brethren, be prospered by Him to whom we are in duty bound to refer the beginning and the end of every good undertaking! The hope of a speedy help is raised within us by these very days in which we celebrate the birth of our Lord, who gives us also the hope of that salutary restoration which he, at his birth, brought to a world grown old in evils and fallen almost to the abyss of misfortune, and promises us the peace which he then announced to men by the voice of his angels. The arm of the Lord is not shortened so as not to be able to save us, nor is his ear become heavy so as not to hear. In these sacred days, therefore, we wish you, venerable brethren, and the faithful of your churches, all happiness and joy; and we fervently implore of Him who gives all good gifts to men, that there may appear anew to us the goodness and humanity of God our Saviour, who snatches us from the power of our enemy, and lifts us up to the dignity of his children. And that we may more speedily and more fully enjoy these blessings, join your prayers to ours, and add to them the intercession of the Blessed Virgin Mary, immaculate in her origin, of St. Joseph her spouse, and of the holy Apostles Peter and Paul, in whose assistance we confidently trust. Meanwhile, as a pledge of the Divine gifts, we impart from the depths of our heart the apostolic benediction to you, venerable brethren, to your clergy, and to all the faithful people.

"Given at St. Peter's, Rome, 28th December, 1878, the first year of our pontificate.

"Leo PP. XIII."

On the 7th of February, 1879, in commemoration of the death of Pius IX., anniversary requiems were celebrated in the Sistine Chapel, the Basilicas of St. Peter, St. John Lateran, and St. Mary Major. These services were attended by immense throngs of the faithful, a number of the cardinals, and other dignitaries of the Church and State, all of whom testified by their deep devotion the esteem in which the gentle

Pius was held. On the 15th of February, 1879, the Pope proclaimed a general jubilee.

Pope Leo's Homage to St. Thomas.

An important act of Leo XIII. was his issuance, on Aug. 4, 1879, of a bull beginning *Æterni Patris Filius*, in which he declared that in all Catholic schools the study of philosophy and theology should be based on the system adopted by St. Thomas. American prelates favored this utterance of the Holy Father, and on the 20th of February, 1880, Cardinal McClosky, of New York, Archbishops Williams, of Boston, Wood, of Philadelphia, together with their fourteen suffragan bishops, united in writing Pope Leo a letter, in which they expressed their joy, and promised to second his desires to the best of their power.

Encyclical on Marriage and Divorce.

"Venerable brethren, that these teachings and precepts concerning Christian marriage, which we have thought it our duty to communicate to you by the present letter, apply as much to the preservation of civil society as to the eternal salvation of men. God grant that, the more valuable these teachings are, the greater may be the docility with which they are received, and the more prompt the submission they will meet with in the minds of men! To this end let all ardently and humbly pray for the aid of the Blessed and Immaculate Virgin, in order that, having inspired submission to the faith, she may aid mankind as mother and guide. And let us with the same fervor beseech Peter and Paul, the princes of the Apostles, the conquerors of superstition, the sowers of truth, that the human race may be saved by their protection from the outburst of human errors.

"Marriage," continues His Holiness, "at least in all that concerns the substance and sanctity of the conjugal tie, is an essentially sacred and religious act which naturally ought to be regulated by the spiritual power, which holds this power not as delegated to it by the State or by the consent of princes, but in the order established by the Divine Founder of Christianity and the

Author of the Sacraments." Modern progress wishes to separate the contract from the Sacrament, subjecting the contract to the authority of the State, and leaving the part of the Church to be nothing but a simple rite, a ceremony external to it. Here there is a doctrine which overturns the essential idea of Christian marriage, in which the conjugal tie, sanctified by religion, identifies itself with the Sacrament, and these two things unite inseparably to constitute only one act, one single reality. . . . In vain they may cite the example of those Catholic nations which, after having deeply suffered from revolutionary struggles and social perturbations, have found themselves constrained to submit to a like reform, which was either inspired by heterodox influences and doctrines, or established by the strength of those in power. For the rest, while for these peoples it was fruitful in bitterness, this reform has never possessed a pacific sway, being always disapproved by the conscience of sincere Catholics and by the legitimate authority of the Church."

His Success with European Governments.

Pope Leo was especially fortunate in dealing with European governments. Already the German Emperor and chancellor showed a disposition to soften the rigors of the Kulturkampf, and to treat the German Catholics with more fairness and justice; Russia evinced more friendly relations with the Holy See than formerly; China and Japan were courteous, and even England showed a disposition to secure the influence of the Papacy in settling the disputes into which she had been dragged by her refusal to treat the Irish people fairly.

His Appointments in America.

During the third year of his pontificate, the Holy Father made some notable appointments in the American hierarchy. The first of these were, the nomination of Right Rev. Bishop Heiss, of La Crosse, to the co-adjutorship of the archdiocese of Milwaukee; of Rev. John A. Watterson to the vacant see of Columbus, and of Rev. Patrick Manogue to the diocese of Grass Valley, since altered to that of Sacramento.

At a later date His Holiness appointed Right Rev. Michael A. Corrigan, then bishop of the diocese of Newark, co-adjutor, with the right of succession, to Cardinal McCloskey of New York. Dr. Corrigan was born at Newark, N. J., on Aug. 13, 1839.

At the same consistory at which Archbishop Corrigan was made co-adjutor of the late Cardinal McCloskey, the Pope transferred Bishop P. A. Feehan from Nashville to Chicago; making the latter see, at the same time an archdiocese.

On the 19th of February, Pope Leo XIII. appointed Vicar-General F. Janssens of the Diocese of Richmond to the vacant see of Natchez, from which Bishop Elder was transferred to the Cincinnati archdiocese. Bishop Janssens is a Hollander by birth, having first seen the light in the old town of Tilburg, in Nord, Brabant, Oct. 17, 1843.

While on the subject of American appointments, it may be stated that the Pope, by a brief dated June 16, 1880, appointed Rev. Kilian C. Flasch, then president of the Seminary of St. Francis de Sales, Milwaukee, to the vacant see of La Crosse, Wis., from which Bishop Heiss had been transferred to Milwaukee. Bishop Flasch was born at Retzstadt, diocese of Wurzburg, Bavaria, July 9, 1831.

On the same day that his Holiness named Dr. Flasch for the Natchez diocese, he appointed Rev. Dr. John McMullen, since deceased, to the newly created see of Davenport, Iowa. Dr. McMullen was born March 8, 1833, in the town of Ballynahinch, in the county of Down, in the North of Ireland.

Still later on, his Holiness named Dr. Winand M. Wigger, parish priest of Madison, N. J., to the see of Newark, N. J., and appointed Rev. Michael J. O'Farrell, pastor of St. Peter's Church, Barclay street, New York, to that of Trenton in the same state. Bishop Wigger was born in New York, Dec. 12, 1841.

Letters of Condolence.

On June 29, the Holy Father issued an encyclical on the duty of subjection to constituted

authorities. This letter came at a most opportune time, and it produced excellent results; for society was scarcely recovering from the shock of the assassination of Alexander II., when with startling effect came the information that President Garfield was the victim of a dastardly assault, which, unfortunately, ended fatally. As soon as the news reached Rome, the Holy Father hastened to send the following cablegram to Washington:—

ROME, Aug. 15, 1881.

HON. JAMES G. BLAINE, *Secretary of State, Washington.*

As the Holy Father learned with painful surprise and profound sorrow of the horrid attempt of which the President of the Republic was the victim, so now he is happy to felicitate His Excellency upon the news that his precious life is now out of danger, and will ever pray that God may grant him speedy and complete recovery of his health, and long spare him to the benefit of the United States. The undersigned has the honor to join in these sentiments of sincere congratulations, wishes for complete recovery.

L. CARDINAL JACOBINI.

To which Secretary Blaine sent the following answer:—

WASHINGTON, Aug. 22.

TO HIS EMINENCE L. CARDINAL JACOBINI, *Rome.*

Please convey to His Holiness the sincere thanks with which this Government receives the kind expression of his prayerful interest in behalf of our stricken President. Since your message was sent, the President's condition has been changed, and we are now filled with anxiety, but not without hope. The President has been very deeply touched by the pious interest for his recovery shown by all churches, but by none more widely or more devoutly than by those of the Roman Catholic communion.

JAMES G. BLAINE, *Secretary of State.*

When, later on, it became known in Rome that President Garfield had died, the following

correspondence passed between Rome and Washington :

ROME, Sept. 22, 1881.

TO HIS EXCELLENCY THE MINISTER OF FOREIGN AFFAIRS, *Washington*.

The loss of the illustrious President of the United States, James A. Garfield, caused deep sorrow to the Holy Father. His Holiness directs me to present his condolence to your Excellency and to the Government, and his best wishes for the prosperity of the Republic.

L. CARDINAL JACOBINI.

DEPARTMENT OF STATE, WASHINGTON,
Sept. 22, 1881.

TO HIS EMINENCE CARDINAL JACOBINI, *Rome*.

The considerate and comprehensive expression of sympathy from His Holiness is very grateful to the bereaved family of the late President; and in their name and in behalf of this Government I return profound thanks.

BLAINE, *Secretary of State*.

And here it may be mentioned, that the ink was scarcely dry on the letter the Pope wrote earlier in the year, exhorting the faithful to do penance for the crimes of the world, and ask Divine forgiveness, when the whole universe was startled by the news of the assassination of Alexander II., Emperor of Russia. Truly prophetic were the utterances of the Holy Father, that "human authority has no checks left sufficient to restrain the untamed spirits of the rebellious." Immediately on hearing of the assassination, His Holiness sent the Cardinal Secretary of State to the two Russian princes then in Rome to assure them of his unfeigned regret at the sad occurrence. He also despatched a telegram to the Emperor Alexander III., expressing his sorrow, and manifesting his good wishes for the prosperity and happiness of the new occupant of the throne of Russia. An answer was shortly afterwards received, conveying the grateful acknowledgment of Alexander III. for the solicitude of His Holiness.

The Holy Father's Love for Ireland.

The Holy Father had several audiences with

the Irish prelates during their stay in Rome. He expressed to them his kindly feeling and good wishes toward his children of the Emerald Isle, and gave assurance of his appreciation of their fidelity to their faith and the Apostolic See. Later on the Pope addressed the following letter to the Archbishop of Dublin:

"To our Venerable Brother, EDWARD McCABE, Archbishop of Dublin, Primate of Ireland.

"VENERABLE BROTHER:—Health and apostolic benediction. We read with pleasure your letter recently addressed to the clergy and people of the diocese of Dublin, and presented to us by you when you were in Rome; for in it we recognized your prudence and moderation, since, while Ireland is now deeply moved, partly by a desire of better things, partly by a fear of an uncertain future, you offer counsel admirably suited to the occasion.

The unhappy condition of Catholics in Ireland disquiets and afflicts us; and we highly esteem their virtue, sorely tried by adversity, not for a brief period only, but for many centuries. For, with the greatest fortitude and constancy, they preferred to endure every misfortune rather than forsake the religion of their fathers, or deviate in the slightest degree from their ancient fidelity to the Apostolic See. Moreover, it is their singular glory, extending down to the present time, that most noble proofs of all the other virtues were never wanting amongst them. These reasons force us to love them with paternal benevolence, and fervently to wish that the evils by which they are afflicted may quickly be brought to an end.

"At the same time we unhesitatingly declare that it is their duty to be carefully on their guard not to allow the fame of their sterling and hereditary probity to be lessened, and not to commit any rash act whereby they may seem to have cast aside the obedience due to their lawful rulers; and for this reason, whenever Ireland was greatly excited in guarding and defending her own interests, the Roman Pontiffs constantly endeavored, by admonition and exhortation, to allay the ex-

cited feelings, lest, by a disregard of moderation, justice might be violated, or the cause, however right in itself, might be forced by the influence of passions into the flame of sedition. These counsels were also directed to the end that the Catholics of Ireland should in all things follow the Church as a guide and teacher; and, thoroughly conforming themselves to her precepts, they should reject the allurements of pernicious doctrines. Thus the Supreme Pontiff, Gregory XVI., on the 12th of March, 1839, and on the 15th of October, 1844, through the Sacred Congregation of the Propaganda, admonished the Archbishop of Armagh to do nothing except with justice and moderation. And we, following the example of our predecessors, took care on the 1st of June last year, as you are aware, to give to all the bishops of Ireland the salutary admonitions which the occasion demanded; namely, that the Irish people should obey the bishops, and in no particular deviate from the sacredness of duty. And a little later, in the month of November, we testified to some Irish bishops who had come to visit the tombs of the Apostles, that we ardently desired every good gift for the people of Ireland; but we also added that order should not be disturbed.

"This manner of thinking and acting is entirely conformable to the ordinances and laws of the Catholic Church, and we have no doubt that it will conduce to the interests of Ireland. For we have confidence in the justice of the men who are placed at the head of the state, and who certainly, for the most part, have great practical experience, combined with prudence, in civil affairs. Ireland may obtain what she wants much more safely and readily if only she adopts a course which the laws allow, and avoids giving causes of offence.

"Therefore, venerable brother, let you and your colleagues in the episcopate direct your efforts to the end that the people of Ireland, in this anxious condition of affairs, do not transgress the bounds of equity and justice. We have assuredly received from the bishops, the clergy and the people of Ireland many proofs of reverence and affection; and if now, in a willing spirit,

they obey these counsels and our authority, as we are certain they will, they may feel assured that they have fulfilled their own duty and have completely satisfied us.

"Finally, from our heart we implore God to look down propitiously on Ireland; and in the meantime, as a pledge of heavenly gifts, we affectionately impart in the Lord the apostolic benediction to you, venerable brother, to the other bishops of Ireland and to the entire clergy and people.

"Given at St. Peter's, Rome, on the 3d day of January, 1881, in the third year of our Pontificate.

"LEO PP. XIII."

At a meeting of the clergy of the archdiocese of Boston, held January 25th, at which His Grace Archbishop Williams presided, a committee was appointed to convey to the clergy and people of Ireland an expression of their brotherly love and sympathy, and an assurance of more support and all possible assistance in their present movement to obtain redress of their grievances.

In fulfilment of this intention, the committee sent the following address:—

TO THE CLERGY AND PEOPLE OF IRELAND:

Many causes combine to make it becoming in us to address you words of fraternal sympathy at the present time.

We behold you ardently engaged in the pursuit of a noble end, the attainment of which will release a whole people from a host of evils; and regard you, therefore, as eminently worthy of our warmest sympathy and most outspoken encouragement.

That sympathy for suffering and indignation at injustice which are natural to the human heart are in this case intensified by feelings that spring from community of race and nationality. You are our kindred in blood, and, for the most part, of the same household of the faith; and thus natural affection and divine charity, as well as the claims of justice, engage us in your cause.

Citizens as we are of a flourishing republic, living among a self-governing people, and witnessing and enjoying the blessings of civil liberty and legislative independence, we cannot withhold our enthusiastic approval of your well-conceived and well-conducted efforts to secure the same blessings for yourselves and future generations of Irishmen on their own soil.

The truths of religion and the dictates of patriotism being in perfect accord, it is the office of the priest to bless the labors of the statesmen who seek to frame laws for the benefit of their country.

Ireland, after centuries of suffering from the effects of unjust conquest, ruthless spoliation, and an almost total alienation of the soil and its consequent evil of an intruded and rapacious landlord class, is now making a supreme effort to rid herself of these crying evils; and we joyfully seize the occasion to tender to her our deep concern for her welfare, our best wishes for her success, and all the solace and help in our power.

Your efforts to eradicate from your native land the evil effects of alien domination and usurpation of the soil, twin relics of conquest and feudalism, deserve the full approval and hearty support of all friends of human happiness in every land.

The worthiness of the end proposed, the practical and thorough character of the reforms demanded, and the wisdom of the methods adopted, amply justify this declaration.

The gravity of the crisis through which Ireland is now passing, the magnitude of the interest involved, and the probable results of this great social and political movement, have arrested the attention of the civilized world, and engaged the serious consideration of statesmen at home and abroad.

Moreover, the system of land tenure which impoverishes Ireland affects us injuriously here in America, inasmuch as it creates an additional object of charity, whose pressing claims have often to be met to the detriment of the poor at our own doors and the orphans of our diocese.

We, therefore, feel it our duty to aid and encourage any movement that by legitimate means seeks to rescue Ireland from the slough of misery and enforced poverty in which she has so long lain, and make her self-supporting, so that famine shall no more stalk over the land, nor the tale of Ireland's woe continue to wring our hearts with grief for our suffering brethren.

While we applaud your efforts to shake off the evils that oppress you, we admire your patience in times of sore affliction, your splendid constancy in the faith, your self-control in the presence of great provocation, and your persistent pursuit of your rights in spite of unreasoning and brutal opposition, repeated failure, or only partial success.

We are filled with wonder at the efficacy you have known how to infuse into an orderly, peaceful and constitutional agitation for the revision of the iniquitous land laws imposed upon your country by an alien legislature; and we hope and pray that no resort to arbitrary power, or the substitution of the methods of tyrants for the peaceful process of civil law, will be able to stifle your voice, or paralyze your action.

We are friendly to any movement that is founded on correct principles, tending to redress the grievances of the people of Ireland; and feeling, in this crisis in the history of land-law reform, that the principles laid down in the platform of the Land League Convention at Buffalo, N. Y., are justified by religion and morality, we extend our earnest and heartfelt sympathy and co-operation to all those who are laboring in such a just and righteous cause, as long as they are guided by these principles.

We solemnly declare that if the British Parliament is unwilling or unable to apply an efficient remedy "to the cancer that is eating away the life of the nation," it is the duty of England to remit the cure of the evil to the people of Ireland themselves.

Nor, on the other hand, do we hesitate to denounce as pernicious and infamous the conduct of certain supposed emissaries of secret societies, who seek to infuse into this movement a spirit of

injustice, and a disregard for the laws of morality as expounded by the Catholic Church.

Following in the footsteps of our Holy Father, Pope Leo XIII., who has recently manifested his deep concern for the temporal as well as the eternal welfare of the faithful people of Ireland, by addressing them words of paternal sympathy and apostolic counsel, we declare that we are advocates of peace and civic order, and hold with St. Thomas and other Catholic doctors that the only laudable and stable order is that which is founded on justice to all men, effective redress of wrong, and an equitable adjustment of conflicting interest.

All civilized governments are more or less influenced by the public opinion of the world; and we will rejoice with you, should this declaration of ours serve, even in the slightest degree, to give more force and efficacy to the desire of the nations, that the condition of Ireland should cease to be the reproach of modern statesmanship, a blot upon the civilization of the age, and a deplorable and needless exception to the general prosperity of the people of Europe.

Our confidence in ultimate success is much increased when we see the clergy and people of Ireland, without regard to differences of creed or party affiliations, tending to unite in the work of redressing the wrongs under which she has so long groaned; and we hope that the bonds of this growing union may be drawn closer day by day, till the united voice of the children of Ireland, at home and abroad, demanding justice, not alms, shall at length be heard and heeded.

We pray the Giver of all good gifts that he may reward Ireland's centuries of suffering, and fidelity to religion, with the fullest civil liberty, peace and prosperity, so that she may be once again the home of learning and science, and a source of blessings to other nations.

†JOHN J. WILLIAMS,
Archbishop of Boston.

WILLIAM BYRNE, *V. G.*

W. A. BLENKINSOP, *Chairman,*
Pastor SS. Peter and Paul's Church, Boston.

M. J. FLATLEY, *Secretary,*
Pastor St. Joseph's, Wakefield.

THOMAS H. SHAHAN,
Pastor St. James's Church, Boston

THOMAS MAGENNIS,
Pastor St. Thomas's Church, Boston.

MICHAEL J. MASTERSON,
Pastor St. John's Church, Peabody, Mass.

Pope Leo's Private Mass.

We reproduce an account which an American priest, the Rev. Dr. Bernard O'Reilly, recently gave of a visit to the Vatican, where he was permitted to attend the private Mass of His Holiness:

"It is in one sense," wrote Dr. O'Reilly, "fortunate that Leo XIII. is debarred, by the present political circumstances of the Holy See, from performing the splendid functions in St. Peter's and some of the other great churches of Rome, which fell to the lot of his predecessors. The unceasing energy required by the writing of his encyclicals and other important official documents—and he writes and corrects them all himself—together with the extraordinary and difficult diplomatic affairs which he has to deal with, and the vast extension he has given to missions everywhere, would absorb the time, and tax to the utmost the strength of young, experienced and robust manhood. But Leo XIII., in his seventy-seventh year, is manifestly unequal to the long and fatiguing ceremonies of the solemn Pontifical offices in St. Peter's. At least, so I thought, after having carefully observed him this morning in the Vatican. I shall relate my experience, and allow your readers to judge of the wonderful power of endurance of one apparently so weak, and whose every day, from early morning till late into the night, is one unbroken round of most wearying occupations.

"During the Lenten season, and especially in Holy Week and Easter Week, the number of Catholic visitors from all countries is very great in Rome; and great, too, is the eagerness to obtain an audience of the Holy Father. Very, very

many, however, have to leave Rome without seeing him. It is still more difficult to obtain the privilege of assisting at the Pope's private Mass, and receiving Holy Communion from his hand. An exception, nevertheless, is made on a very few days during the two weeks I have mentioned. From what I am going to relate, it will be seen what fatigue it must be for one so old, feeble and overworked, to give Communion to a large number of persons.

"Well, we were in the private chapel precisely at the hour appointed this morning, half-past seven. When I say private chapel, I must explain. The chapel proper is a small oratory, with folding doors opening out directly in front of the altar, into an apartment hung in crimson damask, and capable of seating about a hundred persons. We found it nearly filled. The folding doors were open, the candles were lighted on the altar; most of the distinguished persons present were seated, a few kneeling, all apparently absorbed in their devotions. As the folding doors were narrow, you could see only the altar, with its fronting of cloth of gold, and its lights. The priestly vestments were laid upon it in front of the tabernacle. One of the chaplains was arranging the signets in the missal.

"Suddenly there was a commotion. All present had dropped on their knees; and a slender form, wearing a white cassock and cape, with a pectoral cross of gold, stood for a moment like an apparition in front of the altar, and turned towards us. He sprinkled the worshippers with holy water, uttering in low tones the words of the benediction, and then, turning towards the altar, genuflected and retired to a *prie-dieu* at the Gospel side to recite the psalms and prayers prescribed before the Mass.

"To those who had never until then set eyes on Leo XIII. this sudden apparition must have been startling. The pure white cassock, the face, itself of almost transparent whiteness, the hair and skull-cap of the same color, the radiant countenance and the benediction waved over our heads, seemed like a vision.

"We heard the deep tones of the Pope reciting

alternately with his two chaplains the verses of the preparatory psalms, and there was silence. Then the slender white form of His Holiness reappeared at the foot of the altar, and his two chaplains robed him in the sacred vestments. He seemed utterly unconscious of everything but the Presence in which he stood and the rite for which he was preparing. At length he is fully vested, and, genuflecting, begins Mass.

"As he stood there, slightly stooping, I could not help being much impressed. It was the great high priest of my faith, bending before the tabernacle of the New Law, in which was the reality prefigured by the manna; and Leo XIII. seemed to pierce the veil, to see and to address Him who sat throned invisibly there.

"I have never heard the divine words of the liturgy uttered with so fervent and solemn a significance as Christ's Vicar on earth gives to them. When he bent down to recite the confession you could see his whole frame moved by the deep feeling with which every word was pronounced: *mea culpa, mea culpa, mea maxima culpa*—'Because I have sinned exceedingly, through my fault, through my fault, through my exceeding great fault.'

"All through the introit, the prayers, *Kyrie*, *Gloria in Excelsis*, Epistle and Gospel, every word, without being loud, was distinctly audible. The words of the *Gloria* especially seemed to move that white, feeble frame with unwonted emotion. At every sentence one would fancy there was some force lifting up that bent head and shoulders. There was unspeakable pathos in the tone with which he uttered the last portions of this angelic hymn: 'We give Thee thanks. For Thou alone art holy. Thou alone art Lord. Thou alone art most high, O Christ Jesus!'

"I cannot describe the succeeding parts of the Mass after the offertory. Deeply as I felt, I believe every one present felt more than I did. A layman—a young man, too—who knelt by my side, could scarcely contain himself. At the elevation, and afterward in the interval before the communion, I could not help thinking, as if I saw it, that it

was as if Moses on the mount stood face to face with God and pleaded with all the people.

"What a burden of care and sorrow and harrowing anxiety has Leo XIII. to bring daily into that Presence, and lay there at the foot of the mercy-seat! The troubles of Germany are now well-nigh ended; but how, since the 20th of February, 1878, till this day, Leo XIII. must have prayed there for the end of that fearful persecution! And it is far worse in France than it ever was in Germany. This very day Archbishop Richard, co-adjutor to Cardinal Guibert, of Paris, is in Rome, devising with the Holy Father some means of preventing the rupture now daily expected between France and the Vatican. And in Russia they are still crushing, butchering, exiling the Catholic populations; while in Tonquin and Cochin China they are massacring them. There is not one spot, far or near, in the Christian world, with which yonder venerable man is not acquainted; not a want or a danger of all these churches and missions of which he is not informed—wonderfully well informed—and which he does not bring to that altar daily in his fatherly heart, there to plead for it with the Father of all. Do we wonder that these shoulders are bent far more with all these cares than with the weight of seventy-seven years of earthly labors?

"To look at the priestly form at the altar, as it swayed to and fro with some strong emotion, you would think that the two assistants were only by its side to prevent it from suddenly falling by sheer weakness. But is the Pope going to give Holy Communion to that chapel-full? I waited and watched with wonder, fearful lest his strength should utterly fail him. But the seventy or eighty persons there, ladies and gentlemen, all approached and knelt in their turn, receiving the Divine gift from what might be deemed a hand unsteady and uncertain, but which was under the control of an iron will.

"It was for me a sight never to be forgotten, to behold the unaffected and concentrated piety of all these persons, as if they were in the upper chamber with Christ, and received from His

hand the sacramental bread. One white-haired man wore stars and orders; but it was only to do honor to the King of kings, whom he had come to receive. Another, a venerable Pole, was quite blind.

"At length the Mass was over; the last blessing had been given, oh, so solemnly! and the Holy Father stood there in front of the altar while they disrobed him. Everything was done so quietly, so gently, so silently; and you could hear almost the beating of your own pulse in that chapel, where all these worshippers were kneeling, wrapped in the Divine Presence, and praying for the dear ones at home, in every quarter of the globe, for they had come from every land.

"The Pope knelt in thanksgiving a little to the left of the altar, while one of his chaplains celebrated Mass after him. This is always the rule. The second Mass over, an arm-chair was brought to the Epistle side, below the platform; and the Holy Father seated himself, in order that each of those present should come in turn and get his blessing, and have a kind word from the common parent of Christendom.

"I watched with a keen attention all these families and groups of persons as they approached in succession, and were presented by Monsignor Macchi. How the sweet face—so unearthly in its spiritualized pallor and transparency—beamed with the light of true fatherly affection on these representatives of the great Catholic family! Every one was questioned, consoled, blessed, and sent away with kind messages and blessings to the absent ones. There was a whole family in a circle around the Pope's chair, among them a little girl to whom he had just given her first communion. Then two ladies, one of whom was in deep affliction, for she sobbed bitterly; and the fatherly heart went out to her in sweet words of comfort. And so group after group knelt, uttered their petitions, which were kindly answered; and the saintly face beamed on all, as one might fancy that of the Saviour did in some sylvan spot in Galilee, when He had taught the multitude and fed them, and

allowed them to come to Him, to kiss His feet, His hands, the very hem of His garments. And is not that venerable figure the Vicar of Christ to us?

"Our turn came. We were not strangers to Leo XIII. He had much to say, many blessings to give to my companion. I was questioned about the progress of my work. Again and again I kissed that dear hand, which is never raised but to bless. And we went away feeling as if we had been near the Lake of Gennesaret in the time of our Lord.

"Such is Leo XIII., a parent to whom all come, as of old children came to Christ, to be blessed and prayed for. It is something, in these days of doubt, to have on earth one who is the representative of God's authority and the living image of His fatherly kindness.

The Holy Father's Faith in Ireland.

During Pope Leo's fourth year he addressed another encyclical letter to Cardinal McCabe, as the head of the Irish episcopate. The Holy Father evidently was deeply concerned over the Irish question; and he seems to have feared that, as the agitation grew intenser in Ireland, there might be some grounds for dread lest harm should come to his faithful Irish Catholics. His faith in them never for an instant wavered, neither did his good will towards them and the patriotic hopes which he knew they entertained for their country. He afterwards proved the sincerity of his sympathy in a striking manner, by appointing Archbishop Walsh to the see of Dublin, after the death of Cardinal McCabe. Prior to the convocation of the Irish prelates in Rome in 1883, His Holiness appears to have been somewhat agitated over the Irish situation, as the following letter, sent to Cardinal McCabe on the 5th of August, 1882, would seem to indicate:

"BELOVED SON, VENERABLE BRETHREN:—Health and apostolic benediction. The loving good will with which we embrace the Irish people, and of which the intensity seems only to increase with the present difficulties, leads us to

follow with singular care and paternal feeling the course of events occurring among you. But this consideration gives us more of anxiety than of comfort, because we do not yet see the public affairs of your country in that condition of peace and prosperity which we desire. On the one hand, the pressure is still felt of grievous hardships: on the other, perplexing agitation hurries many into turbulent courses; and men have not been wanting who stained themselves with atrocious murders, as if it were possible to find hope for national happiness in public disgrace and crime.

"We already knew, and have again recently seen from what you decreed in your last meeting in Dublin, that, from the same causes, you, beloved son, venerable brethren, are no less anxious than ourselves. Trembling for the common welfare, you very properly laid down what every one must avoid in so difficult a crisis and in the midst of conflict. So doing, you certainly acted both according to your duty as bishops and for the public interest. For men need the advice of their bishops most of all when, under the impulse of some violent craving, they mistake their true interests by false judgments; and if ever they are impetuously driven, as it were, to relinquish the right course, it is the duty of the bishops to moderate the excited feeling of the people, and, by timely exhortations, to bring them back to the justice and moderation necessary in all things. You seasonably recalled the Divine precept, to *seek first the kingdom of God and His justice*, by which Christians are commanded in every action of life, and consequently in their actions also as citizens, to keep in view their eternal salvation, and place religious fidelity to duty before every temporal consideration. So long as these rules are observed, it is lawful for the Irish to seek relief in their misfortunes; it is lawful for them to contend for their rights: for it cannot be thought that what is permitted to every other country is forbidden to Ireland. Nevertheless, interest must be directed by justice; and it must be seriously considered, that it is base to defend by unjust means any cause, however just. And justice is

not to be found in violence, and especially not in those secret societies which, under pretext of vindicating a right, generally end in violent disturbance of the public peace. As our predecessors more than once, and we ourselves have done, so you, in your Dublin meeting, have now given a timely warning with how much caution every good man should keep aloof from such societies. Still, so long as the danger lasts, it is for you, in your watchfulness, often to repeat authoritatively the warning, exhorting all Irishmen, by the holiness of the Catholic name, and by the very love of their country, to have nothing to do with societies of this sort, which are powerless to obtain what the people rightfully ask, and which too often impel to crime those who have been fired by their allurements. Since the Irish are proud, and deservedly, to be called *Catholics*—which is, as St. Augustine explains, *guardians of integrity, and followers of what is right*—let them bear out to the full their name; and, even when they are asserting their rights, let them strive to be what they are called. Let them remember that the *first of all liberties is to be free from crime*; and let them so conduct themselves through life, that *none of them may suffer the penalties of the law as a murderer, or a thief, or a railer, or a coveter of other men's things*.

"But it is fitting that your episcopal solicitude in governing the people should be assisted by the virtue, the labor, and the industry of all the clergy. With reference to this subject, all that you thought proper to decree concerning priests, especially the younger clergy, we judge right, and suited to the circumstances. For priests, if at any time, certainly in these popular storms, must be watchful and laborious co-operators in the preservation of order. And as in proportion to the high estimation in which one is held is his influence on the minds of others, they must endeavor to gain the approbation of the people by their gravity, constancy and moderation in word and deed, and never take any step that may appear wanting in prudence or in the spirit of conciliation. It is easily understood that the clergy will be such as the circumstances require, if

early trained by wise discipline and sound direction. For, as the Fathers of Trent admonished, *the age of youth, unless it be formed from its tender years unto piety and religion, will never perfectly, and without the greatest, and well-nigh special, help of Almighty God, persevere in ecclesiastical discipline*.

"In this way and by these means we believe that Ireland will, without any violence, attain that prosperity which she desires. For, as we signified to you on another occasion, we are confident that the statesmen who preside over the administration of public affairs will give satisfaction to the Irish when they demand what is just. This not only reason advises, but also their well-known political prudence; since it cannot be doubted that the well-being of Ireland is connected with the tranquillity of the whole empire.

"We, meanwhile, with this hope, do not cease to help the Irish people with the authority of our advice, and to offer to God our prayers, inspired by solicitude and love, that He would graciously look down upon a people so distinguished by many noble virtues, and, calming the storm, bless it with the longed-for peace and prosperity. In pledge of these heavenly blessings, and in token of our great affection, we lovingly impart in our Lord to you, beloved son, and venerable brethren, to the clergy, and to the whole people, the apostolic benediction."

The Plenary Council at Baltimore (1884).

We now refer to the Baltimore Council, which was held in the year 1884, and which, of course, forms a part of the history of Pope Leo's Pontificate, inasmuch as he was the one who especially ordered its convocation. Every American is familiar with the calling of the American prelates to Rome by the Pope, who wished to advise with them on the condition of the American Church. The American dignitaries remained in Rome for months, during which time they held many interviews with the cardinals of the Propaganda, and the Holy Father himself, who showed a great desire to inform himself about

the *minutiæ* of the Catholic Church in this country. He evinced the same interest when the Irish prelates were in Rome. As a result of the conferences of the Propaganda and the American hierarchs, a plenary council of the Catholic Church of the United States was ordered; and as the Baltimore Council, whose acts have since been approved by the Holy See, and are now being enforced in the various dioceses of this country, is of utmost importance to American Catholics, hence we give here a short account of its session.

With all the pomp and circumstance, the form and ceremony, which have been associated with the Catholic Church for centuries, its third plenary council in the United States opened on the 9th of November, in the Baltimore Cathedral. The minor clergy and the laity, who were to participate in the procession, assembled at St. Alphonsus' Hall, about two squares distant, and then marched to the archbishop's residence. The streets through which the pageant was to pass to the cathedral were crowded. As the cross-bearer, carrying the processional cross, came leading the procession, the faithful uncovered, or made a genuflection. Then came the secular and regular clergy, seminarians, theologians, mitred abbots, bishops, and archbishops—all in the full panoply of their sacred office. Slowly swinging his censer, and spreading around an odor of frankincense, came the censer-bearer; and then, bringing up the rear, the apostolic delegate, Archbishop Gibbons. Preceding him, walked with feeble steps the venerable vicar-general of the diocese, Father McColgan; and then came the archbishop, attended by his deacons of honor, the Rev. Fathers Curtis and Devine, with thousands of devotees bowing their heads. The church was reached, and up the long aisles came the steady movement. On reaching the sanctuary, the archbishops took seats to the right of the altar, and the abbots and provincials to the left. The bishops occupied the recess of the altar of the Blessed Virgin; while the seminarians occupied the recess of the altar of St. Joseph. The priests occupied chairs in

the aisles and in front of the sanctuary. Archbishop Gibbons occupied the throne; and near him was the Very Rev. Edward McColgan, vicar-general of the archiepiscopal see. The main altar was beautifully decorated with evergreens and white flowers. The Most Rev. Archbishop Kenrick, of St. Louis, then celebrated the grand high Mass, assisted by the Rev. Dwight Lyman as deacon, and the Rev. J. A. McCallen, S.S., as master of ceremonies. The music was of highest order. The choir, composed of over fifty voices, was directed by the Rev. Father Graf. Besides the choir, the seminarians acted as choristers, and, with the reverend clergy and higher dignitaries, chanted the litanies. After the Mass the Most Rev. Archbishop Ryan, of Philadelphia, preached on "The Church and her Councils." He selected for his text St. Matt. xxviii. 18, 19, 20. He said that it was not without emotion and some embarrassment that he attempted to make an address on this august occasion. He was to speak of the Church which Christ had established on the earth and of its head. The Church recognized its head because God had placed him at the head of his flock on earth. The Church had been exposed to rains and wind, but it fell not, because it was founded on a rock, and Christ said it should continue to the consummation of the world. It was not deputed with ordinary power, but the Holy Ghost had endowed it with extraordinary power. Addressing himself to the priesthood, who were brought more into contact with the people, he said they were present at the council to aid its acts by their experience and counsel. He said he was present eighteen years ago at the second plenary council, when there were forty-six bishops, and now there are over seventy. Of the forty-six then, forty had passed to the Bishop of their souls, and their nearness to God makes them more zealous for the glory of God and the salvation of the people. The Church was fighting the battle for the right against the wrong. There are men of different religious denominations, and men of no religion at all, who depend upon this council to lay the basis of a sounder morality; and the Church

knows it is fatal to trust to human honor and honesty without supernatural aid. Men say they admire the Preacher of the sermon on the mount, but do not connect themselves with an institution founded by that Preacher. He said, "I will build my Church and the gates of hell shall not prevail against it. Who hears you, hears me; who despises you, despises me, and despises the Father who sent me." He promised to send the Holy Ghost to abide with His people forever. Saul persecuted not Christ personally, but His Church, when the voice said to him, "Saul, Saul, why persecutest thou me?" The Divine law endowed the Church with a mission of verification and sanctification, and it has come down through all the centuries without a break, or we should not know that it was the true Church of Christ. He spoke of the life of Christ and of His crucifixion and ascension, and the Church can say that it stood with Mary and John at the foot of the cross and for nearly nineteen hundred years it has sung His praise. Where was the magnificent Church of God of which the prophets spoke? Behold it in its representative in this young republic, beautiful with the beauty of God.

Ecumenical councils had resulted in a stronger adherence to the faith. Without the Church the world would be in chaos. The Church passes such salutary laws as will protect the consciences of the people. All the people in the Church might not be good, for there was a Judas and a Peter; but abuses have been corrected, and will be, for Christ said: "I am with you always, even to the consummation of the world." The archbishop spoke against modern errors, and said the teaching of the Church should be accepted. Among the disciples there was one reprobate, and he went out and sold Jesus Christ for thirty pieces of silver. Without the Church the world would go back to worse than pagan darkness. She has brought back the most abandoned, and in this young Republic she will bring back the people by instruction, teaching submission to the will of God, by her love for the pure, by her orders who prefer poverty that they may the better serve God. She will call all the people into her

embrace. She, in 816, abolished slavery in England, and in 1103 liberated all the English slaves in Ireland. Because Christ was the great regenerator of humanity, the Church has followed him in aiding the poor, and aiding humanity.

When Archbishop Ryan left the sanctuary Archbishop Gibbons descended from his throne, and, with Fathers Devine and Curtis, his aids, knelt at the foot of the altar, while the antiphon and psalm were sung by the choir. All of the prelates also knelt, and the scene attending this ceremony was very impressive. The apostolic delegate then recited a short prayer, after which the Litany of the Saints was chanted. Escorted by his two aids Archbishop Gibbons then took the seat elevated before the altar, and assumed the duties of his office. The ceremony attending the opening of the council was then formally proceeded with. Father Lyman repeated the Gospel of the day and the choir sang the "*Veni Creator*." The apostolic delegate then addressed the prelates and theologians in Latin, in which he declared the synod opened.

All of the business was transacted in the Latin tongue. The officers who were elected at the secret session held on Saturday were then installed. Bishops J. J. Kain, D.D., of Wheeling, and Francis Janssens, D.D., of Natchez, Miss., took their seats on either side of the apostolic delegate. The other officers were as follows: Chancellors, Rev. George Devine, Rev. John S. Foley, D.D., Baltimore. Secretaries, Right Rev. James Corcoran, D.D., Philadelphia; Rev. Henry Gabriels, D.D., Troy, N. Y.; Rev. Sebastian Messmer, Newark, N. J.; Rev. Dennis J. O'Connell, D.D., Richmond. Prothonotary apostolic, Right Rev. Robert Seton, D.D., LL.D., Newark, N. J. Notaries, Very Rev. John Sullivan, V.G.; Rev. John M. Farley, Rev. P. A. Stanton, O.S.A.; Rev. Frederick Wayrich, C. SS. R.; Rev. P. L. Chappelle, D.D.; Rev. J. L. Andreis, Rev. Sebastian B. Smith, D.D.; Rev. Matthew Harkins, Rev. P. M. Abbelen, Rev. Henry Moeller, D.D. Masters of ceremonies, Revs. James McCallan, SS., Michael Kelly, Thomas Broderick. Monsignor Corcoran read the preliminary decrees with regard

to the rules to be observed in the council, which was followed by the calling of the roll by Dr. D. J. O'Connell. This lasted some time, the list being very long. The most interesting ceremony of all, however, was the profession of faith made in turn by each of the prelates. The archbishops came first. Archbishops Alemany, of San Francisco, and Kenrick, of St. Louis, the two oldest of the assembled prelates, came first, closely followed by the others according to seniority. Then came the bishops, and after them the heads of seminaries and orders. Among the dignitaries were several of the various orders, who differed in appearance from their colleagues in that they wore beards.

The opening ceremonies were very impressive; there being Pontifical high Mass in the morning, and Pontifical vespers in the evening, with a sermon on "The Unity of the Church," by Bishop Shanahan, of Harrisburg, Pa. The sessions of the council were necessarily secret. On Tuesday evening, Bishop Becker, of Wilmington then, now of Savannah, delivered a public discourse on "The Church and Science." On the 13th there was no legislative session; but the Fathers of the Council attended a Pontifical Mass of requiem sung by the venerable Archbishop Alemany, then of San Francisco, since resigned and living in a convent of the Dominicans, of which order he is a member, in Spain. On the 14th, after the legislative session, Archbishop Seghers, then of Oregon, now of Vancouver's Island, preached on the great work the Church had accomplished on the Indian missions. A large temperance meeting was also held in St. Alphonsus Hall, at which addresses were made by several well-known advocates of the temperance cause. On the 15th, nothing besides holding a legislative session was done. On the 16th, Sunday, the second open session was held in the Cathedral, the Pontifical Mass being sung by Archbishop Williams, of Boston. Archbishop Elder, of Cincinnati, was the preacher, and his subject was "The Priesthood." After the singing of the Litany of the Saints, the council was opened by the Rev. Dr. Foley. Upon permission of the

apostolic delegate, he put to the assembled high clergy the preliminary question whether they were prepared to give their final opinion on the decrees, the formulation of which had been completed through the grace of God and their own chastity in discussion. The answer given from each side of the sanctuary was affirmative. Dr. O'Connell, a secretary of the council, and now Rector of the American College, Rome, then called the roll. Mgr. Corcoran, then rising, asked again whether the clergy were pleased to deliberate; and, receiving an affirmative answer, read the decrees as formulated as follows:

"DECREE NO. 1.—Concerning the Catholic faith. A solemn and detailed profession of faith will hereafter be required of all who enter upon the sacred ministration of the Church.

"DECREE NO. 2.—Concerning Christian missionaries. They are to be subordinate, in a greater degree than has hitherto been the case, to their natural superiors, the members of the episcopacy.

"DECREE NO. 3.—Concerning our apostolic vicars. The decree embraced the conduct of these functionaries in whatsoever relates to the spread of the faith as their chief office."

These decrees were all unanimously adopted.

A further chapter of resolutions specified the requirements that are henceforward to be made of those intending to enter the ministry of the Church. The title of this chapter is "Concerning the Examination of the Clergy." Greater age, longer time of theological study, and greater actual learning, will be necessary for admission to the priesthood.

Certain restrictions not hitherto strictly observed in relation to the celebration of the Mass will be enforced, full force being given the council's decision under a pertinent statute of Pope Innocent III. These resolutions were also unanimously adopted. The services ended with the papal benediction.

In the evening Bishop Spalding, of Peoria, Ill., preached an eloquent sermon on "The Higher Education of the Priesthood."

On the 17th, after the legislative session, a sermon on "Faith and Reason" was delivered by Bishop Watterson, of Columbus; and in the evening many of the fathers attended a meeting of the directors of the Catholic Colonization Association, and expressed their pleasure at the good work accomplished by it. On the 18th, after the legislative session, Bishop O'Farrell, of Trenton, N. J., delivered a public sermon on "Christian Marriage." The Fathers of the Council were this day photographed in a group, and one of the pictures was forwarded to the Pope. The next day, the evening public discourses were two in number—one in English by Bishop Ryan, of Buffalo, on "The Observation of Feasts," and one in German by Bishop Krautbauer, of Green Bay, since deceased, who took for his subject "The Church in America." On the 20th, public services were held in the cathedral; Archbishop Heiss, of Milwaukee, being the celebrant of the Mass, and a sermon in Latin, on "The Priesthood," being delivered by Archbishop Alemany. In the evening the Fathers of the Council attended a reception given them by the Catholics of Baltimore, at which were present a large number of distinguished laymen. Judge Merrick made an eloquent address of welcome, to which Archbishop Williams made a suitable reply. At the banquet which followed, fully five hundred persons sat at the tables. On the 22d, a private session was held at St. Mary's Seminary, and in the evening Bishop Hennessy, of Dubuque, delivered a magnificent address on "The Sanctity of the Church." The 23d, Sunday, witnessed the third public session of the council; the celebrant of the Mass being Archbishop Feehan, of Chicago, and the preacher, Bishop Fitzgerald, of Little Rock, whose theme was "The Sacrifice of the Mass." On the 24th, at the private session, the erection of several new sees was advocated; and in the evening the Catholic Total Abstinence Union of Maryland gave the Fathers of the Council a brilliant reception at Ford's Opera House. The next session was held on the 26th; and, the following day being Thanksgiving, a solemn public session was held in the cathedral.

Archbishop Lamy, of Santa Fé, was the celebrant of the Pontifical Mass; and an appropriate sermon was delivered by the eloquent bishop of Peoria, Right Rev. John Lancaster Spalding. In the evening the Catholic Benevolent Union gave the Fathers a reception. At the session of the 28th, Archbishop Seghers tendered his resignation as Archbishop of Oregon, to return to the see of Vancouver's Island. In the evening he preached at St. Joseph's Church on "The Alaskan Missions." On Sunday, the 30th, Bishop Loughlin, of Brooklyn, was the celebrant of the high Mass, and Bishop Hennessy, of Dubuque, the preacher. In the afternoon Bishop Ireland, of St. Paul, the Father Mathew of the Northwest, preached an interesting sermon before a large audience, composed chiefly of members of the various temperance societies of Baltimore and vicinity.

The closing session of the council was held in the cathedral on Sunday; when Bishop Spalding, of Peoria, for the benefit of the people who were in attendance at the high Mass, thus reviewed its work:

"The questions which were discussed by the council had a direct bearing on the social, moral, religious and intellectual welfare of the people and of the country at large. It was through the Church in Europe that woman was raised up, that childhood was cared for and the poor aided; and here in this country, where womanhood is honored, where childhood is watched over and where the poor are aided, the prelates of the Church sought to remove all difficulties which might prevent the spread of the truth, and have come in a spirit of universal charity and worldwide benevolence to frame decrees which shall inspire greater reverence for the truth as it is in Christ Jesus. They have been consecrated, chosen, ordained and set apart for the work, and have bound the members of the Church in a sweet and loving charity. The priest as well as the people, they believe, should be raised up to the highest ideal; and they have sought to direct the steps of the priesthood, that in it may be seen the sweetness, the meekness and the gentleness of Christ. They have begun by advocating more

advanced studies, and have laid the foundations of what will be a great American Catholic College, thus inspiring all with a love for intellectual progress. They have treated of education in general, of a system which will combine in it the rights of religion and of government. They have dealt also with questions affecting the family, which is the basis of the Church. They want to inspire a holier reverence for the sacrament of marriage. Marriage must be a perpetual union, lasting as long as life lasts, and with no cause for divorce but death. They have pleaded for the cause of sobriety and temperance. They approve good laws and customs, and wish to make the world so that men may be truly free and grow in moral purity and intellectual worth. They have tried to stimulate the Catholic press and Catholic literature, so that men may be led to take greater interest in matters affecting them as Catholic and American citizens. They have laid down laws for the guidance of societies which co-operate with the Church, and have sought to know what is for good and what for harm in the Church. Their deliberations have been conducted with dignity, and the full thought has been spoken without restriction. It is not possible to realize what has been done for the Church in this country during the last one hundred years; but a thousand years from now men can look back on the triumphs which have been achieved, through all eclipses and shadows and doubts and storms and uncertainties and inimical tradition and unfavorable public opinion. They have laid low all disorder, rebellion and schism; they have gathered together many forces and many tongues, and while banishing their defects have preserved their virtues; and throughout all the Church has shown that her forces, like those of Nature, are indestructible and bring life from death, and beauty and harmony from chaos."

After the sermon the vestments of the prelates and priests were changed from white to those of a red color, being symbolical of the tongues of fire which descended on the apostles on Pentecost Sunday. The apostolic delegate, attended by his deacons of honor, took a seat at the entrance of

the sanctuary when the change was made, and a number of hymns and psalms were sung and prayers intoned.

At the conclusion of these the apostolic delegate took his seat at the altar steps, with Bishop Kane, of Wheeling, at his right and Bishop Janssens, of Natchez, at his left, and the last session of the council was opened. Monsignor Corcoran read the chapters of the decrees passed during the past week, and they were formally adopted. When this was over the pens and ink with which the bishops and officers were to sign their names in testimony of the genuineness of the decrees were placed on the altar. The apostolic delegate was the first to sign his name, followed by Archbishops Kenrick and Alemany and all the other archbishops except Archbishop Riordan, who was absent. Then came the bishops and abbots, and lastly the officers of the council, the Rev. George W. Devine being the last to sign. After all the prelates were again seated Archbishop Kenrick went up to the apostolic delegate, and they exchanged the kiss of peace. The archbishop then stood to one side, and Archbishop Alemany similarly saluted the apostolic delegate, and, after exchanging the kiss with Archbishop Kenrick, took his place at his side. Thus each prelate saluted the apostolic delegate, and, passing along the line, saluted each of the prelates as he passed, and then took his place at the end of the line, which extended through the sanctuary, down a part of the centre aisle, and back again into the sanctuary before the ceremony was completed. The kiss of peace is given simply by the two prelates placing their heads close together, and whispering the Latin words *Pax tecum* to each other. When the parties had all been seated at the end of this ceremony, Archbishop Kenrick, of St. Louis, advanced to the front of the altar, and, in a broken voice, said: "It has fallen to my lot to be the oldest bishop in this council, the arrangements and preparations for which, it is needless to say, caused great anxiety, care and labor for the apostolic delegate who presided over its deliberations. Therefore I return him thanks on behalf of its members. It

is many years since I stood in this edifice as a spectator at the opening of the first plenary council. What impressed me most then was, that, in the comparatively small number of ecclesiastics present thirteen different nationalities were represented, all united together for one purpose." He then, in contrasting that council with the one just closed, spoke at length of the progress of the Church in the past, and her bright prospects for the future. Then turning to the apostolic delegate he said: "At the next plenary council, should God prolong your days, you will miss many of those who are with you now; and you will think of them as we now think of those who have passed away since the second plenary council." The feeble old man was obliged to stop frequently in the delivery of his short address, through the infirmities of age, and at its close went with uncertain steps back to his seat among the archbishops. The *Te Deum* was sung by the choir, closing prayer recited, the papal benediction pronounced by the most reverend apostolic delegate, and the third plenary council ended.

The work of the Baltimore council reflects the greatest credit on Pope Leo's Pontificate, under whose auspices it was begun and happily concluded, and who bestowed his apostolic benediction on the prelates who participated in it, and on the labors which they so successfully accomplished. The decrees of the council are now being enforced with excellent results throughout the whole country, the several dioceses holding synods to adopt them and to comply with the regulations which they exact from the bishops and priests of every see. The archbishop, who so worthily presided over the council, has since been raised to the cardinalitial dignity, and there is no question but what higher honors are in store for more than one of the prelates who took part in its deliberations.

Important Events.

The year 1885 opened with the conferring of the pallium, January 4th, on Archbishop Ryan, and January 25th, on Archbishop Leary, the former of Philadelphia and the latter of New Orleans. On the 11th of February, the death of

Edward Cardinal McCabe, Archbishop of Dublin, occurred, and gave rise to that period of uncertainty which ended by the appointment of Rev. Dr. William Walsh, of Maynooth, as his successor—an act which, all circumstances surrounding it considered, proved more than anything else how warmly Pope Leo sympathized with the national aspirations of the Irish people.

The most memorable event of this year for American Catholics was the death, on Oct. 10th, of John Cardinal McCloskey, the beloved Archbishop of New York, and the first American cardinal. His funeral, which took place in St. Patrick's Cathedral, New York, was the grandest event of its kind ever witnessed in this country. From all parts of the country, prelates and priests, together with distinguished laymen, flocked to attend the ceremonies; and the civic authorities vied with each other to do honor to the dead prelate. President Cleveland sent his regrets, as also did the Governor of New York State; while Leo XIII. cabled his apostolic benediction to the dying cardinal, and that grace was imparted to him before his demise. Requiem Masses for the prelate's repose were sung all over the country; in Rome, particularly in his titular Church of *Sancta Maria Supra Minervam*; and one was also sung on the 30th of October in the Church of the Madeleine at Paris. By virtue of his appointment, which carried with it the right of succession, Archbishop Corrigan succeeded to the archdiocese over which the cardinal had so ably presided so many years.

Pope Leo XIII. Mediates Between Germany and Spain.

Germany had taken possession of certain of the Caroline Islands in the South Pacific which Spain claimed as her possession. This action on the part of Germany caused great indignation in Spain and promised to become dangerous. To the surprise of the whole world, Berlin's Cabinet suggested that the matter of arbitrament be referred to Pope Leo XIII., and accordingly the Emperor addressed a letter to His Holiness and offered him the position of arbitrator. The Pope, however, declined to arbitrate, but expressed his

willingness to act as mediator between Germany and Spain. He was accepted as mediator by both countries, and after grave deliberation Pope Leo XIII. submitted a course of settlement. By his proposed agreement the prior right of Spain was recognized, at the same time there was secured to the German subjects certain commercial concessions which they claimed. The act of agreement was signed on December 13, 1885, in the Vatican.

Immediately following the signature of the protocol concerning the question of the Caroline Islands, the Emperor of Germany, through the intermediary of M. Schloezer, Prussian Minister to the Holy See, conveyed to the Sovereign Pontiff the expression of his gratitude. The Prussian Minister said in effect that his Sovereign presented his thanks to the Holy Father for the benevolent promptitude and for the impartiality with which His Holiness had brought the mediation to a conclusion. He added, furthermore, that thanks to this mediation the Holy Father knew how to re-establish and fortify between Germany and Spain the good relations which misunderstandings had for the moment disturbed.

A like message from the Queen Regent of Spain was also received at the Vatican. In commenting on the mediation the *Moniteur de Rome* observes: "Pope Leo XIII. has avoided a war, unravelled the most complicated skein of diplomacy, pacified two nations, saved a throne in the indescribable confusion of a sudden death, and surrounded the Papacy and the name of Leo XIII. with unequalled prestige. This act replaces at one stroke the Papacy in the heart of the political and moral civilization of the modern world. What imagination would have been capable of such boldness as to unite, in this startling vision of the unrivalled grandeur of the Holy See, the names of the Holy See and Bismarck! What renders this work still more important is that the cause was submitted by the chief Protestant nation in Europe, to the impartiality of a religious adversary.

Pope Leo and Italy.

On March 2, 1886, Pope Leo XIII. celebrated

the seventy-fifth anniversary of his birth and the eighth anniversary of his coronation, which fell on March 3d, by an address to the members of the Sacred College. In this address His Holiness eulogized the union existing between the Cardinals and urged concord among Catholics against those seeking to corrupt and weaken the authority of the Church. He deplored the oppressed condition of the Holy See as unworthy the head of the Church and incompatible with his independence.

His Holiness spoke with much severity concerning the attempt to connect the ecclesiastical authority with the crime of furnishing foreign enemies of Italy secret information about its military defences, as had been done a short time back, in the case of a man on trial at Rome on the charge of having sold such information to a foreign power. During this trial the prosecution read what purported to be a letter from Vienna, in which the writer, whose name was withheld, imputed the prisoner's act to inspiration received from the Vatican, which was accused of having a purpose to undermine and destroy the present kingdom of Italy by obtaining for foreign powers secret information concerning Italy's coast defences. His Holiness repelled this imputation with indignation, and condemned the impunity with which vulgar malignity of this kind had been employed to excite the multitude against him.

The touching address which the Pope delivered at the reception of the Italian pilgrimage produced a marked impression on those who listened to it, all being deeply moved. His Holiness refuted the stupid charges of Signor Crispi against the Papacy, and showed that the Holy See was and had always been the best friend of Italy.

On Nov. 10, 1888, the following address from the English Bishops was sent to Rome, expressing their sorrow and indignation that new laws had been proposed and carried in the Italian Parliament against the Bishops, the clergy and the faithful of Italy under the pretext of repressing attacks against authority, whether by word or by writing. The English Bishops deplored the fact that the venerable and sovereign person of His

Holiness, whose absolute liberty in the exercise of his Primacy over the Catholic world was said to be guaranteed, was not exempted from those penal laws. In concluding their address the Bishops added their protest to that of the civilized world, declaring, together with all Catholics, their detestation of so great an injustice.

The twenty-fifth anniversary of the occupation of Rome by the troops of King Victor Emanuel was celebrated in the early autumn of 1895, with immense display of national exultation. The display was made especially manifest in Rome itself. It was a military pageant, and undoubtedly, to a great extent, a national pageant as well. No one can question the fact that a great majority of the Italian people are in favor of Italian unity and of an Italian State, with Rome for its capital. It is not to be wondered at that the Pope should have issued something in the nature of a protest against the commemoration. It was the celebration of the deposition of the Pope as a Sovereign Prince, and it could not quite reasonably be expected Pope Leo should take a pride in the rejoicings over his own fall from temporal power. The question in Italy does not admit of argument. Either a man is in favor of the Pope's temporal rule, or he is against it. So far as the countries outside Italy are concerned, the question is determined just as easily. The Catholic populations, speaking generally, are for the temporal rule of the Pope, the Protestant populations are against it. There is something that might appeal to any mind in one of the opening passages of what may be called the Pope's manifesto, concerning those demonstrations of the 20th September:

"The sentiment of humanity," he says, "which is preserved even in minds dominated by passion, seemed to permit of the hope that some consideration would be shown for Our old age; but this sentiment has been brutally ignored. We have been reduced to becoming almost the immediate witness of the apotheosis of the Italian Revolution, and the spoliation of the Holy See. What pained Us most of all was the intention to perpetuate rather than terminate a conflict whose

disastrous results none can measure. Moreover, an essentially anti-religious ideal has been pursued, for the ultimate aim of the occupation of Rome, if not in the minds of those who took part in it, at least in the minds of the sectaries who promoted it, was not to complete political unity, but by battering down the walls of the Papal metropolis to secure a better position for attacking the spiritual power of the Popes. The aim was to change the destinies of Rome, to transform her, to make her once again Pagan, and to give birth to a third Rome—to a third era of civilization. This is what was recently celebrated by the sanction of a new law, by noisy demonstrations led by a sect who are the enemies of God. The nation suffers, for not only has the promise given to her that her material welfare would be assured, not been kept, but Italy is morally divided, and the parties of subversion, who menace all civil and social institutions, are increasing in numbers and in strength. Nothing can ever confer true independence on the Papacy so long as it has no temporal jurisdiction. That condition, which it is affirmed has been guaranteed to us, is subordinated to the caprice of others, and latterly we have been confronted with a veiled threat to abrogate existing Papal guarantees."

The man who can find in himself no sympathy whatever with the Pope's protest must carry religious or political partizanship to its uttermost extreme. The protest itself has much dignity in it, and will thrill the hearts of some men as long as the world lasts.

Fiftieth Anniversary of His Priesthood.

In December, 1887, and overshadowing the Christmas and New Year solemnities, the Golden Jubilee celebration of Pope Leo's ordination to the priesthood engaged the attention of the whole world. Upon this occasion the Pope was the recipient of magnificent gifts from all nations, and among the features of the celebration was an exhibition of these gifts.

It is worthy of mention here, too, that the stole used by the Holy Father in celebrating his

Jubilee Mass was the gift of the Sisters of St. Joseph of the United States. The gift of President Cleveland was a magnificently bound volume of the Constitution of the United States.

No pilgrims to the Vatican to congratulate His Holiness on his Jubilee were so welcomed or received so much attention as the peasant group from Carpineto. The Holy Father loves with the strongest affection that humble district amid the Lepini Mountains, where he was born.

The ceremonies of the Jubilee were held in the large hall over the entrance to St. Peter's. It was in this same hall that the Washing of the Feet formerly took place in Holy Week.

The Golden Rose.

For the second time the Golden Rose, which the Pope annually blesses on "Laetare" Sunday, came to America, and its recipient was Miss Mary Gwendolen Caldwell, whose munificent benefaction of \$300,000 toward the Catholic University at Washington won for her this special mark of Pontifical favor. The only other American upon whom the Golden Rose has ever been bestowed was Mrs. Ellen E. Sherman, the worthy wife of Gen. W. T. Sherman, whose staunch Catholicity and zeal was manifested in promoting the interests of the Catholic Indian Missions. The Vatican recognized this by conferring upon her the gift of the Golden Rose, which had never before been sent across the Atlantic.

Pope Leo and the French Republic.

The situation in France brought up a question as grave as any that had arisen during the Pontificate of Leo XIII. Once again the Pope displayed his great wisdom.

Great numbers of French Catholics, especially those of rank, persisted in identifying monarchy with religion; their argument being that there could be nothing to protect the Catholic faith in France without monarchy. They would consider no relation with the Republic, and decided, if necessary, to refrain from voting on either side of any question in politics arising from the Republic. We can thus readily perceive that Pope Leo found

himself in a trying position. After long and grave deliberation he came to the conclusion that the Republican form of government should be recognized in France, but he did not express his approval thereof. In acting thus, His Holiness acted precisely as the head of any civilized state would have done; for while we all know that the Emperor of Germany, for instance, has no great admiration for Republican institutions, yet he recognizes the Republic of the United States. The same applies to the recognition of the Imperial system of England by the President of the United States.

About this time Cardinal Lavigerie issued a circular in which he said that it was the plain duty of all Catholics to defend their faith by taking a firm stand on the ground of public right, justice and liberty of souls. He continued, saying, "For the present moment it is above all things of importance that the Catholics should not make a mistake by sowing amongst themselves the germs of discord, or by allowing themselves to be drawn into actions which might have even in their mere form alone the appearance of useless and profitless provocations like to rouse up against them new attacks from their enemies."

In November, 1890, Cardinal Lavigerie made a speech in Algiers, at which the officers of the French squadron were present. He dwelt upon the necessity of union amongst French soldiers, and said:

"Such union is the first wish of the Church, and of all its pastors in all the degrees of its hierarchy. Of course, it does not ask us to renounce either the memories of the glories of the past, or of the sentiments of fidelity and of gratitude which do honor to all men. But when the will of a people is clearly affirmed, when the form of a government has nothing in itself in contradiction, as Leo the Thirteenth lately proclaimed, to the principles which alone can keep life in nations, Christian and civilized, when, in order to rescue it from the abyss which threatens it, adhesion without concealed thought is necessary for that form of government, the moment has come to declare at last that the trial has been

made, and, in order to put an end to our divisions, to sacrifice all that conscience and honor permit and ordain that each of us shall sacrifice for the welfare of his country. Without such a resignation and such an acceptance nothing is possible, in fact, either to preserve order and peace, or to save the world from social peril, or even to save the very religion of which we are the ministers. It would be madness to hope to sustain the pillars of an edifice without entering into the edifice itself, were it only to prevent those who destroy everything from accomplishing their insane work.

"It belongs to the duty and the honor of Catholics not to allow the present situation of the Church in France to be prolonged, and for that they have but one practical means—that which the Sovereign Pontiff has lately explicitly advised them to employ; that is, to take a resolute part in public affairs, not as adversaries of the established form of government, but, on the contrary, by claiming their rights of citizenship in the Republic which governs us. That adhesion ought to be a work of resignation, of reason, and for us Catholics, after the formal words which I have just quoted, a work of conscience."

Pope Leo gave to the world the expression of his feelings toward the condition of France in an interview with the correspondent of the *Petit Journal*, of Paris, in which he said:

"My desire is that France should be happy and prosperous, and, for that reason, that divisions should cease as far as possible, and that there no longer be amongst Frenchmen the merely sterile quarrels which tend but to weaken France. My conviction is that all French citizens ought to re-unite on constitutional grounds. Each one, of course, can keep up his personal preferences, but when it comes to political action there is only the government which France has given to herself. The republic is a form of government as legitimate as any other. I have just received the President of the Committee of Organization for the Chicago Exhibition, who has come to ask of the Holy See its sympathy and its participation in that great American enterprise. The United States, in their republican form of govern-

ment, despite the possible dangers of a liberty almost boundless, grow greater and greater every day, and the Catholic Church has developed itself there without having any struggles to sustain against the State. The two powers agree there perfectly well, as they ought to agree everywhere, on the condition that the one does not infringe the rights of the other. That which is suitable to the United States is suitable also, and even more so, to Republican France. I hold to all Frenchmen, who come to see me, the same language. I wish that it may be known of all. It is by a constitution solid in the interior that France, in spite of whatever enemies, can recover herself completely. I am happy to learn that France is resolute in her wish for peace, despite the abundance of her military resources and the bravery of her sons. If she keeps without fail that wisdom and that patience; if she knows how to avoid those divisions which check her development and paralyze her influence; if she is determined to abstain from vain enterprises and from persecutions, she will soon regain the important rank and the glorious place which belonged to her in the world."

By all this it will be seen that His Holiness was thoroughly acquainted with the situation in France and the feeling of the French people; he could readily discern the consequences should the policy of the French Catholics be conducted on principles opposing to Republican form of government. He therefore gave recognition to the French Republic as the established form of government in France.

Death of Cardinal Pecci.

In the early days of 1890, the Pope had to bear a heavy loss in the death of his brother, Cardinal Pecci. After the entrance of the Italian troops into Rome, Joseph Pecci refused to take the oath of allegiance exacted by the Royal Government from men holding such a position as his, and he quietly gave in his resignation of the post he held. The Cardinal was the elder of the two brothers, having been born some three years previous to the Pope. Joachim, by virtue of his position,

stood at the head of the house, and Joseph looked up to him with veneration as well as with affection.

Encyclical on Labor.

On May 15, 1891, the Pope issued his famous Encyclical on the condition of the working classes, in which he says:

"It is not easy to define the relative rights and the mutual duties of the wealthy and of the poor, of capital and of labor. And the danger lies in this, that crafty agitators constantly make use of these disputes to pervert men's judgments and to stir up the people to sedition.

But all agree, and there can be no question whatever, that some remedy must be found, and quickly found, for the misery and wretchedness which press so heavily at this moment on the large majority of the very poor. . . . The custom of working by contract, and the concentration of so many branches of trade in the hands of a few individuals, so that a small number of very rich men have been able to lay upon the masses of the poor a yoke little better than slavery itself. . . . When a man engages in remunerative labor, the very reason and motive of his work is to obtain property, and to hold it as his own private possession. If one man hires out to another his strength or his industry, he does this for the purpose of receiving in return what is necessary for food and living; he thereby expressly proposes to acquire a full and real right, not only to the remuneration, but also to the disposal of that remuneration as he pleases. Thus, if he lives sparingly, saves money, and invests his savings, for greater security, in land, the land in such a case is only his wages in another form; and, consequently, a workingman's little estate thus purchased should be as completely at his own disposal as the wages he receives for his labor. . . . When man spends the industry of his mind and the strength of his body in procuring the fruits of nature, by that act he makes his own that portion of nature's field which he cultivates—that portion on which he leaves, as it were, the impress of his own personality; and it cannot but be just that he should

possess that portion as his own, and should have a right to keep it without molestation. . . . For the soil which is tilled and cultivated with toil and skill utterly changes its condition; it was wild before, it is now fruitful; it was barren, and now it brings forth in abundance. That which has thus altered and improved it becomes so truly part of itself as to be in great measure indistinguishable and inseparable from it. Is it just that the fruit of a man's sweat and labor should be enjoyed by another? As effects follow their cause, so it is just and right that the results of labor should belong to him who has labored. . . . When work-people have recourse to a strike, it is frequently because the hours of labor are too long, or the work too hard, or because they consider their wages insufficient. The grave inconvenience of this not uncommon occurrence should be obviated by public remedial measures; for such paralysis of labor not only affects the masters and their work-people, but is extremely injurious to trade, and to the general interests of the public; moreover, on such occasions, violence and disorder are generally not far off, and thus it frequently happens that the public peace is threatened. The laws should be beforehand, and prevent these troubles from arising; they should lend their influence and authority to the removal in good time of the causes which lead to conflicts between masters and those whom they employ. . . . We now approach a subject of very great importance, and one on which, if extremes are to be avoided, right ideas are absolutely necessary. Wages, we are told, are fixed by free consent; and therefore the employer, when he pays what was agreed upon, has done his part, and is not called upon for anything further. The only way, it is said, in which injustice could happen would be if the master refused to pay the whole of the wages, or the workman would not complete the work undertaken; when this happens the State should intervene, to see that each obtains his own—but not under any other circumstances.

This mode of reasoning is by no means convincing to a fair-minded man, for there are important considerations which it leaves out of view

altogether. To labor is to exert one's self for the sake of procuring what is necessary for the purposes of life, and most of all for self-preservation. *In the sweat of thy brow thou shalt eat bread.** Therefore a man's labor has two notes or characters. First of all, it is *personal*; for the exertion of individual power belongs to the individual who puts it forth, employing this power for that personal profit for which it was given. Secondly, man's labor is *necessary*; for without the results of labor a man cannot live; and self-conservation is a law of Nature, which it is wrong to disobey. Now, if we were to consider labor merely so far as it is *personal*, doubtless it would be within the workman's right to accept any rate of wages whatever; for in the same way as he is free to work or not, so he is free to accept a small remuneration, or even none at all. But this is a mere abstract supposition; the labor of the workman is not only his personal attribute, but it is *necessary*; and this makes all the difference. The preservation of life is the bounden duty of each and all, and to fail therein is a crime. It follows that each one has a right to procure what is required in order to live; and the poor can procure it in no other way than by work and wages.

Let it be granted, then, that, as a rule, workman and employer should make free agreements, and in particular should freely agree as to wages; nevertheless, there is a dictate of nature more imperious and more ancient than any bargain between man and man, that the remuneration must be enough to support the wage earner in reasonable and frugal comfort. If through necessity or fear of a worse evil the workman accepts harder conditions because an employer or a contractor will give him no better, he is the victim of force and injustice. . . . If a workman's wages be sufficient to enable him to maintain himself, his wife and his children in reasonable comfort, he will not find it difficult, if he is a sensible man, to study economy; and he will not fail, by cutting down expenses, to put by a little property: nature and reason would urge him to do this. . . .

Those Catholics are worthy of all praise—and

there are not a few—who, understanding what the times require, have, by various enterprises and experiments, endeavored to better the condition of the working people without any sacrifice of principle. They have taken up the cause of the workman, and have striven to make both families and individuals better off; to infuse the spirit of justice into the mutual relations of employer and employed; to keep before the eyes of both classes the precepts of duty and the laws of the Gospel—that Gospel which, by inculcating self-restraint, keeps men within the bounds of moderation, and tends to establish harmony among the divergent interests and various classes which compose the State. . . . And there are not wanting Catholics possessed of affluence who have, as it were, cast in their lot with the wage-earners, and who have spent large sums in founding and widely spreading Benefit and Insurance Societies, by means of which the workman may without difficulty acquire by his labor not only many present advantages, but also the certainty of honorable support in time to come."

The Pope's Golden Jubilee—Sixty Thousand Persons Crowd the Great Cathedral.

In the middle of February, 1893, Leo XIII. celebrated the fiftieth anniversary of his episcopate. Thousands of pilgrims, travelers and citizens crowded before the door of St. Peter's on Sunday morning long before daybreak, and when the bells rang out the announcement of the formal opening of the ceremonies, there was cheering and manifestations of the greatest joy.

At six o'clock the Cathedral doors were thrown open and the foremost of the crowd swept in. Within half an hour the great building was packed to the steps. Thirty thousand pilgrims and twenty-five or thirty thousand Catholics gained admission, and not less than forty thousand were turned away by the military, who cleared the spaces around the building so as to prevent disorder when the service concluded.

The Pope entered the Cathedral at 9.45, pale but smiling, and apparently in better health than usual. The Cathedral rang with tumultuous

cheering as the Pope was borne toward the altar. He officiated at the special Jubilee Mass, intoning the opening words of *Te Deum*, and giving his blessing in a clear and penetrating voice. The mass lasted until 10.45, but it apparently did not fatigue the Pope. He remained in the Cathedral forty-five minutes after the celebration, and then proceeded to his apartments. The crowd dispersed slowly, and by noon most of them had gone.

Ireland's Congratulations.

Cardinal Logue on Tuesday introduced the Irish Pilgrims to His Holiness, who received them graciously. An address from the Irish Catholics to the Pope, congratulating His Holiness on having attained a venerable age and expressing a wish that he might be spared for many years to rule over the Church was read.

The Pope's reply expressed the pleasure which he felt at seeing the faithful sons of St. Patrick, and he thanked them in gracious terms. He said that Irish faith, piety and devotion were always the same in good or evil days. He extended his benediction to the pilgrims and to all other Catholics.

England's Congratulations.

The Queen of England sent the following telegram to the Holy Father: "I congratulate you upon the completion of fifty years of your episcopate, and sincerely wish you health and happiness."

America to the Pope.

At the Cathedral in Baltimore, His Eminence Cardinal Gibbons preached in honor of the Pope's Jubilee. The *Te Deum* was sung in all the churches in the different cities on Sunday at the late Mass.

The Catholic Club of New York City assembled to celebrate the Golden Jubilee of His Holiness, and forwarded a lengthy message of congratulation, concluding with a request for the Apostolic Benediction, to which was received the following cable message from Rome: "His Holiness is delighted with the kind expressions and congratulations of the Catholic Club and grants his Apostolic Benediction.

"CARDINAL RAMPOLLO."

Pope Leo on "Americanism."

Subjoined is the full letter of the Holy Father on "Americanism," which has been forwarded by His Eminence Cardinal Rampolla.

Pope Leo's letter is as follows:

To Our Beloved Son, James, Cardinal Gibbons, Cardinal Priest of the Title Sancta Maria, Beyond the Tiber, Archbishop of Baltimore:

LEO XIII., Pope—Beloved Son, Health and Apostolic Blessing.—We send to you by this letter a renewed expression of that good will which we have not failed during the course of our pontificate to manifest frequently to you and to your colleagues in the episcopate and to the whole American people, availing ourselves of every opportunity offered us by the progress of your Church or whatever you have done for safeguarding and promoting Catholic interests. Moreover, we have often considered and admired the noble gifts of your nation which enable the American people to be alive to every good work which promotes the good of humanity and the splendor of civilization. Although this letter be not intended, as preceding ones, to repeat the words of praise so often spoken, but rather to call attention to some things to be avoided and corrected; still because it is conceived in that same spirit of apostolic charity which has inspired all our letters, we shall expect that you will take it as another proof of our love; the more so because it is intended to suppress certain contentions which have arisen lately among you to the detriment of the peace of many souls.

It is known to you, beloved son, that the life of Isaac Thomas Hecker, especially as interpreted and translated in a foreign language, has excited not a little controversy, because therein have been voiced certain opinions concerning the way of leading Christian life.

We, therefore, on account of our apostolic office, having to guard the integrity of the

faith and the security of the faithful, are desirous of writing to you more at length concerning the whole matter.

"The Underlying Principle."

The underlying principle of these new opinions is that, in order to more easily attract those who differ from her, the Church should shape her teachings more in accord with the spirit of the age and relax some of her ancient severity and make some concessions to new opinions. Many think that these concessions should be made not only in regard to ways of living, but even in regard to doctrines which belong to the deposit of the faith. They contend that it would be opportune, in order to gain those who differ from us, to omit certain points of her teaching which are of lesser importance, and to tone down the meaning which the Church has always attached to them. It does not need many words, beloved son, to prove the falsity of these ideas if the nature and origin of the doctrine which the Church proposes are recalled to mind. The Vatican Council says concerning this point; "For the doctrine of faith which God has revealed has not been proposed, like a philosophical invention, to be perfected by human ingenuity, but has been delivered as a divine deposit to the Spouse of Christ to be faithfully kept and infallibly declared. Hence that meaning of the sacred dogmas is perpetually to be retained which our Holy Mother, the Church, has once declared, nor is that meaning ever to be departed from under the pretence or pretext of a deeper comprehension of them; "Constitutio de Fide Catholica, chapter iv.

All Things to All Men."

We cannot consider as altogether blameless the silence which purposely leads to the omission or neglect of some of the principles of Christian doctrine, for all the principles come from the same Author and Master, "the Only Begotten Son, Who is in the bosom of the

Father;" John i. 18. They are adapted to all times and all nations, as is clearly seen from the words of our Lord to his Apostles: "Going, therefore, teach all nations; teaching them to observe all things whatsoever I have commanded you, and behold, I am with you all days, even to the end of the world;" Matt. xxviii. 19. Concerning this point the Vatican Council says: "All those things are to be believed with divine and Catholic faith which are contained in the Word of God, written or handed down, and which the Church, either by a solemn judgment or by her ordinary and universal magisterium, proposes for belief as having been divinely revealed;" Const. de Fide, chapter iii.

Let it be far from any one's mind to suppress for any reason any doctrine that has been handed down. Such a policy would tend rather to separate Catholics from the Church than to bring in those who differ. There is nothing closer to our heart than to have those who are separated from the fold of Christ return to it, but in no other way than the way pointed out by Christ.

The rule of life laid down for Catholics is not of such a nature that it cannot accommodate itself to the exigencies of various times and places. The Church has, guided by her Divine Master, a kind and merciful spirit, for which reason from the very beginning she has been what St. Paul said of himself: "I became all things to all men that I might save all."

"Teaching and Governing."

History proves clearly that the Apostolic See, to which has been intrusted the mission not only of teaching, but of governing the whole Church, has continued "in one and the same doctrine, one and the same sense, and one and the same judgment;" Const. de Fide, chapter iv.

But in regard to ways of living she has been accustomed to so yield that the divine principle of morals being kept intact, she has never

neglected to accommodate herself to the character and genius of the nations which she embraces.

Who can doubt that she will act in this same spirit again if the salvation of souls requires it? In this matter the Church must be the judge, not private men who are often deceived by the appearance of right. In this, all who wish to escape the blame of our predecessor, Pius the Sixth, must concur. He condemned as injurious to the Church and the spirit of God who guides her the doctrine contained in proposition lxxviii. of the Synod of Pistoia, "that the discipline made and approved by the Church should be submitted to examination, as if the Church could frame a code of laws useless or heavier than human liberty can bear."

Differences Pointed Out.

But, beloved son, in this present matter of which we are speaking, there is even a greater danger and a more manifest opposition to Catholic doctrine and discipline in that opinion of the lovers of novelty, according to which they hold such liberty should be allowed in the Church, that her supervision and watchfulness being in some sense lessened, allowance be granted the faithful, each one to follow out more freely the leading of his own mind and the trend of his own proper activity. They are of opinion that such liberty has its counterpart in the newly given civil freedom which is now the right and the foundation of almost every secular state.

In the apostolic letters concerning the constitution of states, addressed by us to the bishops of the whole Church, we discussed this point at length; and there set forth the difference existing between the Church, which is a divine society, and all other social human organizations which depend simply on the free will and choice of men.

It is well, then, to particularly direct attention to the opinion which serves as the argument in

behalf of this greater liberty sought for and recommended to Catholics.

Liberty Not License.

It is alleged that now the Vatican decree concerning the infallible teaching authority of the Roman Pontiff having been proclaimed that nothing further on that score can give any solicitude, and accordingly, since that has been safeguarded, and put beyond question, a wider and freer field both for thought and action lies open to each one. But such reasoning is evidently faulty, since if we are to come to any conclusion from the infallible teaching authority of the Church, it should rather be that no one should wish to depart from it, and moreover that the minds of all being leavened and directed thereby, greater security from private error would be enjoyed by all. And further, those who avail themselves of such a way of reasoning seem to depart seriously from the overruling wisdom of the Most High—which wisdom, since it was pleased to set forth by most solemn decision the authority and supreme teaching rights of this Apostolic See—willed that decision precisely in order to safeguard the minds of the Church's children from the dangers of these present times.

These dangers, viz., the confounding of license with liberty, the passion for discussing and pouring contempt upon any possible subject, the assumed right to hold whatever opinions one pleases upon any subject and to set them forth in print to the world, have so wrapped minds in darkness that there is now a greater need of the Church's teaching office than ever before, lest people become unmindful both of conscience and of duty.

We, indeed, have no thought of rejecting everything that modern industry and study has produced; so far from it that we welcome to the patrimony of truth and to an ever-widening scope of public well-being whatsoever helps toward the progress of learning and virtue. Yet all this, to be of any solid benefit,

may, to have a real existence and growth, can only be on the condition of recognizing the wisdom and authority of the Church.

"No Thought of Wrong or Guile."

Coming now to speak of the conclusions which have been deduced from the above opinions, and for them, we readily believe there was no thought of wrong or guile, yet the things themselves certainly merit some degree of suspicion. First, all external guidance is set aside for those souls, who are striving after Christian perfection as being superfluous, or, indeed, not useful in any sense—the contention being that the Holy Spirit pours richer and more abundant graces than formerly upon the souls of the faithful, so that, without human intervention, he teaches and guides them by some hidden instinct of his own. Yet it is the sign of no small over-confidence to desire to measure and determine the mode of the divine communication to mankind, since it wholly depends upon his own good pleasure, and he is a most generous dispenser of his own gifts. "The Spirit breatheth whereso he listeth;" John iii. 8.

"And to each one of us grace is given according to the measure of the giving of Christ;" Eph. iv. 7.

Law of God's Providence.

And shall any one who recalls the history of the Apostles, the faith of the nascent Church, the trials and deaths of the martyrs—and, above all, those olden times, so fruitful in saints—dare to measure our age with these, or affirm that they received less of the divine outpouring from the Spirit of Holiness? Not to dwell upon this point, there is no one who calls in question the truth that the Holy Spirit does work by a secret descent into the souls of the just, and that he stirs them alike by warnings and impulses, since, unless this were the case, all outward defence and authority would be unavailing. "For if any persuades himself that he can

give assent to saving, that is, to Gospel truth when proclaimed, without any illumination of the Holy Spirit, who gives unto all sweetness both to assent and to hold, such an one is deceived by a heretical spirit;" from the Second Council of Orange, Canon 7.

Moreover, as experience shows, these monitions and impulses of the Holy Spirit are for the most part felt through the medium of the aid and light of an external teaching authority. To quote St. Augustine: "He (the Holy Spirit) co-operates to the fruit gathered from the good trees, since he externally waters and cultivates them by the outward ministry of men, and yet of himself bestows the inward increase;" *De Gratia Christi*, chapter xix. This, indeed, belongs to the ordinary law of God's loving providence that as he has decreed that men, for the most part, shall be saved by the ministry also of men, so has he wished that those whom he calls to the higher planes of holiness should be led thereto by men; hence, St. Chrysostom declares we are taught of God through the instrumentality of men; Homily I. in *Inscrib. Altar.* Of this a striking example is given us in the very first days of the Church.

For though Saul, intent upon blood and slaughter, had heard the voice of our Lord himself and had asked, "What dost thou wish me to do?" yet was he bidden to enter Damascus and search for Ananias; Acts ix.: "Enter the city and it shall be there told to thee what thou must do."

Those Liable to Stray.

Nor can we leave out of consideration the truth that those who are striving after perfection, since by that fact they walk in no beaten or well-known path, are the most liable to stray, and hence have greater need than others of a teacher and guide. Such guidance has ever obtained in the Church; it has been the universal teaching of those who throughout the ages have been eminent for wisdom and sanctity—and hence to reject it would be to

commit one's self to a belief at once rash and dangerous.

A thorough consideration of this point, in the supposition that no exterior guide is granted such souls, will make us see the difficulty of locating or determining the direction and application of that more abundant influx of the Holy Spirit so greatly extolled by innovators. To practice virtue there is absolute need of the assistance of the Holy Spirit, yet we find those who are fond of novelty giving an unwarranted importance to the natural virtues, as though they better responded to the customs and necessities of the times, and that having these as his outfit, man becomes both more ready to act and more strenuous in action. It is not easy to understand how persons possessed of Christian wisdom can either prefer natural to supernatural virtues or attribute to them a greater efficacy and fruitfulness. Can it be that nature conjoined with grace is weaker than when left to herself?

Virtue, Nature and Grace.

Can it be that those men illustrious for sanctity, whom the Church distinguishes and openly pays homage to, were deficient, came short in the order of nature and its endowments, because they excelled in Christian strength? And although it be allowed at times to wonder at acts worthy of admiration which are the outcome of natural virtue—is there any one at all endowed simply with an outfit of natural virtue? Is there any one not tried by mental anxiety, and this in no light degree? Yet ever to master such, as also to preserve in its entirety the law of the natural order, requires an assistance from on high. These single notable acts to which we have alluded will frequently, upon a closer investigation, be found to exhibit the appearance rather than the reality of virtue. Grant that it is virtue, unless we would "run in vain" and are unmindful of that eternal bliss which a good God in his mercy has destined for us,

of what avail are natural virtues unless seconded by the gift of divine grace? Hence St. Augustine well says, "Wonderful is the strength, and swift the course, but outside the true path." For as the nature of man, owing to the primal fault, is inclined to evil and dishonor, yet by the help of grace is raised up, is borne along with a new greatness and strength, so, too, virtue, which is not the product of nature alone, not of grace also, is made fruitful unto everlasting life, and takes on a more strong and abiding character.

"No Merely Passive Virtue."

This overesteem of natural virtue finds a method of expression in assuming to divide all virtues in active and passive, and it is alleged that whereas passive virtues found better place in past times, our age is to be characterized by the active. That such a division and distinction cannot be maintained is patent—for there is not, nor can there be, merely passive virtue. "Virtue," says St. Thomas Aquinas, "designates the perfection of some faculty, but the end of such faculty is an act, and an act of virtue is naught else than the good use of free will," acting, that is to say, under the grace of God if the act be one of supernatural virtue.

He alone could wish that some Christian virtues be adapted to certain times and different ones for other times who is unmindful of the Apostle's words: "That those who he foreknew, he predestined to be made conformable to the image of his Son.," Rom. viii. 29. Christ is the teacher and exemplar of all sanctity, and to his standard must all those conform who wish for eternal life. Nor does Christ know any change as the ages pass, "for he is yesterday and to-day and the same forever;"—Heb. xiii. 8. To the men of all ages was the precept given: "Learn of me, because I am meek and humble of heart.;" Matt. xi. 29.

To every age has he been made manifest to us as obedient even unto death; in every age the Apostle's dictum has its force: "Those who are

Christ's have crucified their flesh with its vices and concupiscences." Would to God that more nowadays practised these virtues in the degree of the saints of past times, who in humility, obedience and self-restraint were powerful in word and in deed—to the great advantage not only of religion but of the state and the public welfare.

"Contempt of Religious Life."

From this disregard of the evangelical virtues, erroneously styled passive, the step was a short one to a contempt of the religious life which has in some degree taken hold of minds. That such a value is generally held by the upholders of new views we infer from certain statements concerning the vows which religious orders take. They say vows are alien to the spirit of our times, in that they limit the bounds of human liberty; that they are more suitable to weak than to strong minds; that so far from making for human perfection and the good of human organization, they are hurtful to both, but that this is as false as possible from the practice and the doctrine of the Church is clear, since she has always given the very highest approval to the religious method of life; nor without good cause; for those who under the Divine call have freely embraced that state of life did not content themselves with the observance of precepts, but, going forward to the evangelical counsels, showed themselves ready and valiant soldiers of Christ. Shall we judge this to be a characteristic of weak minds, or shall we say that it is useless or hurtful to a more perfect state of life?

"A Fuller and Freer Liberty."

Those who so bind themselves by the vows of religion, far from having suffered a loss of liberty, enjoy that fuller and freer kind, that liberty, namely, by which Christ hath made us free. And this further view of theirs, namely, that the religious life is either entirely useless or of little service to the Church, besides being injurious to the religious orders, cannot be the opinion of any one who has read the annals of the Church. Did not your country, the United

States, derive the beginnings both of faith and of culture from the children of these religious families, to one of whom but very lately, a thing very greatly to your praise, you have decreed that a statue be publicly erected? And even at the present time wherever the religious families are found, how speedy and yet how fruitful a harvest of good works do they not bring forth! How very many leave home, and seek strange lands to impart the truth of the gospel and to widen the bounds of civilization; and this they do with the greatest cheerfulness amid manifold dangers! Out of their number not less, indeed, than from the rest of the clergy, the Christian world finds the preachers of God's word, the directors of consciences, the teachers of youth and the Church itself the examples of all sanctity.

"No Difference of Praise."

Nor should any difference of praise be made between those who follow the active state of life from those others who, charmed with solitude, give themselves to prayer and bodily mortification. And how much, indeed, of good report these have merited, and do merit, is known surely to all who do not forget that the "continual prayer of the just man" avails to placate and to bring down the blessings of heaven when to such prayers bodily mortification is added.

But if there be those who prefer to form one body without the obligation of the vows, let them pursue such a course. It is not new in the Church nor in any wise censurable. Let them be careful, however, not to set forth such a state above that of religious orders. But rather, since mankind are more disposed at the present time to indulge themselves in pleasures, let those be held in greater esteem "who having left all things have followed Christ."

"Let Those Be Set Apart."

Finally, not to delay too long, it is stated that the way and method hitherto in use among Catholics for bringing back those who have fallen away from the Church should be left

aside and another one chosen, in which matter it will suffice to note that it is not the part of prudence to neglect that which antiquity, in its long experience, has approved, and which is also taught by apostolic authority. The Scriptures teach us that it is the duty of all to be solicitous for the salvation of one's neighbor, according to the power and position of each. The faithful do this by religiously discharging the duties of their state of life, by the uprightness of their conduct, by their work of Christian charity, and by earnest and continuous prayer to God. On the other hand, those who belong to the clergy should do this by an enlightened fulfillment of their preaching ministry, by the pomp and splendor of ceremonies especially, by setting forth that sound form of doctrine which St. Paul inculcated upon Titus and Timothy. But if, among the different ways of preaching the word of God that one sometimes seems to be preferable which is directed to non-Catholics, not in Churches, but in some suitable place, in such wise that controversy is not sought, but friendly conference, such a method is certainly without fault. But let those who undertake such ministry be set apart by the authority of the bishops, and let them be men whose learning and virtue have been previously ascertained. For we think that there are many in your country who are separated from Catholic truth more by ignorance than by ill-will, who might perchance more easily be drawn to the one fold of Christ if this truth be set forth to them in a friendly and familiar way.

"The Question of Americanism."

From the foregoing it is manifest, beloved son, that we are not able to give approval to those views which, in their collective sense, are called by some "Americanism." But if by this name are to be understood certain endowments of mind which belong to the American people, just as other characteristics belong to various other nations, and if, moreover, by it is designated your political condition, and the laws and customs by which you are

governed, there is no reason to take exception to the name. But if this is to be so understood that the doctrines which have been adverted to above are not only indicated, but exalted, there can be no manner of doubt that our venerable brethren, the bishops of America, would be the first to repudiate and condemn it as being most injurious to themselves and to their country. For it would give rise to the suspicion that there are among you some who conceive, and would have the Church in America to be different from what it is in the rest of the world.

But the true Church is one, as by unity of doctrine, so by unity of government, and she is Catholic also. Since God has placed the centre and foundation of unity in the chair of Blessed Peter, she is rightly called the Roman Church, for "where Peter is, there is the Church." Wherefore, if anybody wishes to be considered a real Catholic, he ought to be able to say from his heart the self-same words which Jerome addressed to Pope Damasus: "I, acknowledging no other leader than Christ, am bound in fellowship with Your Holiness; that is, with the chair of Peter. I know that the Church was built upon him as its rock, and that whosoever gathereth not with you, scattereth."

Copies to the Bishops.

We have thought it fitting, beloved son, in view of your high office, that this letter should be addressed specially to you. It will also be our care to see that copies are sent to the bishops of the United States, testifying again that love by which we embrace your whole country, a country which in past times has done so much for the cause of religion, and which will by the Divine assistance continue to do still greater things. To you, and to all the faithful of America, we grant most lovingly, as a pledge of Divine assistance, our apostolic benediction.

Given at Rome, from St. Peter's, the twenty-second day of January, 1899, and the thirty-first of our pontificate.

LEO XII.

Pope Leo and the Spanish-American Difficulty.

The Pope was exceedingly distressed by the development in the Spanish-American situation, fearing that war would result despite his efforts to maintain peace. Upon one occasion, after saying Mass in the Sistine Chapel, His Holiness turned to his entourage and said: "I have prayed to God with the whole force of my being to avert war and not to allow my Pontificate to end amid the smoke of battle; otherwise I have implored the Almighty to take me to himself that I may not behold such a sight."

The efforts of the Holy Father for peace were used more directly with Spain, which, being a nation of Catholics, would naturally be expected to listen more heartily to him; and, without entering into acts or facts preceding those efforts, we say in all truth, that, at the request of the Holy Father, the Spanish nation, through her Queen and Ministry, consented that arms be laid down by the soldiers of Spain in the Island of Cuba, and that moral means should at once be resorted to, to strive to secure that which heretofore battles had not secured.

This concession of Spain came too late, and war was declared by the supreme authority of the Republic of America. But the thoughtful, wise and sensible in America cannot but applaud the good will and action of the Pontiff of Rome in speaking words of peace and in doing what he could within the limits of his moral power to secure peace. It is to the honor of fair-minded Americans that his efforts were duly understood and appreciated, even by those who did not believe that war could be avoided.

While the war waged the Holy Father remained aloof from the conflict, showing no favor to one nation or the other, but praying to God to soon send peace and social happiness.

Rome in the Holy Year, 1900.

For the first time in seventy-five years the impressive ceremony of opening the holy door in the great Basilica of St. Peter's at Rome was performed by the Pope, Leo XIII., on Sunday, December 24, 1899. This was done in prepara-

tion for the approaching twenty-second jubilee of the Church in 1900.

In 1875 the disturbed condition of affairs owing to the abrogation of the temporal power of the Pope and the want of harmony between the civil and the ecclesiastical powers still continued to such an extent that Pius IX., although he announced the usual jubilee, declared at the same time a means by which the whole Catholic world could gain the accompanying indulgence at home, so that but few pilgrims repaired to Rome and the ceremonies attendant upon the jubilee, among them that of opening the holy door, were not observed. So, as has been said, for the first time in seventy-five years that this door was opened was on the day before Christmas in the year 1899.

Almost from the beginning of the year pilgrims began to arrive in Rome, and by Holy Week the Eternal City was a marvelous sight to behold. The streets fairly swarmed with people, and every few blocks a pilgrimage was encountered on its way to one or other of the four great basilicas, St. Peter's, St. John Lateran, St. Mary Major and St. Paul's, outside the walls, which it was necessary to visit a number of times in order to gain the plenary indulgence of the jubilee. All classes joined together in these pilgrimages, and all conditions were represented, from the nobility to the simplest peasant. The costumes of the peasantry, with the bright-colored dresses of the women, added much to the picturesqueness of these processions. A particularly striking dress was that of the Hungarian women, consisting of a woollen corsage covered by a gay shawl or handkerchief, a short, full skirt reaching a little below the knees and underneath high leather boots, suggesting the idea of a masquerade attire, in which the female half of creation had appropriated the boots belonging to the other half. Nor was it only the pilgrimages which lent beauty and variety to the scene. The priests and nuns that were met with at every turn did their share towards adding to the interest of the occasion, for the latter were by no means always in black, but sometimes in blue and sometimes in gray, while the priests, who appeared to have come from all parts of the

world, wore the picturesque hats of the Italian clergy, occasionally with either red or blue sashes, and, to crown all and aid in furnishing a wealth of color, the German clerics and students appeared with long scarlet gowns and coats reaching almost to the ground. Over all this motley show the bright Roman sun poured its enlivening beams, making a coup d'oeil such as could be witnessed nowhere else in the world.

It was the custom of the Holy Father to receive and bless all these pilgrims, who for that purpose were assembled in St. Peter's, together with all the other visitors to Rome who desired an opportunity to see His Holiness and receive his benediction. The great basilica, which holds about forty thousand people, was almost filled, mostly with pilgrims, but also with visitors to Rome from different parts of the world. All appeared quiet, decorous and good-natured, awaiting with patience the arrival of the Pope. At a quarter past twelve he entered from the side door communicating with the Vatican palace, borne aloft in the "sedes gestatoria" by four stalwart men. The enthusiasm with which he was received was tremendous, and the tumult that greeted his entrance and continued while he was borne along in a railed in space up to the body of the Church to near the high altar was almost deafening. Cheers, calls of various kinds, shouts of "Viva il Papa" and clapping of hands were indulged in to quite an unlimited extent. The venerable Pontiff, in his ninety-first year, looking very frail and delicate, but his face beaming with a sweet and benevolent expression, kept raising himself up in his chair in order to be better seen by the people, waving his hand in benediction first to the right and then to the left as he was slowly carried along the line. When arrived at the high altar he was set down and a simple service ensued, followed by some music from the choir, after which he made a short address to the pilgrims, and was then borne back to his own apartments. The ardent enthusiasm which greeted his appearance both in his entrance and his exit was by no means confined to the members of his own Church, but was warmly shared by Protestants, whose shouts and vivas

rang through the Church as tumultuously as those of their Catholic brethren. All seemed to consider it an occasion to be eagerly desired and to rejoice that they had been permitted to be present. The same scene was repeated at intervals of a few days throughout the winter and spring and again in the autumn, and the wonder of all seemed to be that the Pope should be able to bear the fatigue and excitement attendant upon so many receptions without breaking down under the long-continued strain.

Pope Leo Deplores President McKinley's Assassination.

The Holy Father, upon receiving news of the attempted assassination of President McKinley, in September, 1901, is said to have displayed deep emotion, exclaiming: "Oh, how earnestly I pray that he may escape with his life. These violent crimes are the curse of our days. I can only offer the afflicted victim and his poor wife my humble prayers." At the same time he sent a cablegram through Cardinal Rampollo to Cardinal Martinelli, which read as follows:

"The Holy Father has learned with great sorrow the attempt to assassinate the President of the United States. Your Eminence will convey to Mr. McKinley the expression of His Holiness' sympathy and regard for his person, assuring him that His Holiness execrates with all the power of his soul the horrible crime, and with equal energy prays for the President's speedy recovery.

"CARDINAL RAMPOLLO."

By cable it was announced that, on receipt of the sad news of President McKinley's death, the venerable occupant of the Chair of St. Peter, Leo XIII., wept in uncontrollable emotion, and prayed for an hour for the soul of the distinguished dead.

How the Pontiff Spends the Day.

The Pope's day begins at 7 o'clock, alike in summer and winter. At that hour Centra, his faithful body servant, unlocks the outer door leading to his master's bedroom. It is the valet's duty to fasten this door at night after His Holiness

has retired. Thus the Pope during his sleeping hours is practically a prisoner. The key of his bedroom door, however, Leo XIII. never trusts to any one; it is locked at night by himself, and the key never leaves him.

As soon as the Pope is dressed in his white woollen cassock and wadded silk gown he recites the prayers before Mass at a priedieu in his bedroom, passing directly afterward into an adjoining apartment, which has been arranged as an oratory. Here he is robed in the necessary vestments by his two private chamberlains. Mass is then celebrated.

The service usually lasts about three-quarters of an hour, after which the Pope returns to his bedroom, where Centra brings him a cup of coffee and a roll, which constitutes his master's breakfast.

The Pope's Body Servant.

A word about Centra. He is a person of the greatest influence at the Vatican. The Pontiff relies on him implicitly, and his trust is well placed. They say in Rome that Centra is more powerful than the whole Sacred College. For years he has been a most faithful servant; so necessary is he to the Pope that the whole palace quickly becomes aware of Centra's absence or indisposition, since things begin to go wrong.

Some years ago this faithful attendant had a sharp attack of Roman fever, and was ordered a change of air by the Pope's physician. The Pontiff gave his permission only on condition that Centra should return to Rome every fifth day, in order that he should shave him—a task which His Holiness would not trust to the best barber in Rome.

When the Pope intends to give public audiences—there are scores of pilgrims in Rome every day in the year—he receives them in the library, after his frugal breakfast. The private apartments of the Pope are situated on the first floor of the Vatican, near the grand hall of Clement VIII. The approach to these apartments is calculated to impress even the most indefatigable globe-trotter. The famous Swiss guards stand or sit about the immense vestibule in picturesque

groups, while the scarlet-clad bussolanti and violet-clad chamberlains cross and recross the Salle de Susses on their way hither and thither from the adjacent Salle des Bussolanti. The effect of the whole presents a most magnificent color scene. Those who have an audience with the Pope being duly assembled in the library, the Pontiff enters, supporting himself by a long table in the middle of the room.

The Pope's Personality.

His frame is bent and meagre. His personality is spirit-like. In a wonderfully musical voice—the Italian voice—the Pope talks for some minutes to each guest, asking his name, his country and the history of his family. His memory is marvelous. He has been known to recall the faces and names of ordinary visitors who have had audiences with him years before. He is much attached to Americans, and talks to them of the great men of their country and its historical events. After receiving the Pope's blessing the visitors withdraw, and he then retires to his study, where the greater part of his work is done at a small writing table, beneath a canopy.

Here he writes busily all the morning, using both hands—the left grasping the right to still its nervous trembling; in this way sheet after sheet is covered with a peculiar, pointed but entirely legible chirography. His way of working is very methodical. He makes notes for his encyclicals every day on small slips of paper, which he puts into a drawer; these notes are afterwards revised, cut and elaborated in accordance with later reflection. These manuscripts are always written in Latin, a language in which Leo XIII. is as thoroughly at home as he is in Italian.

During the morning Cardinal Rampolla, the Pope's Secretary of State, brings His Holiness the political news of the day, and this is duly discussed and arranged. Twice a week, on Tuesday and Friday, the household accounts are gone over and paid from a coffer.

The household expenses at the Vatican are enormous, one authority estimating them at \$5,000 a day. But when the immense number of

Cardinals, chamberlains, servants and retainers who live within the walls of the palace is considered, the sum does not seem unusually large.

At midday audiences are given to crowned heads or other distinguished personages. If the visitor is a sovereign, the Pope receives him in the throne room, surrounded by Cardinals, who retire as soon as the potentate has been presented. The etiquette of the Vatican is very elaborate and formal—in fact, far more rigid than that of many of the smaller courts of Europe.

A luncheon of the simplest fare is served at 1 o'clock, the menu consisting chiefly of eggs. After this repast the Pope takes the air in the gardens of the Vatican in a carriage. Escorted by two gendarmes and preceded by an officer, the equipage slowly makes its way through the long oak-bordered walks till it reaches a cascade overlooking St. Angelo. Here the Pope alights and, leaning on the arm of his chamberlain, inspects a vine planted by himself at the foot of the Citta Leonina tower. He gathers the fruit with his own hands, and last year it yielded a fair quantity of wine. Next to this vine the Pope loves his roses.

Where He Seeks Solitude.

The Pontiff spends the greater part of his day in the Citta Leonina tower, reserving the upper story for himself. No one is allowed to enter this room. Here at least the Pope can work and think undisturbed. This rule has been relaxed in favor of but one person, Ugolini, the painter, whom the Pope holds in high regard. It is said that the artist won the Pontiff's favor by discreetly avoiding the Pope's great resemblance to Voltaire in painting the famous "Ugolini portrait." This resemblance is His Holiness' special aversion.

Despite his advanced age, Leo XIII. works industriously at all times. The hot afternoons of the Roman summer find him working in the upper room of the Leonina tower, unmindful of malaria or other plagues of the summer season in Rome.

With sunset Leo returns to the palace. As the day is fading the chair-bearers, in their scarlet

liveries, appear at the door of the tower and carry him back to his carriage, and thence through the Raphael chambers to his private apartments. After reciting the rosary with one of his prelates, the Pope again resumes work at his writing table, and writes till Centra attends him to bed.

Our Holy Father's Great Endurance.

The present year of our Holy Father's Pontificate will compare favorably with any gone before. We hear rumors occasionally that the Pope's health is failing him, yet he manages to show himself the same indefatigable Pontiff that he has been since he first ascended the Papal throne. Without doubt the long confinement to which he has been subjected in the Vatican, together with the tremendous amount of labor which he accomplishes, has told on His Holiness' strength; for, since the insult to the remains of the saintly Pius IX., the Holy Father has remained in closer confinement in the Vatican than he probably would have done if this outrage had not convinced him that neither his person nor the dignity of his office was secure from insult.

Indeed, there is something phenomenal in what we are now beholding with regard to this most illustrious of modern Pontiffs. In longevity almost patriarchal, in faith and in wisdom greater than any of the patriarchs of old, he seems destined by an all-wise God to play yet a still more memorable part in the mighty drama of the Church's development, and the great problems of the world's government.

The Church may well be proud of its present Pontiff, who is not inaptly styled Leo the Great; for though it has not fallen to his lot, during the few years of his Pontificate, to decree, like his saintly predecessor, any new dogma of faith, he has achieved many brilliant successes; he has glorified the Papal chair; and he has prepared, as far as in him lies, the Church to meet that more dangerous foe which she has to encounter in these modern days, that false science which makes the perverted mind and will to revolt against the teachings of the true Church and the unchangeable doctrines of the Catholic religion. All over the

Christian world, in both hemispheres, wherever the Catholic faith is known and taught—and few are the places on the world where it is not known and taught—Leo XIII. is hailed as the worthy successor of the sainted Pius IX., and proclaimed one of the greatest Pontiffs who ever occupied the Papal throne, while daily fervent prayers are offered up in his behalf, that his years may be many upon earth, and that the Church may long profit by his prudence, his piety, and his great abilities.

A more feeling ending to these pages cannot be found than the reproduction here of the following tribute to Leo XIII. from the pastoral letter of the Fathers of the last Baltimore Council:

“While enduring with the heroism of a martyr the trials which beset him, and trustfully awaiting the Almighty’s day of deliverance, the energy

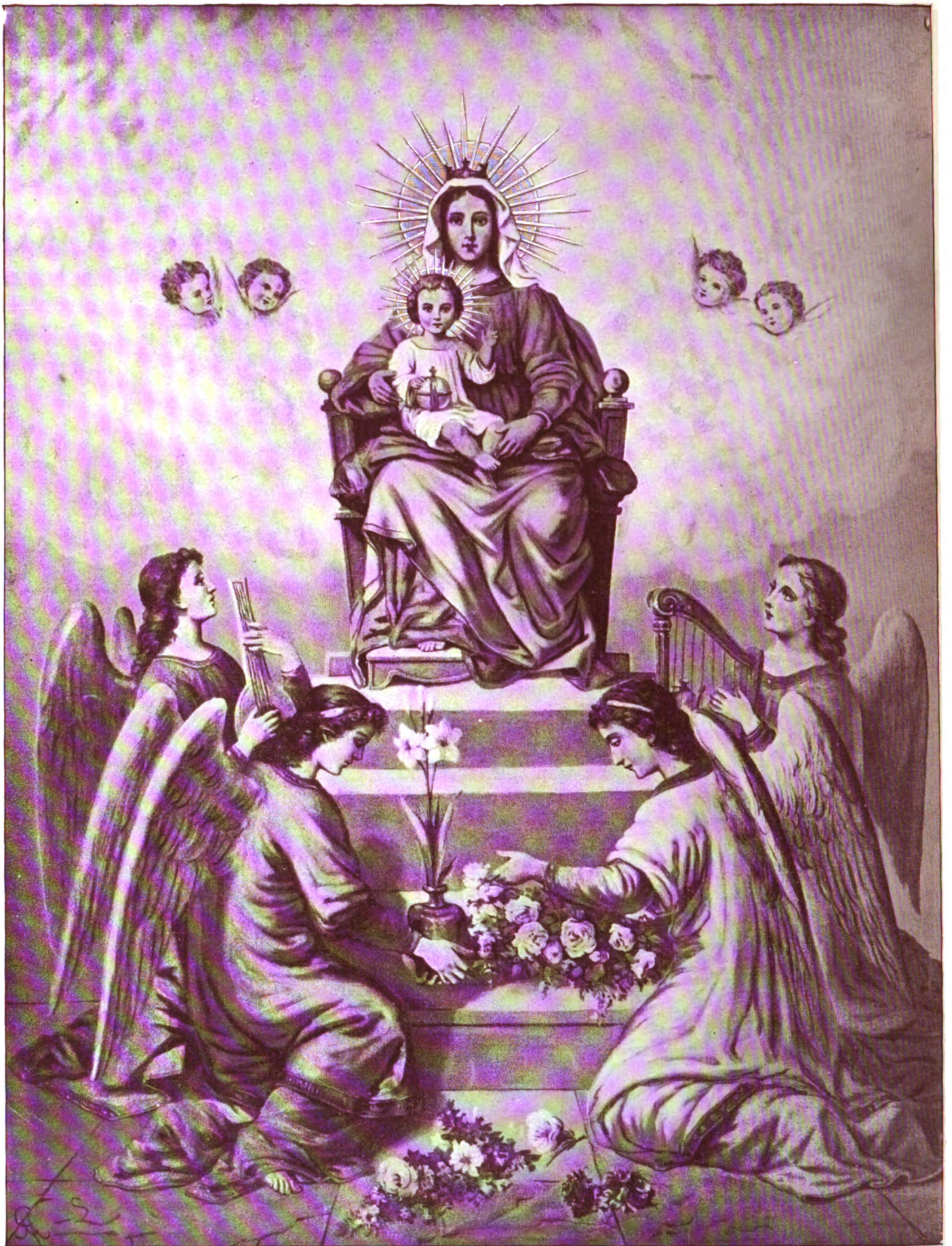
and wisdom of Leo XIII. are felt to the ends of the earth. He is carrying on with the governments of Europe the negotiations which promise soon to bring peace to the Church. In the East he is preparing the way for the return to Catholic unity of the millions whom the Greek schism has so long deprived of communion with the See of Peter, and is following the progress of exploration in lands hitherto unknown or inaccessible, with corresponding advances of Catholic missions. To the whole world his voice has again and again been lifted up in counsels of eloquence and wisdom, pointing out the path to the acquisition of truth in the important domain of philosophy and history; the best means for the improvement of human life in all its phases, individual, domestic and social; the ways in which the children of God should walk—‘that all flesh may see the salvation of God.’”





GUARDIAN ANGEL.

The Son of God in His mercy furnishes every human being with an Angel Guardian, to aid and protect him or her in time of temptation: this messenger of Christ accompanies the creature from the cradle to the grave, and will be the accuser as well as the defender at the last judgment.



THE QUEEN OF HEAVEN.

Mary considered that her mission on earth was accomplished, began to sigh after the cool shade of the tree of life which grows near the throne of God, and for the living waters which flow beneath its branches; this thought being known to her Son, He sent His angel to inform the future Queen of Heaven that her wish would be granted.

PAPAL INFALLIBILITY.



It might be well to explain to the ordinary reader, who is not a member of the Church of Rome, what the doctrine of Papal infallibility really is. The most erroneous ideas prevail upon that subject, sometimes even among perfectly intelligent and impartial men, who are willing and eager to know the truth. To begin with, the Roman Church would have no claim to existence, and no motive for existing, if it had not as its fundamental principle the faith that, in the teaching of the nations where belief and morals are concerned, it has the direct inspiration of heaven. That inspiration is understood to be given through the Church, of which the Pope is the visible head. The faith of Rome is that when the Pope and his Council have to define some question of creed or morals, that inspiration will guide them right. It is furthermore the faith of Rome that if, on any occasion, at any crisis, the Pope should find it impossible to convene his Council, and because of some new-risen doubt on a

question of creed or morals a definition should be necessary, the Holy Spirit would then be with the Pope, and would metaphorically touch his lips with sacred fire. The Pope has no power to start new dogmas. He only interprets revelation. He defines and declares doctrines, extracting them, as one writer puts it, out of that deposit of faith originally entrusted to the Apostles, and proposing them to be received by all the faithful. The Pope is infallible only when he expounds a question of faith or morals *ex cathedra*, and on behalf of the Church. His private opinion, even on a question of faith or morals, is but as the opinion of any other learned ecclesiastic. Outside the question of faith and morals the Pope has no claim whatever to infallibility. The most unlettered Irish peasant understands the distinction perfectly well. When the Pope declares the doctrine of the Church on a question of faith or morals, the Irish peasant accepts the definition without question, and believes that the Divine Spirit speaks through the lips of the Pontiff. But were the Pope to pronounce an opinion on any political question, the Irish peasant would perfectly well understand that he was not bound to accept the opinion as a judgment. There is no man in the world more devoted to his Church than the Irish peasant; but he knows that divine inspiration was not given to the Church to teach politics. It would be as easy to make him believe that the opinion of the Pope was infallible as to the time and method of harvest operations.

A yet more erroneous misconception of the doctrine of Papal infallibility than that which we have just been considering is the idea that the Pope claims to be impeccable as well as infallible. No such claim was ever made by any Catholic; no such claim could possibly be made. The Popes, on the whole, have been virtuous and noble men, but a Pope is liable to sin and to have need of repentance like other men. The inspiration given to him at the time when some solemn and sacred declaration has to be made in the name of the Church on a question of faith or morals does not depend on his personal sinlessness. It is not given to him for his own sake, or as any reward for his conduct; it is given that he may rightly instruct his people. I am not asking my readers to accept the doctrine of Papal infallibility; I am only asking them to understand what it is and what it is not. In our days there are large numbers of men and women who refuse to believe in any guidance of man from a higher world, or, indeed, in any higher world from which he could be guided. I do not, of course, expect such men and women to accept the principle of Papal infallibility. But I should certainly expect even them to try to understand what the principle actually is. I have read and listened to scores and scores of arguments against Papal infallibility, which were complacently founded on the belief that the Pope professed to be infallible in every word he spoke on any subject whatever.

LIST OF ROMAN PONTIFFS

ACCORDING TO THE "GERARCHIA CATTOLICA."

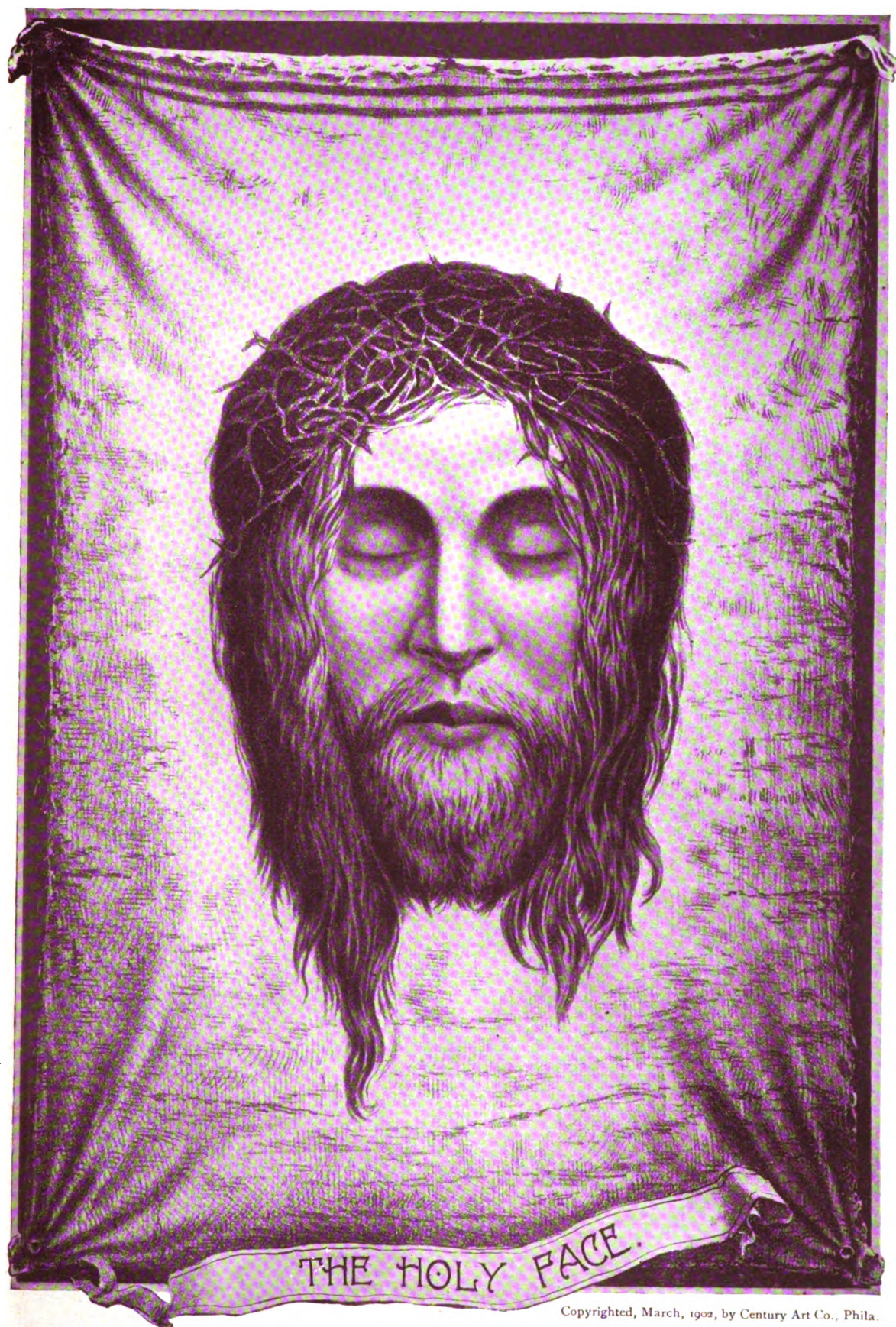
1. ST. PETER, of Bethsaida in Galilee, Prince of the Apostles, who received from *Jesus Christ* the Supreme Pontifical Power to be transmitted to his Successors; resided first at Antioch, then at Rome, where he was martyred June 29, in the year 67, having governed the Church from that city 25 years, 2 months and 7 days.

	Elected.	Died.		Elected.	Died.		Elected.	Died.
2. St. Linus, M.....	67	78	89. Sisinnius	708	708	177. Urban III.....	1185	1187
3. St. Cletus, M.....	78	90	90. Constantine.....	708	715	178. Gregory VIII.....	1187	1187
4. St. Clement I., M.....	90	100	91. St. Gregory II.....	715	731	179. Clement III.....	1187	1191
5. St. Anacletus, M.....	100	112	92. St. Gregory III.....	731	741	180. Celestine III.....	1191	1198
6. St. Evaristus, M.....	112	121	93. St. Zachary.....	741	752	181. Innocent III.....	1198	1216
7. St. Alexander I., M.....	121	132	94. St. Stephen II.....	752	752	182. Honorius III.....	1216	1227
8. St. Sixtus I., M.....	132	142	95. Stephen III.....	752	757	183. Gregory IX.....	1227	1241
9. St. Telesphorus, M.....	142	154	96. St. Paul I.....	757	767	184. Celestine IV.....	1241	1241
10. St. Hyginus, M.....	154	167	97. Stephen IV.....	767	771	185. Innocent IV.....	1241	1254
11. St. Pius I., M.....	167	175	98. Adrian I.....	771	795	186. Alexander IV.....	1254	1261
12. St. Anicetus, M.....	175	182	99. St. Leo III.....	795	816	187. Urbanus IV.....	1261	1264
13. St. Soterus, M.....	182	193	100. St. Stephen V.....	816	817	188. Clement IV.....	1264	1268
14. St. Eleutherius, M.....	193	203	101. St. Paschal I.....	817	824	189. B. Gregory X.....	1268	1271
15. St. Victor I., M.....	203	221	102. Eugene II.....	824	827	190. Innocent V.....	1271	1276
16. St. Zephyrinus, M.....	221	227	103. Valentine.....	827	827	191. Adrian V.....	1276	1276
17. St. Callistus I., M.....	227	233	104. Gregory IV.....	827	843	192. John XXI.....	1276	1277
18. St. Urban I., M.....	233	238	105. Sergius II.....	843	847	193. Nicholas III.....	1277	1285
19. St. Pontian, M.....	238	239	106. Martin IV.....	847	855	194. Honorius IV.....	1285	1287
20. St. Anterus, M.....	239	240	107. Benedict III.....	855	858	195. Nicholas IV.....	1287	1292
21. St. Fabian, M.....	240	253	108. St. Nicolas I. (the Great).....	858	867	196. St. Celestine V.....	1292	1294
22. St. Cornelius, M.....	253	255	109. Adrian II.....	867	882	197. Boniface VIII.....	1294	1303
23. St. Lucius I., M.....	255	257	110. John VIII.....	882	884	198. B. Benedict XI.....	1303	1304
24. St. Stephanus I., M.....	257	260	111. Marinus I.....	884	885	199. Clement V.....	1304	1314
25. St. Sixtus II., M.....	260	261	112. St. Adrian III.....	885	891	200. John XXII.....	1314	1334
26. St. Dionysius.....	261	272	113. Stephen VI.....	891	896	201. Benedict XII.....	1334	1342
27. St. Felix I., M.....	272	275	114. Formosus.....	896	897	202. Clement VI.....	1342	1352
28. St. Eutychian, M.....	275	283	115. Boniface VI.....	897	898	203. Innocent VI.....	1352	1362
29. St. Caius, M.....	283	296	116. Stephen VII.....	898	898	204. B. Urban V.....	1362	1370
30. St. Marcellinus, M.....	296	304	117. Romanus.....	898	900	205. Gregory XI.....	1370	1378
31. St. Marcellus I., M.....	304	309	118. Theodore II.....	900	903	206. Urban VI.....	1378	1389
32. St. Eusebius.....	309	311	119. John IX.....	903	903	207. Boniface IX.....	1389	1404
33. St. Melchisedech.....	311	314	120. Benedict IV.....	903	904	208. Clement VII.....	1404	1415
34. St. Sylvester I.....	314	337	121. Leo V.....	904	911	209. Alexander VII.....	1415	1431
35. St. Mark.....	337	340	122. Christopher.....	911	913	210. Gregory XII.....	1431	1447
36. St. Julius I.....	340	352	123. Sergius III.....	913	914	211. Alexander VIII.....	1447	1455
37. St. Liberius.....	352	366	124. Anastasius III.....	914	915	212. John XXIII.....	1455	1464
38. St. Felix II., M*.....	366	384	125. Landus.....	915	928	213. Martin V.....	1464	1491
39. St. Damasus I.....	384	398	126. John X.....	928	931	214. Eugene IV.....	1491	1503
40. St. Siricius.....	398	402	127. Leo VI.....	931	936	215. Nicholas V.....	1503	1513
41. St. Anastasius I.....	402	417	128. Stephen VIII.....	936	939	216. Callistus III.....	1513	1522
42. St. Innocent I.....	417	423	129. John XI.....	939	942	217. Paul II.....	1522	1534
43. St. Zozimus.....	423	432	130. Leo VII.....	942	946	218. Sixtus IV.....	1534	1555
44. St. Boniface I.....	432	440	131. Stephen IX.....	946	956	219. Alexander VI.....	1555	1565
45. St. Celestine I.....	440	461	132. Marinus II.....	956	964	220. Pius III.....	1565	1568
46. St. Sixtus III.....	461	468	133. Agapitus II.....	964	965	221. Julius II.....	1568	1583
47. St. Leo I. (the Great).....	468	483	134. John XII.....	965	972	222. Leo X.....	1583	1591
48. St. Hilary.....	483	492	135. Benedict V.....	972	973	223. Adrian VI.....	1591	1599
49. St. Simplicius.....	492	496	136. John XIII.....	973	975	224. Clement VII.....	1599	1605
50. St. Felix III.....	496	514	137. Benedict VI.....	975	984	225. Paul III.....	1605	1621
51. St. Gelasius I.....	514	523	138. Donus II.....	984	985	226. Julius III.....	1621	1644
52. St. Anastasius II.....	523	526	139. Benedict VII.....	985	996	227. Alexander VII.....	1644	1667
53. St. Symmachus.....	526	530	140. John XIV.....	996	1003	228. Clement IX.....	1667	1676
54. St. Hormisdas.....	530	533	141. Boniface VII.....	1003	1009	229. Innocent XI.....	1676	1689
55. St. John I., M.....	533	538	142. John XV.....	1009	1012	230. Alexander VIII.....	1689	1700
56. St. Felix IV.....	538	542	143. John XVI.....	1012	1017	231. Innocent XII.....	1700	1721
57. Boniface II.....	542	549	144. Gregory V.....	1017	1024	232. Clement X.....	1721	1730
58. John II.....	549	555	145. John XVII.....	1024	1033	233. Gregory XIV.....	1730	1740
59. St. Agapitus.....	555	560	146. Sylvester II.....	1033	1044	234. Sixtus V.....	1740	1758
60. St. Silverius, M.....	560	573	147. John XVIII.....	1044	1047	235. Urban VIII.....	1758	1769
61. Vigilius.....	573	578	148. John XIX.....	1047	1054	236. Gregory XV.....	1769	1774
62. Pelagius I.....	578	583	149. Sergius IV.....	1054	1057	237. Innocent IX.....	1774	1793
63. John III.....	583	590	150. Benedict VIII.....	1057	1061	238. Clement VIII.....	1793	1803
64. Benedict I.....	590	604	151. John XX.....	1061	1067	239. Leo XII.....	1803	1817
65. Pelagius II.....	604	607	152. Benedict IX.....	1067	1073	240. Paul V.....	1817	1823
66. St. Gregory I (the Great).....	607	615	153. Gregory VI.....	1073	1087	241. Gregory XVI.....	1823	1846
67. Sabinius.....	615	619	154. Clement II.....	1087	1099	242. Leo XIII.....	1846	1878
68. Boniface III.....	619	625	155. Damasus II.....	1099	1118			
69. St. Boniface IV.....	625	638	156. St. Leo IX.....	1118	1124			
70. St. Adeodatus I.....	638	640	157. Victor II.....	1124	1130			
71. Boniface V.....	640	642	158. Stephen X.....	1130	1143			
72. Honorius I.....	642	649	159. Benedict X.....	1143	1154			
73. Severinus.....	649	655	160. Nicholas II.....	1154	1159			
74. John IV.....	655	656	161. Alexander II.....	1159	1181			
75. Theodore I.....	656	672	162. St. Gregory VII.....	1181	1185			
76. St. Martin I., M.....	672	676	163. B. Victor III.....					
77. St. Eugene I.....	676	682	164. B. Urban II.....					
78. St. Vitalian.....	682	687	165. Paschal II.....					
79. Adeodatus II.....	687	697	166. Gelasius II.....					
80. Donus I.....	697	701	167. Callistus II.....					
81. St. Agatho.....	701	705	168. Honorius II.....					
82. St. Leo II.....	705	707	169. Innocent II.....					
83. St. Benedict II.....			170. Celestine II.....					
84. John V.....			171. Lucius II.....					
85. Conon.....			172. B. Eugene III.....					
86. St. Sergius I.....			173. Anastasius IV.....					
87. John VI.....			174. Adrian IV.....					
88. John VII.....			175. Alexander III.....					
			176. Lucius III.....					

* Pope during exile of Liberius.

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† Resigned.



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The Catholic Religion Defined.

By the

REV. STEPHEN KEENAN.

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THE CATHOLIC RELIGION DEFINED.

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PRELIMINARY CHAPTER.

General Idea of Religion.

Question. What is the most important business of men in this world?

Answer. To know God and Jesus Christ, and to know themselves; that is, to know what they are; for what end they exist; what they will become after this life, and what they must do to secure true happiness.

Q. Give us some general idea of the truths of religion.

A. These may be reduced to the following—there is one God, infinitely perfect, subsisting in three persons; this God is the Creator of heaven and earth. Angels and men are the most perfect of God's creatures; he created them to render them happy in the enjoyment of himself. Some of the angels remained attached to God, others abandoned him; the first are and will be happy with him eternally, and God employs them for the execution of his orders; the second have rendered themselves miserable for eternity, and form what we may call the society of devils.

God created man and woman to make them happy as angels, without subjecting them to death; he created them in a state of holiness and justice, and engraved his law on their hearts, so that they knew well what they ought to do, and had great facility in the accomplishment of their duty. They were placed in an abode of delight, called the terrestrial paradise.

But instead of following the light of their

understandings, and the inclination of their hearts, Eve, the first woman, permitted herself to be seduced by the devil, into an act of disobedience to God; Adam, the first man, followed her example, and fell with her. By this disobedience they rendered miserable, not only themselves, but their posterity, to whom they transmitted their sin, as well as its consequences, ignorance—a tendency to evil—the enmity of God—the inconveniences of life, and the necessity of dying. They were banished from the terrestrial paradise, and would have been lost, had not God shown them mercy, and had not they themselves done penance. The first of God's mercies to them was the promise of a Redeemer, for whose coming the world longed during at least four thousand years.

Meantime men, corrupted by the sin of their first parents, rushed blindly into all kinds of sins and excesses, to punish which, God destroyed, by a universal deluge, all men, except Noah and his family. The descendants of these, having again peopled the earth, became gradually as corrupt as the antediluvians, and God abandoned almost all to their corruption, and chose Abraham and his posterity alone, as a people to be consecrated peculiarly to his service.

This people, descended from one man, composed as it were of one family, and called first the Hebrew people, and afterwards the Jews,

were the depositaries of God's law, his worship, his promises, his prophecies, and God wrought in their favor a multitude of miracles. These prodigies were wrought chiefly by the ministry of Moses; through him did God give his law, engraven on tables of stone, and through him were God's people taught the rites and ceremonies of the worship due to the Almighty.

All these favors and wonders did not prevent the Jewish people from sometimes forgetting God; he punished them often, sometimes in one way, sometimes in another; yet, notwithstanding all, they remained generally disorderly subjects to heaven.

At length, the Redeemer of men arrived at the time foretold by the prophets; this Redeemer is the Son of God, made man in the womb of a virgin; this God-man is called Jesus Christ; who, after having taught men, by his examples and instructions, what they ought to do to attain happiness—after having proved his mission and his Divinity by miracles, and reconciled fallen man with God by his death on the cross,—and after having been placed dead in the sepulchre, rose triumphantly on the third day, remained on earth forty days instructing his disciples, and then before their eyes ascended to heaven. Ten days after this, he sent his Holy Spirit upon his disciples assembled for this, by his order, in the city of Jerusalem. Moses had engraven the law of God only on stone, but this Holy Spirit engraves it now on the living tablet of the heart. From this moment the disciples of Christ, the chief of whom were the twelve Apostles, announced to the Jews, and when they rejected it, to all the people of the earth, the Gospel which Christ had taught them, of the truth of which they were witnesses. Their preaching, supported by innumerable miracles, and sealed with the blood of millions of martyrs, rendered also efficacious by the Holy Spirit of God, converted the greater part of the world, in spite of all earthly opposition, animated by that of the devil. Nay, even the very powers that, humanly considered, should have been most opposed to Christianity, became subject to its influence.

This society of persons, converted to the faith of Christ by his Apostles and disciples, and guided, or directed, by the lawful successors of the Apostles, is called the Catholic Church. It is a visible society, which has ever, and will ever subsist under the guidance of Christ, as its invisible head; and under the direction of the Pope, who is its visible head, the vicar of Christ, and the lawful successor of St. Peter, who is aided by the bishops and other ministers, for the edification of the body of Christ.

The Catholic Church has ever been, and ever will be distinguished from all other societies calling themselves churches, by four marks, which are its peculiar properties. These marks are *unity*, *sanctity*, *catholicity*, and *apostolicity*. These we shall explain afterwards in detail. From the first moment of her existence to the present, the Church has ever been engaged in spiritual warfare, and this combat will be her lot until the end of time. But she has ever, and shall forever triumph over her enemies; the gates of hell shall never prevail against her; she shall be ever animated by the Holy Spirit, aided and fortified by Christ her chief, who promised to guide her securely through the stormy assaults of this world, until the consummation of time.

This holy society, which commenced on earth, shall not be consummated or perfected, until at the end of the world, it take possession of heaven. Previous to that general consummation, each individual who dies, appears before God to be judged, and, according to his spiritual condition, has heaven, or purgatory, or hell appointed for his abode; but when the number of the elect shall be completed, all men shall rise from the dead, and Christ shall come again to judge them; after this general judgment there will be no purgatory, the good body and soul shall be with God forever in heaven, and the wicked body and soul shall be forever inmates of hell.

We call the good, those Christians who lead upon earth lives conformable to the law of God; and we call the wicked those whose lives are opposed to his law and will. To be good, we

must be detached in heart from sin, and attached in affection to God; to be detached from sin, we must labor to suppress our tendency to pride, sensuality, and criminal curiosity, because these are the sources of all sin; to be attached to God, we must believe in him, hope in him, and love him. Charity is the soul of all the other Christian virtues; without this virtue we are nothing: no matter what we do otherwise, we can never merit heaven. We may know whether we have charity by this mark: We have it, if we practice exactly all the commandments of God, the observance of which has been ever necessary. We must also observe the commandments of the Church, which has no other view in what she prescribes for her children, than to determine, according to necessity, time and place, the best manner of keeping God's commandments. If our lives are guided in practice by these general principles, we shall infallibly arrive at that infinite good for which we were created.

But this end we cannot attain by our own exertions; we must be aided by God's grace. This grace is the pure effect of God's mercy to us; he owes it to no one,—no one by his *own* virtue can merit it; God gives it to whom he pleases, and in what measure he pleases. Christ has, by his death, merited this succor for us; and all the graces men have received since the fall are the application of the merits of Christ to our souls,—the price of his precious blood. It is only by virtue of this grace of God, granted to us through the merits of Christ, that we are reconciled to heaven, and become his friends and children, after having been the slaves of the devil, and the enemies of God, by sin.

God has established two ordinary channels of grace: the sacraments and prayer. The sacraments are sensible signs, by which God communicates to men all graces necessary, either for individuals, or society in general. They are seven in number: Baptism gives us spiritual life; Confirmation gives us that life in greater perfection; the Eucharist nourishes that life; Penance restores it, when lost; Extreme Unction strengthens the sick, and effaces the relics of

sin; Orders supply ministers for the public functions of God's worship, and Marriage supplies the Church with children, whose end is eternal happiness. Prayer has ever accompanied the solemn administration of the sacraments, and is, as it were, the soul of the Church; it is by and through prayer that we elevate our minds to God, and draw from his inexhaustible fountain the help we require. All that we can lawfully ask of God is included in the Lord's Prayer, of which Christ is the author. Considering prayer in general as including all the actions by which we elevate our minds to God, the most excellent of all prayers is the sacrifice. In the old law, God himself appointed both the sacrifices and accompanying ceremonies. These ancient sacrifices were, however, only the types and figure of the great sacrifice of Jesus Christ, once offered on the cross, and continued, in a mystical manner, on our altars.

This sacrifice of the altar is what we call the holy Mass; it has been ever offered in all the churches of the world, since the time of Christ, for the living and the dead. Nothing can be more dignified or more holy than the prayers used in this august sacrifice,—nothing more worthy of respect than the ceremonies which accompany these prayers. The same may be said of all the other prayers, ceremonies, and usages of the Church, such as its exorcisms, benedictions, processions; all these are venerable by their antiquity, worthy of respect for their sanctity, and those only will dare to blame them, who do not understand them.

We have here given you a brief summary of all the great truths of religion; we shall now expound all these in detail. In the first place, we shall explain the origin, the principles, and the progress of religion, from the creation of the world down to the enjoyment of eternal life, for which men were created. In the second part, what sort of life men should lead upon earth, in order to arrive at that happiness for which they were created; and, in the third and last part, we shall point out the means, by the use of which man may reach his high and holy destination.

CHAPTER I.

On God.

SECTION I.—ON THE EXISTENCE OF GOD.

Q. Are we certain that there is a God?

A. That God exists, is a truth so undeniably clear and evident, that a man must be foolish or mad, either to deny it, or call it in doubt. "The fool hath said in his heart: There is no God," Ps. xiii. 1. These words of the Psalmist are very remarkable; they tell us, that when a man arrives at such a pitch of folly as to deny God, his mind has less share in the folly than his heart, that is, that he *wishes* there were no God, that he may, without remorse, satisfy his criminal passions with more liberty. It is the depravity of his heart, and not the light of his intellect, which declares there is no God. But he cannot shut his mind to this great truth—it is so impressed on the mind of man, that to erase it completely is impossible.—St. Aug., Tract 166, n. 4, on St. John. That God exists, we are convinced by all sorts of reasons,—reasons founded on our own internal feeling, our experience, our faith, and on, as it were, the very elements of reason itself.

Q. What do you mean by reasons founded on internal feeling?

A. I mean reasons drawn from the impressions of the divinity, made by God himself on the heart of each man.—St. Aug. as above. This impression of a deity has existed in all the people of the earth. There is no nation which does not recognize some deity; no man, who, in sudden danger of an imminent kind, does not address himself to and invoke a god, and this from mere natural impulse. This is what Tertullian calls the testimony of a soul *naturally* Christian.—Apologet. ch. 17, *ad finem*. To this truth the Royal Prophet alludes—Ps. iv. 7—"The light of thy countenance, O Lord, is signed upon us."

Q. What do you mean by reasons founded upon experience?

A. Those arguments which we may draw every day from the providence of God in our regard; his goodness in hearing our prayers; his visible punishments of the wicked; and a multitude of proofs we have of his omnipotence, on striking and important occasions. And in addition to this, the arguments we must draw from the order and arrangement of his creatures.—Rom. i. 20. Sap. xiii. 5. You have only to look at a beautiful building, picture, or book, to come to the conclusion, that an able architect, painter, or writer exists somewhere; and you would consider him a fool who would attribute the harmony, arrangement, and order of these works to chance. Now, the order of the world is, without comparison, more beautiful, more noble, more magnificent and regular than that of any work of art. The very construction of a human body points to a divine hand as the maker. A man capable of saying that hazard has produced a thing so admirable, uniform, regular, with all its minute parts so wonderfully adapted to the action of the whole, is a being beneath the notice of thinking and reasoning humanity. In a word, he is a fool who does not see the finger of God in all the wonders of nature.—Ps. xviii. 2.

Q. What do you understand by reasons founded on faith?

A. Reasons founded on what God has certainly and indubitably revealed to mankind. All that goes to prove the truth of the Christian religion, proves by a necessary consequence the existence of God,—for religion supposes *that truth* as the foundation of all others; now the arguments for the truth of religion are so convincing, that the man must be blind or mad who does not yield to their force.—St. Aug. lib. 22, de Civ. Dei, chld. 7.

Q. What do you mean by arguments founded on the elements or first principles of reasoning?

A. I mean the metaphysical reasons, brought forward by philosophers, to prove the existence of God. I shall not, although these are invincible, give them here, because all are not able

to comprehend them; and those who can understand their force have abundant opportunities of seeing them in multitudes of works on this subject.

SECTION II.—ON THE NATURE OF GOD AND HIS PERFECTIONS.

Q. What is God?

A. God is, He who is,—*I am who am*, said God himself to Moses.—Exod. iii. 14. These words give us the best idea of God and his nature we can have in this world, where our knowledge of God is very imperfect.

Q. What is the meaning of these words, "*I am who am*?"

A. That God is an independent being, who lives and subsists in and by himself, whilst all other beings are created and dependent, and have only a very imperfect participation in life and subsistence.—St. Aug. Tract 3, in Joan. n. 8, 10, 11. I have said that these words give us the most comprehensive idea of God, because they teach us that God possesses in himself, in a sovereign manner, all imaginable perfections. From the truth that God exists of himself, independently of all other beings, it follows that he is infinite, for we call that infinite which is not bounded or limited. Now, a being which subsists independently of any other, is not bounded or limited by any other being; we cannot conceive a being not limited, without conceiving that he possesses all imaginable perfections in a sovereign degree. For if he were deficient in any perfection, or if he did not possess all perfections in a sovereign degree, his perfections would be limited, and consequently would not be infinite. In a word, to be infinite, and to possess all perfections in a sovereign degree, is one and the same thing; and to subsist independently of every other being, and to be infinite, are one and the same thing. Consequently, as God is an independent being, subsisting of and by himself, and depending on no other, so he

evidently possesses all perfections in a sovereign degree.

Q. What are the perfections of God?

A. He possesses all perfections in a sovereign degree; hence, 1st, he is *simple*; 2d, he is a *pure spirit*; 3d, he is *eternal*; 4th, he is *immense*; 5th, he is *immutable*; 6th, he *knows all things*; 7th, he *can do all things*; 8th, *all things are dependent upon him*. If any of these, or any other imaginable perfection, were wanting to him, he would not be sovereignly perfect, and consequently, would not be God.—St. Aug. Confess. lib. 1. c. 4.

Q. What mean you by saying God is simple?

A. That he is not composed of parts; that he excludes by his very nature all mixture or composition.

Q. What mean you when you say God is a spirit?

A. That he has no body, nor figure, nor color, and that he cannot be seen or felt by our senses.—St. John iv. 24. When the Scripture speaks of his arms, his hands, or his feet, its language is figurative or metaphorical, that we may understand God's operations or works.—St. Aug. contra Ademant. c. 13, n. 2, 3, and lib. 16 de Civ. Dei, c. 5.

Q. What do you mean by saying God is eternal?

A. That he had no beginning, and will have no end; he is, or exists, has existed, and will exist forever.—Ps. ci. 13, Tert. contra Hermog. c. 4.

Q. What mean you when you say God is immense?

A. That he is every where, that he fills all, that he is not confined by place or space.—Ps.

cxlviii. 7, 8; Job xi. 8, 9; Isaiah lxvi. 1; Jerem. xxiii. 24; Acts xvii. 27, 28.

Q. What means God's attribute of immutability?

A. That he is subject to no change or vicissitude. When in Scripture God is said to be in wrath, the expression is a mere figure, to signify to men the exterior effects of God's justice, but it implies not in God any passion or change; his works are changed without any change in his eternal designs. Always the same himself, he makes in his creatures what changes he pleases; when the Scripture says he *repented*, it merely accommodates itself to our language and understanding.—James i. 17; Malach. iii. 6; St. Aug. lib. 1, Confess. c. 4, n. 4, and lib. 12 de, Civ. Dei, c. 17.

Q. When you say God knows all things, what mean you?

A. That nothing can be hid from him; that he sees the past, the present, and the future, and penetrates the most secret thoughts of our hearts.—Ps. cxlviii. 1; Eccles. xxiii. 27; Rom. xi. 33.

Q. What do you mean by saying God can do all things?

A. That he is all-powerful, and that nothing is impossible to him.—Gen. xviii. 14; Job xlii. 2; Matt. xix. 26; Luke i. 37. God cannot lie, or deceive, or sin, or die, or be ignorant, or do an absurdity. These are marks not of power but weakness. To attribute such to God is a

crime of the deepest dye.—Heb. iv. 13, vi. 18; 1 Tim. i. 17; 2 Tim. ii. 13.

Q. What mean you by saying that all things depend upon God?

A. That he created all, preserves all, governs all, and disposes of all things as he pleases. He drew all things out of nothing.—Sap. ii.; 2 Mach. vii. 28; Isaiah xli. 24. All existing things exist only because God preserves and maintains them in being; if he withdrew his hand, they would cease to be.—Sap. xi. 26; Ps. ciii. 28. God disposes all the events in the world, his providence enters into every action of his creatures, he regulates all and orders all for his glory. The good that is done is done by his disposal; the evil that is done he permits, to draw from it greater good. He afflicts the good, and reduces them sometimes to the extreme of misery, but he never abandons them; he sometimes permits prosperity to the wicked for a time, and uses their malice to exercise either his justice or his mercy towards them; in a word, the execution of his absolute decrees always contributes to display his grandeur and omnipotence.—St. Chrys. de Providen. Dei, lib. tres; St. Amb. lib. 5, 6, de oper. sex. dier.; St. Aug. in Ps. xxxvi. The texts of Scripture are innumerable on this subject. I give only a few of them,—Ps. cxlii. 3-13; Prov. xx. 24; Jerem. x. 23; Tob. vii. 12; Matt. vi. 33; xi. 26; John v. 17; Rom. ix. 15; 2 Cor. iii. 5; Philip. ii. 13; Heb. xiii. 21.

SECTION III.—ON THE UNITY OF GOD.

Q. Is there only one God?

A. There is only one God; it is impossible there should be more than one. To multiply deities is to destroy the Deity, says Tertullian.—Lib. 1, contra Marc. c. 3; Deut. vi. 4, xxxii. 39; Eph. iv. 5; St. Cyp. de Vanit. Idol. I say that two or more Gods are impossible, because it is impossible to conceive two beings sovereignly perfect. For a being to be sov-

ereignly perfect it is required he should have no equal, for to be without an equal is a perfection; and he who is without this perfection is deficient in something,—if he be deficient in any one thing, he is not infinitely or sovereignly perfect, and consequently not God. We cannot suppose two supreme beings, for the one destroys the other; either they are supposed equal in perfections, or unequal; if

the latter, then the most perfect is God,—if the former, as neither is all-powerful, because each has an equal, over whom he has no power, so the very idea of a God having all perfection is destroyed.

Q. If this be the case, how is it that men spread over the whole earth have adored many different gods?

A. This was the effect of the blindness of

reason and obduracy of heart caused by sin,—a terrible example to all men; confirming the great truth delivered by St. Paul (Rom. i. 23, etc.) that when men once abandon God, he delivers them over to a reprobate sense; and when once thus abandoned, even the most wise and enlightened are capable of any or every excess and folly.

SECTION IV.—ON THE TRINITY OF PERSONS IN GOD.

Q. Does not the trinity of persons believed by Christians admit more than one God?

A. No; for Christians believe that these Three Persons are only one God; and nothing can be more reasonable than the belief of this truth. Whether we can or cannot comprehend it, God has spoken this truth; we are, then, bound to submit and believe. To act otherwise is to refuse to recognize God as the sovereign Truth—to outrage reason as well as religion. Our reason is limited; there are a thousand things which we believe, that we do not comprehend; but when God speaks to us through his infallible Church, we believe, because we know he cannot deceive us. We see things now in an imperfect and obscure manner, but we shall arrive one day at the plenitude of perfect age, when the clouds which darken our minds shall be dissipated, and we shall see clearly, what now we can neither penetrate nor comprehend.—1 Cor. xiii. 12; Eph. iv. 13; 1 John iii. 2. That God has revealed the mystery of the Trinity of persons subsisting in one divine nature, is a truth evident from Scripture, tradition, and many express decisions of God's holy Church.

Q. What is the faith of the Church on the mystery of the Holy Trinity?

A. She believes that the nature of God subsists in Three Persons—the Father the first; the Son the second; and the Holy Ghost the third.—1 John v. 7; Matt. xxviii. 19.

Q. Are these Three Persons distinct each from the other?

A. Yes: the Father is not the Son, nor the Son the Father; nor are the Father and the Son, the Holy Ghost.—John viii. 16, xv. 26.

Q. Is each of these Persons God?

A. Yes: the Father is God—the Son is God—and the Holy Ghost is God; but yet these Three Persons are only one God. They have only one nature, and are one divinity.—John i. 1, ii. 25; Acts v. 3, 4; 1 Cor. xii. 4, 5, 6; 1 John v. 7.

Q. Are they all equal?

A. Yes—equal in eternity, majesty, perfection: they are one and the same God.—1 John v. 7.

Q. Why is the first person called Father?

A. Because from all eternity he begets a Son, who is consubstantial to and with himself; who is God as he is; and who is called the *Word*, the *Wisdom* of God.—Ps. ii. 7; Heb. i. 5; 1 John i. 1, 2, 3; Prov. viii. 22; Con. Nicen. de Symbol.

Q. Do the Father and the Son mutually love each other?

A. From all eternity they love each other with an infinite love; and in thus loving each other, they produced from all eternity the third person of the adorable Trinity, who is called the Holy Ghost.—John xiv. 31, xvii. 24; St. Aug. Tract. 105, in Joan., n. 3, — lib. 6. De Trinitate, cap. 5, n. 7.

Q. Does the Holy Ghost proceed from the Father alone?

A. No; he proceeds from both the Father and the Son.—John xv. 26, xvi. 14, 15; St. Aug. Tract. 99, in Joan., n. 4, 6.

Q. Does the Father proceed from any one?

A. No. He is, as it were, the first principle of the Son and the Holy Ghost, yet he was not prior in time to them. The production of the Son is coeval with the Father's being; and the same is true as to the procession of the Holy Ghost from both the Father and the Son. The Father could not exist one moment without knowing himself, and in knowing himself he

produced the Son—the eternal Word. The Father and Son could not exist one moment without loving each other, and in loving each other they produced the Holy Ghost.—St. Aug. Sermon. 117, 118; St. Amb. lib. 2, in S. Lucam. n. 13. This great truth may be illustrated by the following imperfect comparison: Light is produced by the sun, and the sun is the source and principle of the light; yet the light is as old as the sun, for the sun cannot exist one moment without shining, and its lustre produces *light* and *heat*.

CHAPTER II.

On the Works of God.

SECTION I.—ON THE CREATION OF THE WORLD.

Q. How has God made himself known?

A. Principally by his works, which are the heavens and the earth, and all that they contain; all these are the work of God—the work of the adorable Trinity.—John v. 19, 20; Ps. xxxii. 6; St. Aug. Sermon. 71 or 11. When you observe in the Creed that the creation is attributed to the Father, you must not understand this as excluding the co-operation of the Son and the Holy Ghost. We attribute to the different persons of the Trinity different works; we attribute to the Father the works of omnipotence, because he is the source or principle of the Son and the Holy Ghost: we attribute to the Son the works of the wisdom of God, because he is the eternal wisdom of the Father; we attribute to the Holy Ghost the works of God's goodness and love, because he is the love of the Father and the Son.

Q. Why did God make the heavens and the earth?

A. For his glory—that his infinite being, bounty, wisdom, justice, power, and other perfections might be known, loved, adored, served, and glorified.—Prov. xvi. 4; Rom. i. 20, 21.

Q. How did God create the heaven and the earth?

A. "He spoke," says the Scripture, "and they were made; he commanded, and they were created."—Ps. cxlviii. 5, 6. The Scripture uses this form, "He spoke," etc., to accommodate itself to our weakness, and to make us understand that the moment God *wished* or *willed* the heavens and the earth made, they were made,—his *will* alone produced them.—Ps. cxliii. 3; cxxxiv. 6; St. Aug. lib. ii. de Civ. Dei.

Q. How long is it since the creation?

A. According to the ordinary Scriptural computation, nearly six thousand years.

Q. In what time was the world created?

A. According to Scripture, God employed six days in this work; the seventh day he rested, that is, ceased to create any thing.—Gen. ii. 2. The first day he created the heaven and the earth; he also made the light, and separated the light from the darkness.—Gen. i. 2, 3, 4, 5. The second day he made the firmament or heaven, and divided the waters that were under the firmament from those that were above.—Gen. i. 6, 7, 8. The third day he separated

the water from the earth, and made the latter produce herbs and trees bearing fruit.—Gen. i. 9, 11, 12, 13. The fourth day he made the sun, the moon, the other planets and stars.—Gen. i. 14, 15, etc. The fifth day he made the fowls of the air, and the living creatures of

the deep.—Gen. i. 20, 21, etc. The sixth day he created all the beasts of the earth, and cattle, and every thing that creepeth on the earth; and on this day also he made man and woman to preside over all the living creatures he had created.—Gen. i. 24, 25, etc.

SECTION II.—ON THE CREATION OF ANGELS.

Q. Did God also create the angels?

A. The holy Scripture frequently attests this truth, although it is not expressly mentioned in the above chapter of Genesis.—Ps. cxlviii. 2, 5; Dan. iii. 58; Col. i. 16.

Q. Who are the angels?

A. Spiritual and intelligent beings, not created to be united to bodies. They have no bodies, nor figure, nor color: nor can they, in their own proper nature, be seen or felt by our senses; yet they are intellectual beings, with understandings more perfect than those of men. Our souls are spiritual, intelligent beings, but made to be united to bodies, and by this union to form, what we call, men. It is not so with angels; they have appeared, as men, and they can move bodies, but there is no natural union between them and matter, as is the case with man. The number of the angels is very great, Dan. vii. 10; Apoc. v. 11; and they are of different orders: seraphim, cherubim, thrones, dominations, principalities, powers, virtues, arch-angels, and angels.—Isa. vi. 2, 3; Heb. ix. 5; Col. i. 16; Eph. i. 21; 1 Thess. iv. 15; St. Jude 9.

Q. Why did God create the angels?

A. To render them happy; and for this purpose he gave them all the means necessary to arrive at eternal life, which consists in knowing God, and in the eternal possession of him.—John xvii. 3.

Q. What did God give them to enable them to arrive at eternal life?

A. He made them pure and intelligent beings, that they might know what was good, and gave them a will, disposed to love good, with

all graces necessary to enable them to persevere to the end in the faithful fulfillment of his holy will.—St. Aug. lib. 12, de Civ. Dei, ix. n. 2.

Q. Did all the angels secure eternal life?

A. Many amongst them fell, whilst the others persevered in obedience, and secured the crown. The latter are called the good angels; the former are called the wicked angels, the powers of hell, devils, etc.—Dan. xii. 1; Apoc. xii. 7, 9; Eph. vi. 12; Isa. xiv. 12; Ps. lxxvii. 49. The good angels were faithful to God, humble, and obedient, and thus deserved the crown of glory. The wicked yielded to pride, were puffed up with their own importance, wished to be equal to God, and rejected their dependence upon him, and hence they were precipitated into the gulf of misery.—Isa. xiv. 12, 13, 14, etc.

Q. Why had pride such a dreadful effect?

A. Because it is a sovereign injustice for the creature to attempt to withdraw itself from subjection to the Creator; and hence it is sovereignly just in God to resist the proud, and make them feel his indignation.—2 Pet. ii. 4; Jude 5. These evil spirits suffer now all the pains of hell, and this, too, although, as St. Paul tells us, some are in this world, some in the air, and, as the Scripture frequently states, some have the possession of unhappy men.—Eph. ii. 1, 2; vi. 12; Matt. xii. 22; Luke ix. 1; St. Basil, Hom. 9; St. Aug. ad. Laurent. c. 28; et Civ. Dei, lib. xi. c. 33.

Q. Why are the wicked angels left thus at large amongst us?

A. God has permitted them to go about thus till the day of judgment, seeking whom they may devour. They are permitted to tempt men, that we may be kept ever on our guard—watching, praying, strengthening ourselves with God's word, and living constantly by faith.—Matt. viii. 28; 2 Pet. ii. 4; Luke viii. 27, 28; xxii. 31; Acts v. 3; Eph. ii. 1, 2; vi. 12.

Q. Have the wicked angels great power over men for their ruin?

A. They had great power of this kind before Christ, because men were the slaves of sin, and they almost every where adored devils.—Ps. xcv. 5; 1 Cor. x. 20, 21. Since Christ, these demons are bound; they can enslave only those who voluntarily become their victims. Christ triumphed over them by his death and resurrection,—he banished from the kingdom of his Church these enemies of the human race; but they have still power to tempt Christians, and to lay a thousand snares, that they may entangle us in sin.—Col. ii. 15; Luke xi. 14; Eph. vi. 11. At the end of the world, during the persecution of Antichrist, the malice of men will give these devils a more extended empire, which, however, shall last only a short time; Christ will scatter their forces and hurl them into hell, whilst he will lead his saints

in triumph to heaven, where they will reign with him for eternity.—Apoc. xx. 1, 2, 3, 9; xxi. 9, 10, 12; 2 Thess. ii. 8, 9, 10.

Q. Where are the good angels, and what is their occupation?

A. They are in heaven,—always in the presence of God, they see, adore, and bless him, and are inseparably attached to him for eternity.—Tob. xii. 15; Dan. vii. 10; Apoc. v. 11; Isa. vi. 2, 3. They are the ministers or messengers of God, ever ready to obey him; they execute his orders as regards all his creatures, especially men.—Ps. cii. 20, 21; Heb. i. 14.

Q. What do the holy angels do for men?

A. They present our prayers to God.—Tob. xii. 12; Apoc. viii. 3, 4. God makes use of angels to manifest his will to us, and to perform miracles in our favor on extraordinary occasions.—Gen. xvi. 7, 8, 9; xix. 1, et seq. 29; xxi. 17; xxiv. 7; xxxi. 11; Ex. xii. 23; xiv. 19; Num. xxii. 21, 23, 24; Jos. v. 13, 14; Matt. i. 20, 21; ii. 13, 19; xxiv. 31; xxvi. 53; Luke i. 11, 26; John v. 4, etc.; Acts i, v., x., xii., xxvii. God has also appointed the angels as the guardians of his Church, and of its individual members.—Ps. xxxiii. 8; xc. 11, 12; Dan. xii. 1; Matt. xviii. 10; Acts xii. 15; St. Basil, lib. iii. contra Eunom.

SECTION III.—ON THE CREATION OF MAN.

Q. After the angels, which is the most perfect creature?

A. Man, who is a reasonable creature, made to the image and likeness of God.—Gen. i. 26, 27.

Q. Why do you say man is a reasonable creature?

A. Because he can act with knowledge and freedom, or choice; he knows what he does, and why he does it.

Q. Why do you say that man is made to the image of God?

A. Because man's soul is a spirit, endowed with will, memory, understanding, and liberty. These faculties of man are not given to any other creature except the angels. These faculties liken man to God, who is a spirit, and whose understanding, will, and liberty, are the resplendent perfections of his divine nature.—John iv. 24; St. Aug. lib. i. contra Manich.

Q. Why are the angels more perfect creatures than man?

A. Because the angels resemble God more

perfectly,—they are spirits without bodies; whilst man, having a body, is like God only in a part of his nature, namely, in the soul.

Q. How is it that God formed man?

A. He formed the body from earth, and gave life to the body, by uniting with it a living and reasonable soul, for this soul is to the body the source of life; Gen. ii. 7; St. Aug. lib. xiii. de Civ. Dei. c. 24, n. 1, 2.

Q. What mean you by a reasonable soul?

A. An immortal spirit, created by God to be united to a human body.

Q. How do we know that our soul is spiritual and immortal?

A. Both faith and reason teach us these truths. The former teaches them; for evidently the whole economy of religion rests upon these two great fundamental truths. Reason teaches them in many ways; we shall here give only one of many arguments: If the soul is spiritual, it is immortal; for what is mortal is corruptible,—what is corruptible is separable into parts; what is spiritual has no parts,—it is indivisible, and consequently incorruptible. Now, the soul is spiritual; for what thinks, and reflects on its thoughts, is spiritual; mere matter is incapable of thinking or reasoning. In whatever light you view it, you can only conceive its material qualities, length, shape, local motion; we cannot conceive *thought* to be a body or matter, nor can we conceive matter to be thought. Now, we have no doubt that we *think, know, wish, and reflect*, etc. The very *doubt* whether we think is itself a *thought*. There is therefore within us a spiritual principle which

thinks, and this principle we call a reasonable soul.

Q. Did God create the soul of the first man?

A. Yes, and thus he creates each soul to be united to its body. We do not enter here into any theological dispute; the above is the general opinion of theologians, supported by reason, and most conformable to Scripture; Ps. xxxii. 15; Zach. xii. 1; Eccl. xii. 7; Heb. xii. 9; St. Jerom. ad. Pamach. 61; St. Amb. lib. in Noe, cap. 4, n. 8; St. Greg. of Nyssa, lib. de Anima, etc. The soul of Eve was created like that of Adam, but Eve's body was formed of one of Adam's ribs. Gen. ii. 21, 22. This formation of Eve gives us to understand the strict union which ought to subsist between man and wife. When Eve was thus formed, Adam declared "that she was bone of his bone, and flesh of his flesh;" Gen. ii. 23, 24; St. Aug. lib. xii. de Civ. Dei, cap. 27.

Q. What sort of sleep was that into which God cast Adam, while the rib was taken from his side, to form Eve?

A. A kind of ecstasy, which represented a great mystery; as the woman was not united to man by marriage until after having been formed from the side of the man whilst asleep, so the Church was not united to Jesus Christ until after she was, as it were, formed from the blood which flowed from his side, pierced upon the cross during his *sleep of death*. Hence, St. Paul's words, "We are the members of the body of Christ, flesh of his flesh, and bone of his bone;" Eph. v. 30, 32; St. Aug. lib. xii. contra Faust. Hence, also, marriage represents the union of Christ and his Church.

SECTION IV.—ON THE TERRESTRIAL PARADISE AND THE STATE OF INNOCENCE.

Q. Where did God place Adam, after having created him?

A. In the terrestrial Paradise, that he might occupy and take care of it. This was a delicious garden, which God had planted with beautiful trees, bearing agreeable fruits, amongst which

were the tree of life, and the tree of the knowledge of good and evil; Gen. ii. 8, 9.

Q. What were these trees?

A. The tree of life, according to St. Aug. de Civ. Dei, lib. xiv. c. 19, prevented men from growing old or dying. The other is so called

from the effects of its fruit. Except the fruit of this tree of knowledge, God permitted man to eat of all the others; if man had obeyed God, in abstaining from the fruit of this tree, he would have had a *knowledge of good and truth*, and lived; but unfortunately, he became *cognizant of evil*, by eating the forbidden fruit of this tree; St. Aug. lib. xiv. de Civ. Dei.

Q. Was the fruit of this tree bad in itself?

A. No, it was as good as the other fruits; but it was forbidden by God, to prove man's obedience, and hence, to eat it was evil; St. Aug. Civ. Dei, lib. xiv. c. 17.

Q. Why did God create man?

A. To render man happy as the angels, by communicating himself to him for eternity; neither angels nor men can be happy without having all their hearts can desire, and nothing to fear. Now, in the possession of God they have this; every other but the sovereign good is imperfect and passing, it can never satisfy the heart of man; St. Aug. Conf. lib. i. c. 1.

Q. What had Adam and Eve to do, in order to secure this infinite good, for which they were created?

A. To live in obedience to, and dependent on, God; to love him with their whole hearts; to do him homage, as their sovereign; to live themselves in peace, and to abstain from the forbidden

fruit. God himself had impressed on their hearts the knowledge of these great and indispensable duties, and had expressly forbidden the fruit of the tree of knowledge of good and evil; Gen. ii. 17. Besides, God, in creating them, had given them every corporal and spiritual advantage which tended to make the observance of their duties easy; St. Aug. Civ. Dei, lib. xiv. c. 15.

Q. What were these advantages they received from God?

A. They enjoyed in their bodies perfect health, without subjection to infirmities or death; Wisdom ii. 23; and their souls were created in a state of righteousness, light, and justice; Eccles. vii. 30; Eph. iv. 24. These souls were adorned with all the natural knowledge of which man is capable; no dangerous ignorance, or defect in judgment or reason, tarnished the beauty of their minds; they had perfect liberty to do what they willed, and their wills were upright and tended to good, without inclination to evil. They were masters of all their bodily movements, with an equal temperament, always tranquil, without any tendency to excess. God had given them all the graces necessary, if they chose to use them, for the attainment of eternal life; in fine, they possessed not these blessings for themselves alone, they were given to be transmitted to all their posterity; St. Aug. Civ. Dei, lib. xiv. c. 10.

CHAPTER III.

On the Sin of Man, and Its Consequences.

SECTION I.—ON THE SIN OF OUR FIRST PARENTS.

Q. Did our first parents preserve the advantages of the state of innocence for any considerable time?

A. No; by their sin of disobedience, they very soon lost all these blessings. They partook of the forbidden fruit; Eve allowed herself to be seduced by the devil; and after eating of this fruit presented it to Adam, who ate also of it; Gen. iii. 6, 12, 13; 1 Tim. ii. 14.

Q. How did the devil seduce Eve?

A. Represented in Scripture as a serpent, he told Eve to eat of the fruit; that she should not die; but that she should then be like God, in having a perfect knowledge of good and evil; Gen. iii. 4; the devil did this from envy and jealousy, that he might render man miserable, as he was himself, by making him lose the eternal good for which he was created; Sap. ii. 24; John viii. 44.

Q. What were the sources of man's fall?

A. Pride, curiosity, and sensuality; he wished to be equal to God, and hence he revolted against his Creator; he wished to prove if, in reality, he knew good and evil, and thus he yielded to a criminal curiosity in disobeying God. The fruit was agreeable to the eye, and out of sensuality he yielded to the gratification of his appetite; Gen. iii. 5, 6; St. Chry. Hom. 16. St. Augustine says, that in Adam pride was the source of crime; that curiosity, sensuality, and a criminal complaisance towards his wife, were the effects of

pride. The other Fathers of the Church were of the same opinion, which is confirmed by the Holy Scripture; Gen. iii.; Prov. xvi. 18; Eccles. x. 14, 15; Tob. iv. 14; St. Aug. ad Laurent. c. 45.

Q. Was the sin of Adam very great?

A. We may judge of its magnitude by the majesty of the God who is offended; by the natural tendency which God gave Adam, not to evil, but to good; and, in fine, by the dreadful consequence of this sin.

SECTION II.—ON THE PUNISHMENT OF THE FIRST SIN OF MAN, AND ON ORIGINAL SIN.

Q. What happened to our first parents immediately after their first sin?

A. They felt ashamed of their nakedness, and covered themselves with fig leaves; Gen. iii. 7. This shame was caused by their knowledge, that now, for the first time, they felt the flesh revolting against the spirit; St. Aug. Civ. Dei, lib. xiv. c. 17.

Q. Did God leave the sin of Adam and Eve unpunished?

A. No; he punished it in their own persons, and in their descendants; their bodies became subject to all sorts of diseases, and to death; their souls became subject to ignorance and concupiscence, and their liberty was weakened; they lost their empire over all other creatures; they revolted against God, and all creatures revolted against them; God declared that the earth would produce of itself only briers and thorns, and that man should eat his bread in the sweat of his brow; to Eve God also said, "I will multiply thy sorrows in thy conceptions; in sorrow shalt thou bring forth thy children, and thou shalt be under thy husband's power, and he shall have dominion over thee;" Gen. iii. 17. Both Adam and Eve were banished from the terrestrial paradise, without the hope of ever returning; the gate

of heaven was shut against them; and they became deserving of eternal death; Gen. iii.

Q. What mean you by the concupiscence to which man became subjected?

A. That inclination to evil, which we feel we have, without our own consent. This concupiscence is threefold: the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life; 1 John ii. 16. Subjection to these three passions is the punishment of Adam's sin, because in disobeying God he yielded to these same passions.

Q. How was the liberty of man weakened by sin?

A. After the commission of sin, his faculty or tendency to good became less than it had previously been; Trid. Sess. 5 de Peccat. Orig.

Q. What was the punishment of the sin of our first parents in their descendants?

A. The same as that to which our first parents themselves were subjected; hence we are born subjects to all sorts of infirmities—to death, ignorance, triple concupiscence—slaves of sin and the devil, enemies of God, children of wrath, unworthy of grace or glory; Job xiv. 1; Acts xvii. 30; Rom. v. 10, 12, 16; vi. 17, 20; vii. 14, 23, 24; Eph. ii. 3; Col. i. 13.

Q. Ought their descendants to be punished for a sin they did not actually commit?

A. The judgments of God are incomprehensible, while they are infinitely just. All are guilty of that sin; we are all born with it, and we are justly doomed to bear its punishment; Rom. v. 12. In a wonderful manner, we were all, as it were, included in our first parents, as in our source; the stream of human life was by them polluted in its source, and in them have we all sinned and become polluted; Rom. v. 12. Still, original sin

is an incomprehensible mystery, but one clearly revealed—one which the Church has ever taught—one which is the foundation of the whole economy of religion; Job xiv. 4; Ps. i. 7; Rom. v. 12. I say that on this dogma is established the whole economy of religion, because the necessity of the incarnation, the death, resurrection, and ascension of Christ, the baptism of infants, prayer, penance, and Christian vigilance, are grounded on this great fundamental truth.

SECTION III.—ON THE NECESSITY AND THE PROMISE OF A REDEEMER.

Q. What would have become of men, if God had treated them as they deserved?

A. They would have been abandoned by him, like the fallen angels, and forever deprived of their celestial inheritance.

Q. Could they not have done penance; implored and obtained pardon from God?

A. The corruption into which all human nature was plunged was such, that, so far from weeping over their sins, they would have loved them more; nor would they ever have known their real misery, had not the grace of God opened their eyes and touched their hearts. But even could they have known and wept over their misery, all would have been unavailing for the expiation of the infinite offence offered to God, and utterly useless in the way of satisfying his justice, which demanded a satisfaction proportioned to the offence. Man's only resource was God's free bounty, which might still grant him mercy.

Q. In what consists the mercy shown by God to men?

A. His mercy is ineffable. He has so loved the world, as to give his only Son to redeem sinners. The Word is made flesh in the womb of a virgin; he reconciles us with God by his death; he opens heaven by his resurrection and ascension; he instructs us by his doctrine; astonishes and converts us by his miracles; renews us by his Spirit; reanimates, fortifies,

and nourishes us by his sacraments; consecrates, offers us, and renders us worthy of God, by his sacrifice; he is our intercessor, our protector, our chief. He conquered the devil on the cross; and in our daily temptations, when we are faithful to his graces, he conquers him still, and will continue to triumph over him, until he bears us with him in triumph to heaven.

Q. Did God show this mercy actually as soon as man fell?

A. No; he only promised it then; four thousand years elapsed between the fall of man and the coming of the Messiah.

Q. What were the terms of the promise which God made to men?

A. He cursed the serpent, which was the instrument of the devil in the fall of man; and, in doing so, he said he would put eternal enmity between the serpent and man; and that the woman should crush the serpent's head; Gen. iii. 15. The meaning of which promise is, that men would ever have a natural aversion to the serpent; that the enmity between man and the devil, figured by the serpent, should be irreconcilable; and that, of a virgin, a Saviour should be born, who would destroy the empire of the devil. This Saviour is called by the prophets the Redeemer, the Messiah, and Christ, etc.; Job xix. 25; Isa. lix. 20; John i. 41; Dan. ix. 26, etc.

CHAPTER IV.

Abridged History of Religion from the Fall of Man till the Coming of the Messiah.

SECTION I.—IN WHAT WAY MEN WERE TO BE SANCTIFIED BEFORE THE COMING OF THE MESSIAH.

Q. Why did God not send the Messiah immediately after the fall of man?

A. First.—That, during long trial, men might feel their weakness, and the need they had of a Redeemer. Second.—That, sensible of their wants and weakness, they might sigh, like the just of the Old Testament, for his coming; Rom. viii. 3; xi. 32; Gen. xlix. 18; Ex. iv. 13; Isa. xvi. 1. Third.—That the strongest anticipatory proofs of the greatness of the Messiah might be given; by previous prophecies as to his birth, life, death, sepulture, resurrection, and the astonishing change he was to produce in the world; Acts x. 43; St. Aug. Tract. 31, in Joan n. 7. Fourth.—In fine, that when the Messiah really came, his followers and the world might see, that the religion he actually taught, and all the events which accompanied it, were shadowed out in the history of past times, and that the events of former ages were all such types of Christ, and his doctrines, and his institutions, as might contribute to make religion venerable, and attach men to the Messiah; 1 Cor. x. 6, 11; Gal. iv. 24; Col. ii. 17; Heb. viii. 5; x. 1; St. Aug. De Catech. Rudibus, c. 20, n. 34, 36.

Q. What became of those men who lived during the four thousand years before Christ, seeing they had no means of salvation, as the Redeemer had not yet died?

A. Christ died for all men, as well for those who lived before, as those who have existed since his death; his infinite merits and satisfactions were applied during these four thousand years, for the sanctification of men,

through faith in him as the future Messiah; but none were permitted to enter heaven, its gates were shut till his coming—he was to be the first to enter. The saints of the old law were to receive their recompense along with him; Heb. xi. 39, 40; St. Aug. in Gal. c. 3, n. 23.

Q. What were men obliged to do, in order to sanctify themselves before the coming of the Messiah?

A. To believe in one God; to adore and serve him; to love him above all things; to await with longing the coming of the Redeemer, and to hope in him; to love their neighbors; to abstain from every injustice; and to live according to the voice of conscience, and the dictates of right reason. Such were the general obligations of all the human race. But the Jewish people, in addition to these duties, were obliged to observe faithfully all the precepts of the law of Moses, and to believe all that God had revealed to them.

Q. Did men live according to these laws, as to faith and morality?

A. Those who sanctified themselves, by thus obeying God's commands, were few, even amongst the Jews, compared with those who ruined themselves by disobedience; St. Aug. in Gal. cap. iii, ver. 20. Those who were lost were lost by their own fault; they had the same means of salvation that the saints possessed, but they refused to employ those means for the ends for which God bestowed them, and hence their perdition was the work of their own hands. "Many are called," says Christ, "but few are chosen;" Matt. xx. 16.



SECTION II—THE LIVES OF ADAM, EVE, AND THEIR CHILDREN, AFTER THE FALL.

Q. How did Adam and Eve conduct themselves after their expulsion from Paradise?

A. God showed them mercy, and they sanctified themselves by penance; Sap. x. 1; St. Iren. lib. iii. contra. Heres. c. 31, 33, 34. They had no children before their fall, and hence all their descendants bear the stain of original sin: Gen. iv. 1; Rom. v. 12. All the human race have descended from Adam and Eve; the latter is called the "mother of all the living;" Gen. ii. 20. From this it is evident that, being members of one great family, springing originally from the same parents, we should love one another as brethren; as Jesus Christ has taught us; Luke x. 27.

Q. Had Adam and Eve a great number of children?

A. Their children were very numerous, because they were instruments in the hand of God for peopling the world. God made them fruitful, and they lived more than nine hundred years. As, however, the Scripture relates of the history of man only what contributes to our knowledge of religion, only three of Adam's children are mentioned—Cain, Abel, and Seth.

Q. What does the Scripture teach us as to Cain?

A. That he was the first child of Adam—that he was a laborer—that he offered to God the first fruits of the earth, in sacrifice—and that neither he nor his offerings were acceptable; that out of envy or jealousy, he killed his brother Abel, because the sacrifices of the latter were agreeable to God; that he was cursed by God, and, as a punishment for his crime, he was made a fugitive over the face of the earth—that God marked him, that he might not be murdered—that he built a city, and gave it the name of his son, Enoch; Gen. iv. 1, etc.

Q. What does the Scripture say of Abel?

A. That he was Adam's second son—that he was a shepherd—that he offered to God the first-born of his flock—that they were the largest

and the fattest—that God regarded his offerings and himself favorably—that he was murdered by his brother, and that his blood cried to heaven for vengeance; Gen. iv. 1, etc.; Matt. xxiii. 35; Heb. xi. 4.

Q. What does the Scripture say regarding Seth?

A. That he was born after the death of Abel, and lived a holy life; that piety was preserved much longer in his family than in that of Cain, and that he was one of the ancestors of Jesus Christ; Gen. iv. 25, 26; v. 9; Eccles. xlix. 19; Lukeiii. 38.

Q. What does the history of Cain and Abel teach us, as regards religion?

A. We see in these two the image of two cities, or societies of men, who were to live together in the world until the end of time; besides, they represent very expressly, Abel, Jesus Christ; and Cain, the Jews.

Q. What mean you by these two societies?

A. The society of the good, and the society of the wicked. The one is called by St. Augustine the city of God, and the other the city or society of the earth; Civ. Dei, lib. ii, c. i. He entitles them thus; because the one is a stranger here, detached from all perishable things, lives for God alone, and regards heaven as its true country. The other is attached to this world, lives for the riches, honors, and pleasures of the earth; and labors against every thing that can separate the heart and affections from worldly goods, making these the great object of their life; Ps. xlv. 5, 6; xlvii. 2, 3; lxxxvi. 3; St. Aug. Civ. Dei, lib. ii. c. 1; and lib. xiv. c. 28.

Q. In what did Cain represent the city of the earth?

A. He was the first-born. We all belong first to the city of the earth, and it is only by regeneration we belong to the city of God. What is carnal and merely animal, begins in us before what is spiritual; 1 Cor. xv. 46. Cain was attached to this world, which appears from this that he was

the first to build a city, and to look upon it as the place of his abode and repose. He was corrupted in heart—he attended to the externals of religion, but true religion had no place in his heart, he offered not to God his richest first fruits; he was full of pride and envy—he hated, persecuted, and murdered his brother, because his brother was more just than he. Such is the character of all who belong to the city of the earth; St. Aug. *Civ. Dei*, lib. xv. c. 2, 3, 6, 7, n. 1.

Q. How was Abel an image of the city of God?

A. He was detached from this world: he regarded himself as a stranger here; he built no city or home in it; he lived for God—religion was his glory—heaven his true country. In his death he was a figure of Christ, and of all the just who, in after ages, suffered at the hands of the wicked for justice' sake.

Q. In what did Abel represent Christ, and Cain the Jews?

A. Cain was the first born—Abel followed; and the Jews preceded in time the temporal birth of Jesus Christ. The occupation of Cain was an image of the Jews, who were attached to the fruits and goods of the earth. The occupation of Abel—a shepherd—was an image of Christ, who is called the Pastor and Prince of Pastors, the Good Shepherd, etc.; Ezek. xxxvii. 24; Jerem. xxxi. 10; John x. 11, 14; 1 Peter ii. 25, v. 4. Cain honored God with his lips, but his heart was far from God;

and with this crime God reproached the Jews; Is. xxix. 13; Matt. xv. 8. Abel was just,—his exterior offering was the expression of a heart offered to God, as Christ offered himself to God by the Holy Spirit; Heb. xi. 14. Cain and his sacrifice were rejected; Abel and his were received; Gen. iv. 4, 5. God rejected the Jews and their sacrifice, whilst with Christ and his sacrifice God was well pleased; Dan. ix. 26, 27; Matt. iii. 17; Heb. viii. 8, 9. It was through envy and jealousy that Cain slew Abel; and it was through the same nefarious passions that the Jews put Jesus Christ, their brother of the race of David, to death; John iii. 12; Gen. iv. 5; Matt. xxvii. 18. The blood of Abel cried for vengeance on Cain; the blood of Christ, which spoke mercy for the just, drew down the vengeance of heaven on the Jews; Heb. xii. 24, 25. Cain, in punishment of his crime, led the life of a wanderer, and he was marked, that none should kill him; Gen. iv. 15, 16;—the Jews, in punishment of their crime, were banished their country, and dispersed over the face of the earth. They are distinguished, and to the end will be distinguished, by the sign of circumcision; St. Aug. lib. xii. *contra Faust*.

Q. Why does the Scripture speak of Seth oftener than of the other children of Adam?

A. Because his family distinguished itself above all the others for its piety, and of them did the Messiah come; Luke iii. 38.

SECTION III.—ON THE CORRUPTION OF THE HUMAN RACE, AND THE GENERAL DELUGE.

Q. How did the children of Cain and the other children of Adam live?

A. They almost all forgot God, and lived in wickedness; as they advanced in age, so did impiety increase; Gen. vi. The children of Seth were an exception; they copied after the piety of their father for a long time; but in the end, like others, they also fell into corrup-

tion, by associating with the wicked, and forming family alliances with them; Gen. v., vi. Indeed, vice became so general, that scarcely one remained on the face of the earth who was just or innocent; Gen. vi. 5, 8, 9.

Q. Did God leave these universal corruptions unpunished?

A. No; he destroyed men by the universal

deluge. He drowned all men and all the animals, except Noah, his wife, his three sons, and their wives,—in all, eight individuals; animals of each species were also preserved; Gen. vii. 7, 8, 11; 2 Pet. ii. 5. Noah was a just man, and one of the descendants of Seth; Gen. vi. 9.

Q. How were Noah and his family preserved?

A. In the ark; a structure large enough to contain them, with the necessary provisions, and the animals to be preserved. Noah was employed a hundred years in building the ark. God ordered this, that all men might be aware of the approaching deluge,—might enter into themselves, and do penance. But instead of this, they despised Noah, and his advices and his menaces, they ate and drank, and married, and pursued their amusement. They were surprised by the deluge, and lost in its waters; Matt. xxiv. 37.

Q. What impression should such an example make upon our minds?

A. It should teach us to profit by the warnings God gives us, and never to put off our conversion until the anger of God comes like

lightning upon us, but to watch and pray incessantly.

Q. Were all those who perished in the deluge lost for eternity?

A. We have reason to believe that those who, in the beginning, were incredulous to Noah's warnings, but who afterwards believed, and were in reality converted before the deluge was consummated, were not lost; 1 Pet. iii. 20.

Q. What did the ark typify?

A. The Catholic Church, which is the ark of salvation; and it represented also the sacrament of baptism. We can be saved only in the Church, and all who were out of the ark perished; all men were drowned in the deluge, and all our sins, as it were, are drowned—that is to say, effaced—by the waters of baptism; 1 Peter iii. 21; St. Aug. lib. xii. contra Faust.; St. Amb. in Noah et Arcam, c. vi. n. 15.

Q. What did Noah do after the deluge?

A. He offered thanksgiving sacrifice to God. God blessed him and his children; and promised that he would not again send a deluge on the earth, and he gave the rainbow as a sign of this promise.

SECTION IV.—ON THE STATE OF THE WORLD, FROM THE DELUGE TO THE VOCATION OF ABRAHAM.

Q. How was the world repopled after the deluge?

A. By the three children of Noah; Sem, Cham, and Japhet, and their descendants; Gen. ix. 19. The Scripture tells us that Noah blessed Sem and Japhet, on account of their piety; and cursed Cham, and his son Chanaan, because they showed him not the respect due to him.—That men, being multiplied, in their pride, wished to acquire a celebrated name before they separated, by some wonderful work.—That they began to build a tower which they wished to raise to the clouds.—That that tower was called Babel, which means *confusion*,

because God, to punish them, confounded their tongues, so that they could not understand one another; and that thus were they compelled to desist from their enterprise, and disperse themselves over the country; and that by this dispersion was the earth peopled; St. Aug. Civ. Dei, lib. xvi. c. i. n. 1, 2, c. iv. n. 4.

Q. Were the knowledge and worship of God long preserved amongst them?

A. As they advanced in age, they became more grossly ignorant; the knowledge of God was effaced from their minds; they became idolaters. Piety was preserved during a longer time amongst the descendants of Sem; but

even here it ultimately died out, so that there was scarcely one upon the earth who adored or worshiped God; St. Aug. Civ. Dei, lib. xvi.

Q. How did God now treat mankind?

A. He abandoned them to corruption and blindness; thus, left to the corruption of their own hearts, they plunged into every abomination; he reserved the punishment of their crimes for the next life, and chose one man, as a father, to the people who were to be peculiarly consecrated to his service; Rom. i. 24; Gen. xii. 1; Wisd. v. 5.

Q. Who was the man chosen thus by God?

A. Abraham, son of Thare, of the family of Sem; Gen. xi. 26, 27. The choice was the pure effect of God's goodness and mercy. He com-

manded Abraham to quit his country, his family, his home; and promised to make him the father of a great people, upon whom he would confer many graces; Gen. xii. 1.

Q. Why did God wish Abraham to quit his country?

A. That he might not be exposed to the society of the wicked; to induce him to consider the earth as a place of exile, and heaven, his true home; to make him the father of a people, who were to be different in manners and religion from all the other people of the earth. Abraham believed and obeyed God, who rewarded him for his submission; Gen. xii. 4, 7, 8.

SECTION V.—ON THE PROMISES OF GOD TO ABRAHAM, AND ON THE POSTERITY OF THAT HOLY MAN.

Q. How did God reward the faith and obedience of Abraham?

A. By a solemn alliance, which he made with him, God promised to take him and his posterity under his protection—to make him the father of a great people—to give him a land that was rich and abundant, called Chanaan, for himself and his posterity—and he also declared, that the Messiah should descend from his race; Gen. xxii. 18. God swore by himself, to the accomplishment of these promises; and appointed circumcision, as a mark to distinguish Abraham and his posterity from all the other people of the earth; Gen. xvii. 14, xxii. 16; Heb. vi. 13, 16, 17.

Q. Who were the children of Abraham?

A. None were born to him of his wife Sarah till her ninetieth year; and it was on this account, that Sarah wished him to marry his servant Agar, of whom he had a son called Ismael; Gen. xvi. 1, 2, 15. In this connection, there was nothing immoral, as God allowed plurality of wives, that the earth might be

peopled; St. Aug. contra Faust. lib. xxii. It was not, however, through Ismael that God fulfilled the promises made to Abraham; although the latter believed that such would be the case, seeing his wife barren and beyond the age of childbearing; Gen. xvii. 18. God foretold that Sarah would have a son; and that, through him, the promises would be accomplished;—Abraham believed God, though the event seemed beyond hope—and the year after, Sarah had a son, who was called Isaac; Gen. xxi. 1, 2.

Q. How did Agar and Ismael live with Sarah and Isaac?

A. Agar despised Sarah, on account of her sterility, and was punished. Ismael persecuted Isaac; and was, by the order of God, banished, with his mother, from the house of Abraham; Gen. xvi. 4, 5, 6; xxi. 9, 10; Gal. iv. 29, 30. After the death of Sarah, Abraham married Cethura, by whom he had six children; Gen. xxv. 1, 2. Isaac, however, was the sole heir of Abraham; he gave presents to his other children, but allowed them not to dwell, even

during his own life, with Isaac; Gen. xxv. 5, 6.

Q. What did the alliance, which God made with Abraham, represent?

A. The eternal alliance which Jesus Christ was one day to make with Christians; of which baptism was the pledge or seal; as circumcision, a figure of baptism, was the pledge or token of that made by God with Abraham.

Q. In what was circumcision a figure of baptism?

A. As circumcision was a sign that showed men to be participators in the alliance with Abraham, so baptism makes us partakers of the alliance of Christ with mankind. Besides, in baptism we profess to be circumcised in heart, that is, we renounce the concupiscence of this world, of which the circumcision of the body was only a figure; Rom. ii. 28, 29; Philip. iii. 3.

Q. What was signified by the possessions promised to Abraham and his posterity?

A. Heaven, which is promised to all Christians,

whose spiritual Father Abraham was; Heb. xi. 1, 14, 15, 16.

Q. Of what were Agar and Sarah the figure?

A. Agar, the servant or bondwoman, was the figure of the Synagogue, or Judaism; Sarah, the wife, or freewoman, was a figure of the Christian Church; Gal. iv. 22; Ismael was a figure of the Jewish; and Isaac of the Christian people. The Jews were the bond children of the law, we are the freed children of Christ; and as Ismael persecuted Isaac, so did the Jews persecute Christ and his followers.

Q. Who are prefigured by the children of Abraham, born of Cethura?

A. Those Christians who do not live by faith, but who live according to the flesh; such may receive a temporal reward like the children of Cethura, but God will not grant them an eternal inheritance; and those who live by faith should avoid them; 1 Cor. v. 11; St. Aug. Civ. Dei, lib. xvi. c. 34.

SECTION VI.—ON ISAAC AND JACOB, FROM WHOM ALL THE JEWS HAVE DESCENDED.

Q. Why is Abraham called the father of all the faithful?

A. Because he is the father of both Christians and Jews. The Jews descended from him, by his son Isaac; the Christians have sprung, by faith, from Jesus Christ, who descended from Abraham, and of whom Isaac was a striking figure; Rom. iv.

Q. In what was Isaac a figure of Christ?

A. His life of innocence and sanctity, was an image of that of Christ. The sacrifice of Isaac was an expressive figure of the death and resurrection of Christ. Isaac, after his sacrifice, was the Father of all the Jews; Jesus, after his resurrection, was the Father of all Christians.

Q. What was the sacrifice of Isaac?

A. God, to try the faith of Abraham, ordered him to sacrifice his son Isaac, aged then about thirty-seven years; St. Jerom. de Trad. Judæor. in Gen. xxii. 2. Abraham hesitated not one

moment, though Isaac was his beloved son; he hoped against all hope; and persuaded that God could again raise Isaac from the dead, he prepared for the sacrifice, according to St. Jerom, on Mount Moria, which is near Calvary. Isaac's faith was equal to that of his father; he submitted to God's command; he carried on his shoulders the wood upon which he was to be offered in sacrifice; and allowing himself to be tied, he submitted to his fate. But God was satisfied with the faith and obedience of both. The father's hand was already raised to immolate that innocent victim. God arrested it, and restored the son as, it were, from the tomb to his father, that after having been a very expressive figure of Christ, suffering and dying on the cross, Isaac might also be a figure of Jesus arisen from the tomb; Heb. xi. 17, 18, 19; St. Aug. Civ. Dei, lib. xvi. c. 32. Abraham, after this found a ram entangled in

a thicket, and he offered it in sacrifice, instead of his son. Even this was emblematic of Christ, the Lamb of God, who was laden with the sins of the world, and offered in the place of men a sacrifice to his Father.

Q. Who were the children of Isaac?

A. Esau and Jacob, twin brothers, born of his wife Rebecca. Esau was the first born, and was rejected of God, even before birth. Jacob came second, and was beloved of God; Rom. ix. 13; Mal. i. 2, 3. I say Esau was rejected, because God did not choose him as the father of his people—the heir of the land promised to Abraham—or as one in the line of the Messiah's ancestry. To Jacob, as the pure effect of his goodness, did God accord these blessings. Esau was a figure of the Jews and the reprobates; Jacob prefigured the Christians and the elect; Rom. ix. 6, 7, 8; St. Aug. Civ. Dei, lib. xvi. c. 35.

Q. How many children had Jacob?

A. Twelve sons and a daughter, born of the four wives he espoused; and from these twelve sons, known by the names of the twelve patriarchs, have descended all the Jews. Jacob wished to marry only Rachel, but he was surprised into a previous marriage with Lia, her elder sister. Lia had six children. Rachel, after being barren for a long time, had two. Jacob married afterwards two others: Bala, at the request of Rachel; and Zelpha, by the advice of Lia.; Gen. xxix. 23; xxx. 3, 9; xxxv. 23, 24; St. Aug. Civ. Dei, lib. xvi. c. 38, n. 5. The children of Jacob were, Ruben, Simeon, Levi, Juda, Issachar, Zabulon, Dan, Nephtali, Gad, Aser, Joseph, and Benjamin, and one daughter, called Dina. These were

called patriarchs, because they were the heads of the twelve Jewish families, from whom all the Jews have descended. The word *Patriarch* means head of a family. These were called the twelve tribes of the Jews. The family of Joseph, however, composed two tribes, because Ephraim and Manasses, the two children of Joseph, were adopted by Jacob, and were the heads of tribes called after them, so that there appears to have been thirteen tribes. But this in reality was not the case, because the tribe of Levi was consecrated to the service of God in the religious ministry, and was thus lost amongst the other twelve tribes; God intended this, that this tribe, by their example and instruction, might keep the others in his service; Num. i. 48; xxxv. 2, 3; Josue xxi. 2, etc.

Q. What is the most celebrated of the twelve tribes?

A. That of Juda, which in all ages, was most favored by God—was that from which the Messiah sprang, and that which, at last, after the Babylonish captivity, gave its name to the whole Jewish people. The children of Jacob were called Israelites, because Jacob their father was named Israel; Gen. xxxii. 28.

Q. Did the descent of the Jewish people from one man prefigure any thing, and what did the twelve Patriarchs represent?

A. Yes; the spiritual birth of all Christians in Jesus Christ; and the Patriarchs represented the twelve apostles, who were the spiritual Fathers of all Christians. Hence, St. Paul says, "We are built upon the apostles;" Eph. ii. 20.

SECTION VII.—THE SERVITUDE OF THE ISRAELITES IN EGYPT, AND ITS CAUSE.

Q. Were the Israelites always in possession of the promised land?

A. Abraham, Isaac, and Jacob, dwelt there as strangers, nor were their descendants put in possession of it, till four hundred years after

the promise; Gen. xv. 13; Acts vii. 6; Heb. xi. 9, 10. They were a long time slaves to the Egyptians, and they were not delivered from that slavery till the expiry of four centuries; Ibid.

Q. What was the occasion of this Egyptian servitude?

A. A famine compelled Jacob, with his family, amounting to seventy persons, to retire to Egypt. These multiplied, and were ultimately persecuted and reduced to a state of slavery by Pharaoh, king of Egypt; Acts vii. 11. Jacob's reason for flying to Egypt was, that he understood the famine would endure seven years; that Joseph, one of his family, had all power in Egypt; and that through Joseph's foresight, there would be no distress in that kingdom; Acts vii. 11.

Q. Why did Joseph go to Egypt?

A. Jacob loved Joseph more than his other children;—the latter became jealous of him, and wished to kill him, but Ruben, the eldest, prevented it; and Juda determined them to sell him to Ismaelite merchants; who again sold him to an Egyptian, called Potiphar. God employed this, their crime, to raise Joseph, and make him the support of his family; Gen. xxvii., xiv.; Acts vii. 9. Joseph was a long time a slave to Potiphar. The wife of the latter accused him of an attempt at violation; he was cast into prison; and this very imprisonment caused him to be loaded with honors and power; Gen. xxxix. Pharaoh was troubled with a dream; he wished it explained; he was informed that the prisoner, Joseph, knew the future; he called him—was satisfied with his answers—and made him his first minister; Gen. xl., xli. 8.

Q. How did Jacob know that his son was a ruler in Egypt?

A. The famine compelled Jacob to send his children to Egypt for corn;—they were presented to Joseph, who had all authority there—he made himself known to them, forgave their treachery, and induced Jacob and all his family to come to Egypt; Gen. xlii., xliii., etc.

Q. Where did Jacob die?

A. He died in Egypt, after having foretold the precise time the Messiah would come. It was then he made Joseph's sons, Ephraim and Manasses, chiefs of tribes, and adopted them as his own. His body was carried by Joseph to the land of Canaan, to be laid with Abraham and Isaac; Gen. xlviii., etc. Joseph himself died in Egypt, where he preserved his authority till his death,—he had ordered his bones to be carried to Canaan, to the tomb of his fathers. So long as Joseph lived, the Israelites were well treated by the Egyptians, but, after his death, the next king forgot the services of Joseph, maltreated his family, and reduced them to a state of servitude; Gen. l.; Ex. i. 7; v. 4.

Q. What was prefigured by the crime of Joseph's brethren, who sold him as a slave?

A. The crime of Judas, who betrayed and sold Jesus, and of the princes and priests who delivered him to the Romans. The imprisonment and exaltation of Joseph were figures of the sufferings and resurrection of Jesus, who procured salvation for the Jews, by whom he was delivered to his enemies, and to the Gentiles, prefigured in the Egyptians.

SECTION VIII.—THE DELIVERANCE OF THE ISRAELITES BY MOSES, THE PASCHAL LAMB AND PASSAGE OF THE RED SEA.

Q. How long did the Israelites remain in Egypt?

A. About two hundred years, after which God raised up Moses to deliver them from that tyrannical servitude.

Q. Who was Moses?

A. One of the descendants of Levi, son of

Jacob. Three months after his birth, his mother exposed him on the Nile, and abandoned him to Providence, because Pharaoh had ordered all the male children of the Hebrews to be put to death. The daughter of Pharaoh, about to bathe in that river, found the infant—nursed him tenderly—had him instructed in all the

learning of the Egyptians, and finally adopted him, as her son. But Moses loved better to be a sufferer with the Israelites, than in prosperity and criminal enjoyment with the Egyptians. At the age of forty, he visited his brethren, but he dwelt with them only a short time, for, having killed an Egyptian, and dreading the wrath of Pharaoh, who sought his life, he was obliged to fly. He retired into the land of the Madianites, married there, and was occupied in feeding the flocks of Jethro his father-in-law, when God appeared to him and commanded him to deliver his people from the servitude of Pharaoh. He was then forty-five years of age.

Q. How did Moses deliver the Israelites from Egypt?

A. He wrought so many miracles, and struck Egypt with so many plagues, that the king was compelled to allow them to leave his territories. The Scripture speaks of ten plagues, viz.: The waters changed into blood, the frogs, the gnats, the flies, the murrain in all cattle and beasts, the ulcers, the hail mixed with fire, the locusts, darkness, and the death of all the first born; Ex. vii., viii., ix., x., xii.; Ps. lxxvii. 43; Wisd. xvi. 9, etc.

Q. What determined the Egyptians to send the Israelites out of Egypt?

A. The death of the first born, which took place in the following manner: Moses, on the part of God, commanded the Israelites to kill a lamb each, in his family; to roast and eat such lamb, and to sprinkle the door posts with its blood. An angel then came, and exterminated the first born in every house in Egypt, except in the houses of the Israelites, which were sprinkled with blood.

Q. Tell us a little more in detail, what God through Moses, ordered the Israelites to do on this occasion.

A. Moses ordered them to borrow from their Egyptian neighbors all that they could in the shape of movables and silver; they did so, and the Egyptians, moved by God, refused them nothing. Again, Moses ordered them to kill a

lamb on the fourteenth day of the first month, in the evening; to eat of its flesh roasted at the fire; to eat the head with the feet and intestines; to eat them with unleavened bread and wild lettuce; and to make this repast in haste, standing in the habit of wayfarers, with a staff in their hands. He forbade them to admit to this meal any stranger, or to bruise the bones of the lamb; and ordered that all that remained of the lamb should be consumed by fire. Moses also ordained that each year, on the same day, the Israelites should eat a lamb with the same ceremonies, in memory of the miracle which God was about to work in their favor; that the next day they should celebrate a solemn feast, as a memorial of these deliverances; that this lamb should be called the Paschal lamb, or lamb of passage, and the feast itself, the Pasch; Ex. xii. 3, etc.

Q. Why did Moses order the eating of the Paschal lamb with so much ceremony?

A. The first time it was eaten, the hurry and precipitation of their departure required haste; it was God's will that afterwards the same ceremonies should be used, in memory of the first Pasch; but the real cause was, that God wished all these circumstances and ceremonies to represent and prefigure great mysteries; Ex. xii.

Q. Did God appoint any ordinance to remind the Israelites forever of the death of the first born of the Egyptians?

A. Yes; he desired that the first born, as well of men as of beasts, should be forever consecrated to him; Ex. xiii. 2.

Q. Why did God wish the Israelites to carry away with them the riches of the Egyptians?

A. To punish that infidel nation for their persecution of the Israelites, and to recompense the latter for their labors in Egypt.

Q. What did the Egyptians do after the death of their first born?

A. They pressed the Israelites to depart; but they soon repented of this, and pursued them, to make them return. At this time happened the famous miracle of the passage at

the Red Sea; Ex. xii. Moses struck the waters of the sea, they separated, and afforded to the Israelites a dry passage. The blind and obstinate Egyptians pursued them in that miraculous passage, but the waters which allowed the Israelites to pass, closed upon the Egyptians, and swallowed them up; Ex. xiv.

Q. What were the number of the Hebrews at this time?

A. About six hundred thousand men, besides women and children under twenty years; so much had they multiplied during two hundred years, even under continued persecution. God had promised this extraordinary multiplication to Abraham; Gen. xvi. 10; Ex. i. 12. This extraordinary propagation of the children of Abraham was a figure of the propagation of the Christian people, who, in spite of every opposition and persecution, filled the world.

Q. What did the deliverance of the Israelites, by Moses, signify?

A. The deliverance of Christians from the bondage of the devil, by Jesus Christ.

Q. What did the Paschal lamb signify?

A. Jesus Christ, the true Lamb of God, whose death delivered us from eternal death, and opened heaven, the true land of promise, to us. The Jews were forbidden to break the bones of the lamb, and this was a figure of what happened to Christ, after his death; his limbs were not broken, as were those of the two thieves who were crucified with him; John xix. 33.

Q. What was signified by the feast of the Pasch?

A. The Holy Eucharist, in which we eat the true flesh of Jesus Christ, who has saved us by his blood, as the Jews ate, in their first Pasch, the flesh of the same lamb, whose blood had preserved them from death; 1 Cor. v. 7, 8.

Q. What did the ceremonies which accompanied the eating of the Paschal lamb signify?

A. The dispositions of a worthy communicant at the Christian altar. To eat of the Paschal lamb, it was necessary to be a Jew, to be in the habit of a traveler, to eat with celerity, and to eat it along with unleavened bread and wild lettuce. To eat of the Eucharist, it is necessary to be a Christian; to be a traveler to heaven; to be, as it were, in haste to meet Jesus, and be united with him by love and fervor; to be mortified, by using what is unsavory to our palate, and a check to our passions, and to have simple and upright hearts, without the leaven of malice or hypocrisy; St. Greg. Mag. Hom. xxii. in Evang.

Q. What did the passage of the Red Sea signify?

A. It was a figure of baptism; for, to enter into heaven, Christians must pass through the waters of baptism; as the Jews, to enter the land of promise, had to pass through the Red Sea; 1 Cor. x. 1. The Egyptians, who were drowned in the passage, were, according to St. Augustine, a figure of our sins, which are effaced by baptism. [In Ps. lxxii. n. 5.]

SECTION IX.—THE JOURNEY OF THE ISRAELITES TO MOUNT SINAI; THE BITTER WATERS; THE MANNA, ETC.

Q. Whither did Moses conduct the Israelites, after they passed the Red Sea?

A. Through a desert, to Mount Sinai, where they arrived the forty-seventh day after their departure from Egypt; Ex. xix. 1. God was their guide in this journey: a cloud preceded

them during the day, and a column of fire during the night; when the cloud or the pillar of fire advanced, they advanced, and when it stopped, so did the Israelites; Ex. xiii. 22; Ps. lxxvii. 14.

Q. How were the Israelites fed in the desert?

A. God sent them food from heaven, called manna; and whilst on their journey, three remarkable things happened; the Israelites murmured; they gained a victory over the Amalecites; and Jethro, father-in-law to Moses, visited him.

Q. How often, and why did the Israelites murmur?

A. They murmured three times; once, because they found the waters bitter; again, because they had no bread; and the third time, because they could not obtain water. Moses on each of these occasions prayed, and obtained mercy. By the order of God, he threw a piece of wood into the bitter waters, and they became sweet; Ex. xv. 22. On the second occasion, God directed to their camp a number of quails, and sent manna from heaven, which fell every day, except Sabbath, until the time they left the desert; on this manna they lived during forty years; Ex. xvi. 13, etc. On the third occasion, Moses struck a rock with his staff, and it produced abundance of water; Ex. xvii. 6.

Q. On what occasion did the Israelites conquer the Amalecites, and what was there remarkable in that victory?

A. The Amalecites attacked them, to oppose their march. Moses sent Josue to meet them, with a choice body of troops, and, during the contest, retired to a mountain to pray. When Moses raised his hands to heaven, the Amalecites were overcome; and when he lowered his hands, through lassitude, they became victorious; but Moses persevered in keeping his hands erect till evening, and then the Israelites gained a complete victory; Ex. xvii. 8.

Q. What was there remarkable in the visit of Jethro to Moses, his son-in-law?

A. Jethro came to deliver to Moses his wife and his children, who had been placed in his hands before the deliverance of the Israelites from Egypt. Jethro counseled Moses to appoint inferior magistrates, in order that they might relieve him of part of his cares. He appointed

to that office men of courage and fearing God, lovers of justice and truth—and such should all magistrates be.

Q. What did the sojourn of the Israelites in the desert signify?

A. It was a figure of the pilgrimage of baptised Christians in this world before they enter heaven. The pillar of fire was a figure of Christ, by following whose light and footsteps, we shall enter his kingdom. The fatigues and sufferings of the Jews, in the desert, were figures of our sufferings and miseries in this life, which ought to make us long after our true country; St. Aug. in Ps. lxxii. n. 5. The wood which, cast into the bitter waters, rendered them sweet, represented the cross, by which our labors and toils, in the observance of God's commandments, are sweetened and rendered light; St. Aug. Quæst. 57, in Exodus.

Q. What did the manna signify?

A. Jesus Christ, who is the living bread, descended from heaven to nourish us in the desert of this life, not only by his grace, but also by his own flesh and blood. The rock from which the miraculous waters proceeded, was an image of Christ, the source of all grace, who is styled in Scripture the Spiritual Rock, from which spring the living waters of life eternal; John i. 16; iv. 14; 1 Cor. x. 4. The Amalecites were a figure of the devil and his angels, who struggle to prevent Christians from entering heaven, the true land of promise; and the struggle of Josue and his army represented the efforts of the Church militant to conquer the enemies of their salvation; Origen, Hom. ii. in Exodus.

Q. What did Moses, with his arms elevated, praying on the mount, represent?

A. Jesus Christ, who, with arms extended on the cross, conquered the devil, and made us victorious and free. In all our trials we must pray, like Moses, with arms and hearts lifted to God; Matt. xxvi. 41; Luke xxi. 36; 1 Pet. iv. 7.

SECTION X.—THE LAW GIVEN TO THE ISRAELITES, AND THE BLOOD OF THE COVENANT.

Q. What did the Israelites do when they arrived at Mount Sinai?

A. Moses ordered them to purify themselves, during ten days, as a preparation to receive the law of God. He marked out, at the foot of the mountain, bounds beyond which he forbade them to pass, under pain of death. On the third day, being the fiftieth after they left Egypt, the mountain appeared on fire; they heard terrible trumpet sounds, and God spoke to them in the midst of thunder and lightning; Ex. xix. 16.

Q. Why did God deliver the law to the Israelites, amidst such terrible circumstances?

A. Because they were an obstinate and carnal people, whom he wished to restrain by severity and terror. The time for the law of love had not yet come.

Q. What was the law here delivered?

A. The ten commandments, of which we shall speak elsewhere. These commandments had been, in general, engraven on the hearts of men, but they were here again distinctly given, because few observed them. Sin and corruption had almost effaced them from the hearts of all men. See Gen. xxxi. 34, etc., xxxv. 2; Gen. xxi. 23; xxiv. 3; Gen. ii. 3; Ex. xvi. 23; Gen. ix. 25, 26; iv. 10; ix. 6; xx. 9; xxxiv. 31; xxxviii. 24; etc.

Q. Did God give any other law but what is contained in the commandments?

A. Through Moses, he gave many other precepts, regarding the administration of justice, and the exterior ceremonies of religion; of these precepts and ceremonies, only those founded on the natural laws are obligatory on Christians; from the yoke of the rest we have been liberated by Jesus Christ; Rom. vii. 6; Gal. iv. 31; v. 1; St. Aug. contra Faust. lib. x. c. 2, 3.

Q. Why did God charge the Israelites with so many ceremonies, which were to be abolished by Jesus Christ?

A. Because the nature of that people required the yoke, as they were gross and carnal, with

very limited intelligence, and because all these ceremonies and usages were figures of events under the new law to come; 1 Cor. x. 11.

Q. Did the Jews receive these ordinances with submission?

A. They promised solemnly to observe them; and God, in return, promised to regard them as his own people, to establish amongst them his kingdom and priesthood, to protect them against their enemies, and grant them abundant temporal blessings; Ex. xix. 8; xix. 5, 6; xxiii. 22, 25, 26, 27; Deut. xxviii. 1, 2, 15.

Q. After these mutual promises, what did Moses do?

A. He wrote in a book the ordinances of the Lord; he fitted up an altar at the foot of the mountain, to offer sacrifice to God; he sprinkled on the altar the half of the blood of the animals sacrificed, and reserved the rest; he took the book of the covenant and read it before the people, who renewed their promise to obey; he then sprinkled the rest of the blood upon the book and the people, saying, "This is the blood of the covenant which the Lord hath made with you, concerning all these words;" Ex. xxiv. 4, etc. Moses then ascended the mountain to receive the tables of the commandments, and to learn from God himself all that the Jews should observe in their religion; Ex. xxiv. 12.

Q. The law was given to the Jews fifty days after they left Egypt: was this a figure of any thing?

A. Yes; a striking figure of the descent of the Holy Ghost on the Apostles, fifty days after Christ had delivered them and us from the slavery of the devil, by his death and resurrection. God gave the law to Moses, amidst thunder and lightning, and the Holy Spirit descends on the Apostles, to enable them to preach the new law, amidst miraculous sounds as of the rushing of mighty winds; Acts ii.; Jerem. xxxi. 33.; Heb. x. 16. The

stone on which the law was written, was a figure of the hard Jewish heart, which in Scripture is called a stone; Ezech. xxxvi. 26.

Q. What did the blood of the covenant, which Moses sprinkled upon the altar and on the people, signify?

A. The blood of Jesus, which purifies us,

and which is the seal of the new covenant which God has made with man, and which will subsist for eternity; Heb. x. 4, etc. The promises made by God to the Jews were a figure of the spiritual promises made to Christians; 1 Peter ii. 9, 10.

SECTION XI.—MOSES ON MOUNT SINAI.

Q. What was Moses doing on Mount Sinai?

A. He received God's orders as to the tabernacle, the ark of the covenant, the propitiatory, the table of the bread of proposition, the candlestick, the altar of incense, the altar of holocausts, the brazen laver, and the vestments of the chief priests, and other sacrificers. He received from God the two tables of stone on which the law was written. St. Paul informs us that the tabernacle, the ark, and all the rest of the above, were figures of the religion and worship of the new law; Heb. viii. 5.

Q. What was the tabernacle?

A. A portable temple, used by the Jews whilst they waited for the erection of the temple of Jerusalem. It had two divisions: one was called the *holy place*; the other the *holy of holies*; Ex. xxvi. 1; xxxvi. 8. The first was a figure of the Church, where the holy are in a state of pilgrimage; the second represented heaven, the true home of the blessed; Heb. ix. 8, 11.

Q. What was the ark of the covenant?

A. A kind of chest, made of incorruptible wood, and covered, inside and out, with plates of pure gold. It was to contain the tables of the law, and hence was called the ark of the covenant, of which the observance of the law was the condition; it was ordered to be placed in the holy of holies. This ark was a figure of the humanity of Jesus Christ; St. Greg. Hom. in Ezech. lib. ii.

Q. What was the propitiatory?

A. The cover of the ark, which was of massive gold. From this did God speak to men. The name signifies the place, from which God shows himself favorable and propitious to men; Ex. xxv. 17, 18, 22; xxxvii. 6; Num. vii. 89; Ps. lxxix., xcvi. 1; Isa. xxxvii. 16. The propitiatory represented the divinity of Christ, which enshrouded his humanity, by his union with which, he was the propitiation for the sins of men, and made them acceptable to God; Col. ii. 9; 1 John ii. 2; Rom. v. 2; Eph. ii. 18; Heb. iv. 16. The two cherubim of the propitiatory represented the two Testaments, the Old and the New; St. Aug. Quæst. 105, in Exodus.

Q. What was the table of the bread of proposition?

A. It was made of incorruptible wood, covered with plates of gold, and was used solely for the bread of proposition; Ex. xxv. 23. The bread of proposition was the name of twelve loaves, which were ever exposed before the altar of incense. These were changed every week; Ex. xxv. 30; xxxv. 13. The table and the bread were a figure of the Christian altar, upon which Christ offers himself continually to God his Father for our sins, by the ministry of his priests, under the appearances of bread and wine. The loaves were twelve, representing the twelve tribes of Israel, and these again represented all the nations of which the Church is composed; St. Aug. Civ. Dei, lib. x. c. 20.

Q. What was the candlestick?

A. It was one of pure gold; had seven branches, with a light in each branch, and it was of the finest workmanship. It burnt before the altar of incense, opposite to the table of the bread of proposition; Ex. xxv. 31. It was a figure of Christ and the pastors of his Church; John viii. 12; Matt. v. 14, 15, 16; Apoc. i. 20. The altar of incense was made of incorruptible wood, overlaid with plates of gold; it was put in the holy place opposite to the ark of the covenant, on the outside of the screen which separated the holy of holies from the holy place. It received the incense which the priests offered morning and evening to the Lord; Ex. xxx.; Luke i. 9, 10.

Q. What did this altar and that incense signify?

A. The altar represented Jesus Christ, and the incense was a figure of his prayers, and of the prayers which, through him, the Church daily offers up to God as a sweet incense, agreeable to him; Ps. cxl. 2.

Q. What was the altar of holocausts?

A. An altar of incorruptible wood, overlaid with brass, which was placed opposite to the

entrance of the tabernacle, but without. On this altar was offered to God the holocaust, and all the other sacrifices; Ex. xxvii. It represented the cross on which Christ, prefigured by all the ancient sacrifices, was immolated. This altar was placed outside the tabernacle, as Christ was crucified outside of Jerusalem.

Q. What was the brazen laver?

A. A large brazen vase filled with water, and placed in the vestibule, in which the priests were to wash their feet and their hands before all their religious functions. This represented the purity of conscience required from all; and after this model is the holy water placed at the vestibule of every Christian Church; St. Greg. Hom. xvii. in Evang.

Q. What were the vestments of the high priest?

A. The rational, the ephod, tunic, strait linen garment, mitre, and girdle. The principal vestments of the other priests were: the tunic, girdle, and mitre. All these vestments signified the various virtues that should adorn the sacerdotal character; Ex. xxviii; St. Aug. Quæst. 119, in Exodus.

SECTION XII.—THE GOLDEN CALF, THE PUNISHMENT WHICH FOLLOWED; THE VEIL; THE CHOICE OF AARON AND THE LEVITES.

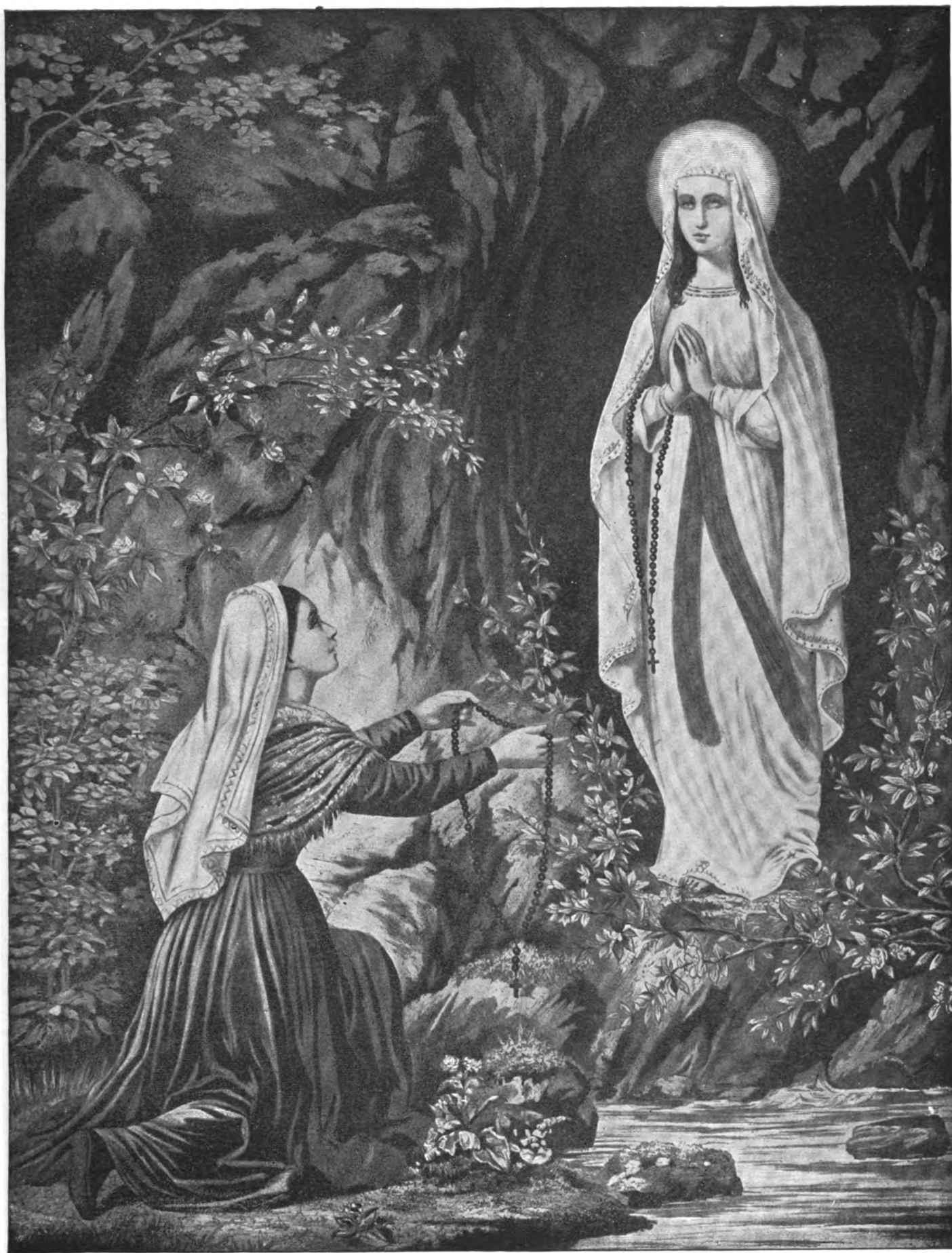
Q. During the forty days which Moses spent on the mountain, how were the Israelites occupied?

A. Seeing that Moses returned not, they believed him lost. They pressed Aaron to give them idols, that they might adore them; Aaron was weak enough to yield; he made a golden calf, which the people adored, after the example of the Egyptians. When Moses saw this abomination, he broke the tables of the law; he reduced the golden calf to powder; and having cast this into water, he forced the Israelites to drink it. He reprimanded Aaron severely, and ordered the tribe of Levi to exterminate, without mercy, all the guilty—

twenty-three thousand men, according to the Vulgate, were slain—and by this dreadful but just zeal were the hands of the Levites consecrated to God; Ex. xxxii. 28.

Q. What did Moses do after this punishment?

A. He showed the Israelites the magnitude of their crime, and, having appeased the wrath of God by prayer, he again ascended the mountain, and remained there forty days and nights without eating or drinking; he then returned with two new tables of the law. Whilst Moses was on the mountain, God favored him with a partial sight of his glory; and when he descended, his countenance emitted rays of light,



THE APPARITION OF OUR LADY OF LOURDES.

On the eleventh of February, 1858, a poor peasant girl, Bernadette Soubirous, aged fourteen, went to gather dry branches near a cliff, and whilst thus engaged she suddenly beheld a lady of supreme loveliness, clad in white, having a white mantle over her head, and drooping down to her feet, on each of which glittered a golden cross.



CHRIST BLESSING LITTLE CHILDREN.

Infancy is the age of simplicity, of candor and of innocence—those amiable qualities which every true Christian should strive to have at every age; the possession will ever render him more beloved by God and man. The Saviour of the world assures in these words: "Amen, I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven."

so that the Israelites could not bear its lustre, and he was obliged to cover his face with a veil, when he addressed them; Ex. xxxiv. 29. This veil was, according to St. Paul, a figure of the blindness of the Jews, which prevented them from recognizing Jesus Christ in the prophecies of the Old Testament; 2 Cor. iii. 7, 8, 11, 13, etc.

Q. Who were here chosen for the office of the ministry?

A. Moses consecrated Aaron as High Priest. Aaron's sons were consecrated to God for the priesthood. The whole tribe of Levi were set aside for the inferior functions of the ministry in the tabernacle; Ex. xxviii., xxix. God prompted Moses to this choice; had he followed human nature he would have chosen his own children. An extraordinary miracle proves that God called his ministers; for when Core, Da-

than, and Abiron rose against Moses and Aaron, pretending that they had as good a right to the priesthood as the latter, the earth opened and swallowed these chiefs alive, and fire from heaven exterminated their followers, to the number of two hundred and fifty; Num. xvi. 1, 31. Moses afterwards ordered each tribe to deliver to him a rod, with the name of the tribe inscribed. He placed these rods in the tabernacle; and the rod of Aaron was the only one which in one night flowered, and bore leaves and fruit. Thus, by a miracle, did God prove that he chose Aaron and his descendants for the functions of the priesthood; Num. xvii. 1. All the ministers of God must therefore be called by God as Aaron was, and dreadful, like the fate of Core, Dathan, and Abiron, will be the fate of those who enter not by the door, but over the wall.

SECTION XIII.—THE SPIES; MURMUR AND SEDITION OF THE ISRAELITES; THEIR PUNISHMENT; REWARD OF CALEB AND JOSUE.

Q. How did Moses proceed after he had arranged in the desert all that regarded the worship of God?

A. He sent twelve spies, one from each tribe, to examine the land of Canaan, the land of promise, and to bring back samples of its fruits; Num. xiii. 3. These reported well of the land, and brought back with them, as a sample, a vine branch so laden with grapes that it required two men with a lever to carry it. Ten, however, of the spies discouraged the people from entering it, declaring that it was inhabited by an invincible people; Num. xiii. 3. The Jews now murmured against Moses, and wished to choose a chief to lead them back to Egypt. But Caleb and Josue endeavored to encourage them, and appease their murmurings, by assurances of help from God. Their efforts, however, were vain, and they would have been stoned, had not God interposed by the lustre of his glory on the tabernacle; Num. xiii. 31; xiv. 10.

Q. Did God punish this revolt?

A. He struck with a sudden death the ten spies. He swore that those who had murmured should never enter the land of promise; that they should die in the desert; that Caleb and Josue were the only individuals who would enter the promised land; and had not Moses appeased God by prayer, all the Israelites would have instantly perished; Num. xiv. 23; Ps. xciv. 11; Heb. iii. 10; iv. 1, 2, 3, etc.

Q. What did this revolt of the Israelites represent?

A. It was a figure of the disposition of those Christians who despair of being able to overcome the enemies of their salvation, and through this despair, revolt against Jesus Christ, and abandon themselves to their passions; St. Aug. in Ps. viii. Caleb and Josue were figures of those faithful pastors who excite the people to put their trust in God alone, and reckon for succor upon Jesus Christ. The persecution which these holy men

suffered was figurative of the sufferings to be endured from the wicked by all the true followers of Jesus Christ; and the chastisement of the Israelites, in this instance, was a figure of the just judgments of God, which sometimes visibly, and always invisibly, overtake the persecutors of his ministers and people.

Q. Only Caleb and Josue entered the promised land, out of six hundred thousand men: what did this prefigure?

A. The small number of the elect who shall enter heaven,—a terrible truth, which we could not believe, did not St. Paul himself so explain it; 1 Cor. x. 5, 13.

SECTION XIV.—THE WATERS OF CONTRADICTION; THE BRAZEN SERPENT; PREDICTION OF BAALAM; AND DEATH OF MOSES.

Q. What did the Israelites do during their forty years' sojourn in the desert?

A. God kept them traveling; sometimes to one side, sometimes to the other. By a constant miracle, their shoes and clothes lasted during the whole period; and they were fed with manna, which fell each day except Sabbath; Deut. viii. 2; xxix. 5. They were still, however, obdurate. They murmured often against God and against Moses. They once excited a sedition for want of water; and at another time they publicly testified their disgust for the manna; in short, they remained constantly rebellious; Num. xx., xxi.; Deut. xxxi. 27.

Q. How did Moses quash the sedition caused by want of water?

A. He struck a rock twice with his rod or staff, and it gave forth water in abundance. It was on this occasion that Moses showed distrust in God, and seemed to doubt whether he could work the miracle. The waters were called, on account of the murmurs of the people, the waters of contradiction; Num. xx. 11. As a punishment for the want of faith shown by Moses, God told him he should see the land of promise, but he should never enter it. God permitted this error on the part of Moses, to humble him,—to let the people see that he was still man, like the rest of men; and that the punishment of his crime might prefigure a great future mystery, which we shall explain afterwards. God punished the crime of Moses

in this world, that he might not be chastised in the next, for temporal punishments are the effects of God's paternal goodness; Prov. iii. 11, 12; Heb. xii. 5, 6.

Q. Did God punish the people who showed disgust for the manna?

A. He sent serpents amongst them, whose bite burnt them as fire, and many were wounded or killed; Num. xxi. 6. Moses, however, made a serpent of brass, by the order of God, and, having set it up as a sign, all the wounded who looked on it were healed; Num. xxi. 9. This brazen serpent, having all the appearance of a serpent, without its venom, was a figure of Christ raised on the cross, having the likeness of sinful man, yet without sin; nay, the very salvation of all sinners; John iii. 14, 15.

Q. Did the Israelites again provoke God?

A. Yes; Balac, king of the Moabites, engaged Baalam to curse the people of Israel; but God influenced the tongue of that prophet to bless them instead; and he foretold the Messiah. Dreading, however, the loss of the promised reward, Baalam advised Balac to send to the camp of Israel Madianitic women, that the Israelites, corrupted by these, might provoke God, become corrupted, and be easily vanquished. The advice was followed: the Israelites fell into impurity, and then into the most infamous idolatry; Num. xxii., xxiii., xxiv., etc.; 2 Peter ii. 14, 15; Apoc. ii. 14; Jude, verse 11.

Q. Did God punish these crimes?

A. By the order of God, the leaders were hanged, and twenty-four thousand were slain. On this occasion, Phinees, the son of Aaron, slew an Israelite in the act of committing the impure outrage; and by this act of zeal the anger of God was appeased; Num. xxv. 6; Ps. cv. 28, etc.; 1 Machab. ii. 54. Phinees, at the head of twelve thousand men, made war against the Moabites and Madianites, —Balac and Baalam were killed; none were spared, except virgins, who had not known man; Num. xxxi. 2, etc.

Q. How did Moses proceed after this expedition?

A. On the part of God, he ordered Josue to govern and conduct the people into the land of

promise. He declared the law, anew; he predicted the reprobation of the Jews, and the vocation of the Gentiles; he gave his benediction to each tribe; and, having written all these things in a book, which was put into the ark with the law, he ascended a mountain, from which God showed him the land of promise, which he was doomed never to enter. On this mountain he died; his sepulchre was never known, and his body was never discovered; Deut. iii. 28; iv. xxxi., xxxii.

Q. What did Josue, leading the people into the land of promise, represent?

A. Jesus Christ, conducting the Church unto eternal life, the true and everlasting promised land; Gal. iii. 11; Heb. vii. 19; Theod. Quæst. 43, in Deut.

SECTION XV.—CONQUEST AND DISTRIBUTION OF THE LAND OF PROMISE, UNDER THE GUIDANCE OF JOSUE, AND STATE OF THE ISRAELITES UNDER THE JUDGES.

Q. How did the Israelites act after the death of Moses?

A. they promised to obey Josue in all things, and he put them in possession of the promised land; Jos. i. 17. In this they had many difficulties; but, under the guidance of Josue, they overcame and exterminated the people of that country. This people, by God's order, were not destroyed all at once, but by degrees, that the people of Israel might have time to multiply; and, by having still enemies, might be constantly exercised, and on their guard; Ex. xxiii. 29, 30; Deut. vii. 22; Jos. xxiii. 4; Judg. iii. 1, 2.

Q. How did Josue divide the land of Canaan?

A. The tribes cast lots for it, and each tribe took that for its abode which Providence assigned to it; Num. xxvi. 55; Jos. xxiii. 4; Ps. lxxvii. 54. We speak here only of those tribes who remained on this side of the Jordan; for the tribe of Ruben, and Gad, as well as part of that of Manasses, established themselves beyond the Jordan.

Q. What is represented by the difficulties and enemies the Israelites had to contend with, in taking possession of the promised land?

A. The difficulties the Church and her children have to contend with in making their way to the land of the living—the true land of promise, heaven. These difficulties are overcome gradually; and God always leaves some trial to exercise our virtue, to teach us to cherish a holy fear, and prevent us from perishing through pride or self-confidence; Jerom. lit. 129, ad Dardan.

Q. Why did God wish the promised land to be distributed by lot to the Israelites?

A. To prevent murmurs and disputes; to teach them that it is God, and not man, who gives our inheritance; to teach them, that, though they made conquest of that land, still, their possession of it was the pure effect of God's mercy; and to make Christians sensible, that even when we obtain heaven as the reward of our obedience, still, we owe this possession to the gratuitous goodness of God, who

gave us grace to obey; Rom. vi. 23; Eph. i. 11; Col. i. 12; Aug. lit. 194, ad Sixtum, c. 3, n. 14.

Q. How did the Israelites conduct themselves after they were put in possession of the land of promise?

A. They served God during the lives of Josue and the Ancients; but after their death, the people abandoned themselves frequently to disorder and idolatry; Jud. ii. 7, 8, etc. These excesses were caused by the communication of the people of Israel with the infidel race who still dwelt in Canaan; for God had forbidden every intercourse with that unbelieving people; Jud. ii. 2; iii. 6. God, however, punished them severely; he delivered them into the hands of their enemies; and they fell into extreme misery, as Moses and Josue had foretold; Jud. ii. 14, 15; Deut. xxviii. 15; Josue xxiv. 20. Their punishments continued until they again re-

pented, when God raised up judges to deliver them from their misery. Still, that ungrateful people fell again and again, and were again and again delivered into the hands of their enemies; Jud. ii. 16; St. Aug. Civ. Dei, lib. 16, c. 43, n. 2.

Q. Why were these liberators, whom God raised up, called judges?

A. Because they did justice to the people on the part of God, and governed them in his name. They assumed not the title of kings, because it was God himself who governed the people through these men, as he tells the Israelites through Samuel; 1 Kings viii. 7. These judges were only the interpreters of God, who regarded the Israelites as his, in a peculiar manner, by the covenant he had made with Abraham and renewed with Moses. Some of these judges were appointed by the Almighty, others were chosen by the people. The history of each may be seen in the Scripture.

SECTION XVI.—ON THE STATE OF THE ISRAELITES UNDER THE KINGS, AND ON SAUL AND DAVID.

Q. Who was the last of the judges?

A. Samuel, a holy man and a great prophet. Before his death the Israelites wished, contrary to the first order of God, to have a king to govern them; 1 Kings viii. 4, 5, 6.

Q. Who was the first king of the Jews?

A. Saul, of the tribe of Benjamin; 1 Kings x. 1, 20. God chose him; he was anointed by Samuel, by the order of God. God made his will known to the people by lot; all the tribes cast lots for a king; the lot fell on the tribe of Benjamin. Of all the families in that tribe the lot fell upon that of Cis, son of Abiel, and father of Saul. In fine, amongst all the heads of that family, the lot, guided by Providence, fell upon Saul, who had already been privately anointed by Samuel; 1 Kings x. 1, 20: Saul's kingdom was to descend by hereditary right to his heirs; but he disobeyed the order of God, and his kingdom was transferred to another family and another tribe.

Q. Who was Saul's successor?

A. David, the son of Jesse, of the tribe of Juda; he was feeding the flocks of his father when God chose him to be anointed king, by Samuel; 1 Kings xvi. 1, 13. He was a prince after God's own heart, a great king and a great prophet. Persecuted by Saul, and in constant danger, he gave great proofs of his courage and virtue. When, however, he was in the quiet possession of all Saul's dominions, he committed two dreadful crimes, adultery and murder; but he humbled himself, did penance, and God showed him mercy. God forgave him the sins, but inflicted severe temporal punishments upon him. After this, David persevered, to the last, in the fear of God, and died in a holy manner, leaving his son Solomon in the quiet possession of his kingdom; see 1, 2, 3 Kings, 1 Paral. xi., etc.

Q. What were the principal favors that David received from God?

A. God gave him an upright and sincere heart. God chose him to be king, although he was the last of his brethren—he preserved him from the persecutions of Saul, made him always victorious over his enemies—he gave him a contrite heart after he had sinned, and purified him with temporal afflictions—he promised that

the Messiah would descend from his race, preserved the royal power in his family, gave him the gift of prophecy, and inspired him with those divine canticles which shall ever form the instruction and consolation of the Church. It does not appear that the Israelites fell into idolatry during the reigns of Saul or David.

SECTION XVII.—ON SOLOMON AND THE TEMPLE OF JERUSALEM.

Q. How did Solomon live?

A. Having begged wisdom of God, his request was granted. God made him the wisest, the most opulent, the most powerful, and the most admired of men and kings; but he became puffed up with prosperity, fell into impurity, and hence into idolatry; 3 Kings; Eccl. xlvii. 14. We know not well whether he was converted before death. There are reasons for and against his conversion.

Q. What was the most remarkable action of Solomon's life?

A. The erection of the temple, the most superb edifice ever known, and the first ever consecrated to the honor of God. The stones of which it was built were all hewn and dressed outside of Jerusalem, no sound of hammer was heard in the city, all were carried in, polished and ready for their place; and when the temple was finished, it was dedicated to God amidst the most pompous ceremonies; 3 Kings v. 17; vi. 7, 14; viii. 13.

Q. Upon what model was the temple built?

A. Upon the model of the tabernacle of Moses; hence it had a sanctuary which contained the ark of the covenant—a holy place which contained the altar of incense—a vestibule for the priests—an altar of holocausts, of unpolished stone, placed without the range of the sanctuary and vestibule; and finally, it had vast galleries for the people.

Q. Was Solomon a figure of any one?

A. Yes; Solomon in his glory was an imperfect figure of Jesus Christ. Much is said of

Solomon in the Scripture which can in reality apply only to Christ, and Solomon's temple was figurative of the grand spiritual edifice which Christ came to construct for heaven. We are the spiritual stones of that edifice; our sins require the chisel and knife of the architect before we can enter into the building. The sound of the hammer was not heard in Jerusalem; all the stones were polished without; so must we be spiritually polished ere we enter the heavenly temple, for there, says St. John, there are neither tears, nor sorrows, nor groans; Apoc. xxi. 4. Before we can take our place in the building, we must be purified and receive our spiritual form by the sacraments, afflictions, mortifications, and penance. Those who are not purified in this manner will be rejected by the heavenly Architect; and those who are will take their place according to order and rank in the building. They will be perfectly cemented and joined together by charity, which commences here, and will be perfected in heaven, where is the true sanctuary of God, prefigured by the ark of the covenant. The veil which, in the temple of Solomon, separated the sanctuary from the holy place, indicated, according to St. Paul, that heaven should be shut to man, until opened by the death of Jesus Christ; that then, and not till then, should the veil of separation be rent in twain. The golden altar of incense was figurative of Christ in heaven, where he receives continually the sacrifice of the incense of the prayers and praises of the Saints.

The altar of unpolished stone, upon which victims were offered without the sanctuary, represented Jesus Christ in his mortal flesh offering himself to his Father on the altar of the Cross, the first stone of that holy temple; he received no polish, because he was without sin; and thus is Jesus at once the divine architect, the altar, the priest, the sacrifice, and the corner stone of that temple of the heavenly Jerusalem which will subsist for eternity; Villalpand, *de Templo Salom.*

Q. Was there only one temple in Judea?

A. The temple of Solomon was the only one in which God wished to be adored, and in this temple there was, as we have already said, only one altar for the offering of sacrifice. This unity of temple and altar was a figure of the unity of the Church, priesthood, and sacrifice of the new law; see Villalpand, *ibid.*

SECTION XVIII.—DIVISION OF THE TRIBES UNDER JEROBOAM, AND STATE OF THE PEOPLE OF GOD UNDER THE KINGS OF JUDA AND ISRAEL.

Q. Who was king of the Israelites after Solomon, and what happened under his reign?

A. Roboam, the son of Solomon, was king; his kingdom was divided as a punishment for the sins of his father, as God foretold that prince even during his own life; 3 Kings xi. 43, 31.

Q. How did this division take place?

A. Roboam irritated his people by his imprudence; and by the permission of God, ten tribes revolted against him, and recognized Jeroboam as king. Only the tribes of Juda and Benjamin remained faithful to Roboam, and thus were two kingdoms formed; 3 Kings xii. 13, 14, etc. Roboam wished to make war upon Jeroboam, but God forbade him. This peace, however, endured only three years, after which continual war existed between these two princes; 3 Kings xii. 21; xiv. 30. The kingdom of Roboam was called the kingdom of Juda, that of Jeroboam the kingdom of Ephraim, or Israel; 3 Kings xv. 17; Isai. vii. 17.

Q. What were the capital cities of these kingdoms?

A. Jerusalem was always the capital of Juda, and Samaria became the capital of Israel; Isai. x. 10.

Q. How did the Jews live under Roboam?

A. That prince was faithful to God during

three years of his reign, and the people imitated his example; but after that, he and his people fell into impiety, and to punish them, God subjected them for a time to the Egyptians; 3 Kings xiv. 22; 2 Paral. xi. 17; xii. 1, 2, 3, etc.

Q. How did Jeroboam live?

A. He was a wicked and impious man. He dreaded the return of his subjects to the rule of Roboam; and hence, that they might have no commerce with the Jews under Roboam at the temple in Jerusalem, he made two golden calves, and induced his subjects to adore them, that he might keep up a separation, and render their differences more irreconcilable; 3 Kings xii. 26. Unfortunately, the Jews under him imitated his example, and the majority of them became impious; 3 Kings xii. 30; 2 Paralip. xi. 16; Tob. i. 5, 6.

Q. What did this division in religion prefigure?

A. The heresies and schisms that were afterwards to spring up amongst the children of the Christian Church; and as some of these heresies have lasted for a long time, so did the mutual aversion and disunion, which existed between the Jews and the Samaritans, continue down to the time of Christ; John iv. 9, 20.

Q. What was the number of the kings of Juda?

A. Twenty: Roboam, Abias, Asa, Josaphat,

Joram, Ochosias, Athalia, (a queen,) Joas, Amasias, Osias, Joathan, Achaz, Ezechias, Manasses, Amon, Joas, Joachas, Joachim, Jechonias, Sedecias; see 3 and 4 Kings, and 2 Paralip.

Q. How many were the kings of Israel?

A. Nineteen: Jeroboam, Nadab, Basa, Ela, Zambri, (a usurper,) Amri, Achab, Ochosias, Joram, Jehu, Joachas, Joas, Jeroboam II., Zacharias, Sellum, Manahem, Phacèe son of Manahem, Phacèe son of Romelia, and Osèe; Ibid.

Q. How did the kings of Juda live?

A. Ezechias and Joas were holy kings, and Josaphat had much piety; many of the others were guilty of great crimes, and Manasses was converted, and died a holy death. The kings of

Israel all lived in impiety. They adored the golden calf of Jeroboam, and fomented schism and idolatry amongst their tribes.

Q. How did the Jews themselves live during these times?

A. They followed the example of their kings; but God reserved a few faithful children in both kingdoms, who remained inviolably attached to his law, notwithstanding the crimes of their rulers; 3 Kings xix. 18; Rom. xi. 4. God preserved religion amongst the people of Juda, through his priests and his prophets, who were the depositaries of his truth; and even the people of Israel had, as guardians of their worship and true religion, the two great prophets Elias and Eliseus; see 3 and 4 Kings; St. Aug. Civ. Dei, lib. xvii. c. 22.

SECTION XIX.—ON THE PROPHETS AND THEIR PROPHECIES.

Q. Who were the prophets?

A. Holy men, raised by God for the salvation of his people; men who, by the inspiration of the Lord, spoke with power, knew secret things, foretold the future, and often wrought great miracles. The most celebrated of these, under the kings, were Elias, Eliseus, and Isaiah.

Q. What were the most remarkable actions of Elias?

A. He prevented rain for three years; he did this to detach the Israelites from the idolatry of Baal. He exterminated four hundred and fifty priests of that false divinity; he was fed by a raven and by an angel: he raised to life the son of a widow; he foretold that Jesabel, an idolatrous queen, would be devoured by dogs; he confronted kings; he made fire descend from heaven; he divided the river Jordan with his mantle, and passed on dry land; he was carried in a chariot of fire to heaven; and he will return to the earth at the end of the world, to labor for the conversion

of the Jews; 3 Kings xvii. etc.; 4 Kings i. etc.; Eccles. xlviii.; Mal. iv. 5; Matt. xi. 14; xvii. 10; James v. 17.

Q. What were the most remarkable of the actions of Eliseus?

A. Like Elias, he made a dry path through the waters of the Jordan; he healed the waters of Jericho; bears came and devoured forty-two children, who were making him an object of raillery, he foretold the victory of the kings of Juda, Israel, and Idumea, over the Moabites; he multiplied oil for a widow; he foretold that a rich woman of Sunam should bear a son, and it happened according to his word; that child died, and he raised him to life again; he cured Naaman of leprosy, and punished his own servant Giezi with that disease, for taking presents from Naaman for the cure; he made an iron axe swim upon water; he discovered to the king of Israel what passed in the secret councils of the king of Syria; he foretold the miraculous victories of the Israelites over the Syrians; and, lastly, by

the touch of his body, he raised a dead man to life; 4 Kings xvii. etc.; Eccles. xlvi. 13; Luke iv. 27.

Q. What was there extraordinary in the actions of Isaiah?

A. He wrote a book, which contains, on Jesus Christ, and his Church, prophecies so clear and numerous, that we might consider him rather as an evangelist than a prophet; St. Jerome, lit. 117; St. Aug. Civ. Dei, lib. xviii. c. 29.

Q. What sort of lives did the prophets lead?

A. Very holy lives, generally retired from the world, in poverty and hardship. They left their retreats only by the order of God, and to perform the duties of their ministry; they showed no complaisance to kings or princes; they denounced all evil-doers, regardless of their smiles or frowns; they sought only God and truth; Luke i. 70; xi. 47; Heb. xi. 2-33; St. Peter i. 21; iii. 2; see examples, 1 Kings xv. 17; 2 Kings xii. 7; xxiv. 13; 1 Paral. xxi. 11; 3 Kings xiv. 7; etc. Good kings honored the prophets, as men of God; the wicked persecuted them, and sometimes put them to death, as the bearers of evil news, and promoters of trouble and consternation amongst their people; 3 Kings xiii. 4, 6, 21; 2 Paral. xvi. 10; 3 Kings xviii. 13; xix., xxii. 8; 4 Kings vi. 31; Matt. xxiii. 35, etc. These wicked kings persecuted the men of God, because the latter, with a holy liberty, opposed their passions, and reproached them with their crimes. False prophets also flattered the passions of these corrupt rulers, and made them suspicious of the true prophets of God. Wicked princes love falsehood more than truth, and persecute not those who flatter them to their ruin, but those who wish to save them; 3 Kings xxii. 22; Jerem. xiv. 13; xxiii. 1; xxvii. 15; xxix. 8; Lament. ii. 14; etc.

Q. What did the prophets foretell?

A. They foretold what should happen to the Jews; and, in connection with them, what should happen to other nations; but they especially foretold the Messiah, whom the Jews

expected, and by whom all nations were to be saved. As regards the Jews, the prophets foretold the general ruin of the kingdom of Israel—that the city and temple would be destroyed, and restored for a time; that the Jews would be captive in Babylon, and that they would again return; that they would reject the Messiah, and put him to death; that God would abandon them, and disperse them over the whole earth; that he would make with another people an eternal covenant; and that the Jews would be converted at the end of the world. The prophets also foretold the conversion of all the other nations of the earth, and that God would be known and adored by all peoples and all tongues.

Q. What did the prophets foretell regarding Christ?

A. The precise time of his coming; his preaching; all the circumstances of his life; his passion; his death and resurrection; and all that should, in consequence of these, take place in the world. They also foretold the general judgment and the eternal separation, by the just Judge, of the just from the wicked.

Q. Why did God wish the prophets to foretell portions of Jewish history, as well as what regarded the religion to be at a future time established?

A. That the Jews, seeing, in their own immediate history, these prophecies verified by the event, might find in them a proof of the prophecies which regarded the Messiah and his religion. In the same way, as we find in the prophecies of Christ, his prophets, and Apostles, regarding the conversion of the gentiles, the destruction of the temple, and the dispersion of the Jews, which have been all really verified, the strongest proof that what has been foretold, as to the ultimate reconversion of the Jews, the persecution of antichrist, the resurrection of our bodies, and the second coming of Christ, will be all verified by the events; St. Aug. Civ. Dei, lib. vii. c. 32. *Scripta lege, impleta cerne, implenda collige.*

SECTION XX.—DISPERSION OF THE TEN TRIBES—BABYLONISH CAPTIVITY—RETURN AND RE-ESTABLISHMENT OF THE JEWS.

Q. How long did the government of kings subsist in Judea?

A. Saul, David and Solomon reigned successively during 100 years; the kings of Israel reigned 255 years; and those of Juda 387 years; hence Juda was under kings during 487 years. The idolatrous and schismatical people of the kingdom of Israel provoked God, who showered down his wrath upon them, and destroyed their kingdom. The ten tribes were led captive by the Assyrians, scattered over all the north of Asia, and never again united as a body. The people of Juda became more and more wicked, and the king of Babylon, according to the predictions of the prophets, made himself master of Judea, took and burnt Jerusalem, levelled its walls, razed the temple to its foundation, and led off the Jews with their king, Jehonias, captives to Babylon; 4 Kings xv. 17; 4 Kings *sub finem*; Jer. liii. 3, 10.

Q. How long did this captivity last?

A. Seventy years; as was foretold by Jeremias; 2 Paral. xxxvi. 21; Jer. xxv. 12; Dan. ix. 2. During this captivity, the Jews served God under the spiritual guidance of the prophets, Ezechiel, Daniel and others, whom God raised to support and direct them. Cyrus, king of Persia, having become master of the East, permitted the Jews to return to rebuild their city and temple; he restored to them their sacred vases, and gave them many presents; 2 Paral. xxxvi. 22; Esdras i. 1. Cyrus acted in this manner, because it was made clear to him, that Isaias, who lived two hundred years before him, had by name foretold that he would reign over the East, and that the city and temple would be rebuilt by his order; Isa. xlv. 28; xlv. 1; Joseph. Hist. of the Jews, lib. xi. c. 1, n. 436.

Q. Under whose guidance, and in what numbers, did the Jews return?

A. Their numbers were 42,360; they were guided by Jesus the son of Josedec, the high priest, and Zorobabel, son of Salathiel, chief

of the tribe of Juda; 1 Esd. ii. 2, 64, 65. Besides the tribes of Juda and Benjamin, some belonging to the other ten tribes may have returned; but the latter lost their distinction as a nation, and from this time all were called Jews; Esd. iv. 4; Luke ii. 36; Acts xxvi. 7.

Q. Were the city and temple rebuilt?

A. After much opposition from the Samaritans, and an interruption of sixty years, they were at length, after seventy years from the date of the first edict of Cyrus, allowed to rebuild the walls, under the direction of Nehemias; and even here they had much to contend with; they were compelled to have one hand on the sword, whilst the other was employed on the wall; 1 Esd. iv. 4, 21; v. 3; vi. 12; 2 Esd. ii. 19; iv. 1; Dan. x. ii.

Q. Was the second temple as magnificent as the first?

A. Its external magnificence was much inferior; still, it surpassed in greatness that of Solomon, for it was sanctified by the corporal presence of the Messiah.

Q. Of whom were Jesus and Zorobabel a figure?

A. Of Jesus Christ, who was both priest and king, and who delivers us from the bondage of the devil; as Jesus the high priest, and Zorobabel the chief of the Jews, delivered them from the bondage of Babylon; St. Aug. cont. Faust. c. 36.

Q. What was represented by the opposition the Jews met with in rebuilding the city and the temple?

A. The persecutions suffered by the disciples of Christ, and especially those which will be raised before the last day, to prevent the children of God from taking possession of the heavenly Jerusalem, where the living and eternal temple of God is to be consecrated.

Q. What did the second temple, built after the return of the Jews from captivity, represent?

A. It was a figure of the Christian Church and the New Testament, the glory of which, being principally spiritual and interior, infinitely surpassed the glory of that of Solomon, which was all material and exterior; St. Aug. Civ. Dei, lib. xviii. c. 48. The Jews, with one hand on the work of the temple, and the other

upon the sword, were a figure of the Christian laboring to build up the heavenly edifice on Christ as his foundation, and combating at the same time, with his spiritual sword, the devil, who labors to turn him from this heavenly duty.

SECTION XXI.—STATE OF THE JEWS, FROM THE BABYLONISH CAPTIVITY TILL THEIR TOTAL RUIN BY THE ROMANS.

Q. By whom were the Jews governed, after their return from the Babylonish captivity?

A. They were governed by the Persians; and afterwards, by Alexander the Great, who made himself master of the East, after having conquered Darius, the last king of the Persians. On the death of Alexander, his empire was divided: Ptolemy became king of Egypt; Seleucus reigned in Babylon and Syria. Ptolemy made himself master of Judea, and led many Jews captive to Egypt. He was succeeded by Ptolemy Philadelphus, who treated the Jews well, and permitted all who wished to return to their own country. It was during the reign of Philadelphus, according to the common opinion, that the Holy Books were translated into Greek, by seventy-two Jewish interpreters. The successors of the latter were Ptolemy Evergetes, Ptolemy Philopater, and Ptolemy Epiphanes. Under the two latter the Jews were much persecuted, that they might be forced to change their religion. Antiochus, king of Syria, united his forces with those of Philip, king of Macedon, to dethrone Ptolemy Epiphanes, king of Egypt; and during these struggles, Judea was unceasingly harassed. Antiochus was succeeded by Seleucus Philopater, who, touched with the piety of the high priest, Onias, furnished him with the expenses of the sacrifices. To the latter succeeded Antiochus Epiphanes, who was celebrated for his impieties. He banished Onias, the high priest, and sacrilegiously transferred the office of sovereign sacrificer to any one he

pleased. He pillaged the temple of Jerusalem, and forced the Jews to change their religion. He put to death for his religion the holy man Eleazar; he afflicted with dreadful sufferings the seven Machabees and their mother; he butchered all that were assembled on a Sabbath for sacrifice; and died in the end a miserable death, by a just judgment of God.

During this persecution Mathathias withdrew to the desert, and lived upon herbs rather than feast on forbidden meats. In the end, however, he took up arms, along with his son, the celebrated Judas Machabeus, for the defence of his country and his religion. This revolt was not a rebellion against the lawful ruler, for God ordered it; he declared himself, by miracles, for the Machabees, and in quality of Sovereign Ruler, positively ordered Judas Machabeus to take up arms; 1 Machab. ii. 26, 27; 2 Machab. x. 29, 30; xv. 12, 15, 16. Besides, Antiochus was a usurper; the kingdom properly belonged to Demetrius, son of king Seleucus; 1 Machab. vii. 4. The Machabees, therefore, had a right to deliver themselves from the tyranny of a usurper; as the Israelites were justified in shaking off, under Gideon and the other judges, the yoke of the Madianites, Ammonites, and Philistines, etc.; see Judges, especially 1 Machab. xv. 33, 34.

Q. Of what tribe and race was Mathathias?

A. Of the tribe of Levi, and the race of Aaron, for Judas, his son, was sacrificed in the temple;

and Jonathan, another son, became high priest—offices which belonged to the descendants of Aaron only; 1 Mach. iv. 42; x. 20; 2 Mach. x. 1, 3, 26, etc. Judas Machabeus gained victories over Antiochus, the other kings of Syria, and the neighboring nations; he took Jerusalem, purified the temple, dedicated it, and established a perpetual feast in honor of its dedication—a feast which was celebrated by Jesus Christ; John x. 22. He trusted in God, was most intrepid, and by his victories became celebrated every where. In fine he was killed in an unequal contest, having only eight hundred men against a large and formidable army; but, even here, he gave astonishing proofs of his faith and his valor.

Q. Who were the successors of Judas Machabeus in the government of the Jewish army and people?

A. Jonathan succeeded him and became both temporal and spiritual ruler; 1 Mach. x. 20, 65. To him Simon, his brother, succeeded; he was the first, since the Babylonish captivity, who ruled Judea in peace: he was treasonably killed at a feast, and left his double authority to his son John, surnamed Hircanus; 1 Mach. xiii. 3; xiv. 4; xv. 6, 21; xvi. 2, etc.; 21, etc. Judas, surnamed Aristobulus, next succeeded, and was the first after the Babylonish captivity who took the title of King of the Jews. To the latter succeeded Alexander Janneus, who had, by his wife Alexandra, two sons, Hircanus and Aristobulus. Alexandra reigned as queen after the death of her husband, and committed to Hircanus both the high priesthood and the crown; but Aristobulus made war at his mother's death upon his brother, and stripped him of his crown.

During the reign of Aristobulus, the Roman army, under the command of Pompey the Great, made Judea tributary; Pompey restored Hircanus, but without the title of king, and led Aristobulus to Rome, to grace his triumph. After this Pacorus, king of the Parthians, deposed Hircanus, and set up in his place Antiochus, son of Aristobulus. Soon after this,

Herod, an Idumean by birth, obtained from the Romans leave to take the title of King of the Jews; he overcame Antiochus, and ruled Judea in peace. It was toward the end of this king's reign that Jesus Christ, the Saviour of men, appeared in the world. After the death of Herod, which took place a little after the birth of Christ, his states were divided amongst his children, by Augustus the Roman Emperor. One-half was given to Archelaus, and the rest divided into two tetrarchates, and given to Herod Antipas and Philip. About nine years after, Augustus banished Archelaus to Gaul, where he died; and his states were reduced to the condition of a Roman province. When Christ commenced his public ministry, the Holy Land was divided into four portions: Judea proper, which had been under Archelaus, but now governed by Pilate, for the Romans, contained Idumea and Samaria; Galilee, which was under the tetrarch Herod Antipas, who is mentioned in the history of the passion of Christ; Iturea and Trachonitis, of which Philip, the brother of Antipas, was tetrarch; and lastly, Abilina, which was the tetrarchate of Lysanias. This latter country belonged rather to Syria than to Judea; Luke iii. 1, 2. Thus, at this time, were the Romans masters of Jerusalem, and half of the Holy Land. Indeed, they might be said to have been masters of it all, as they treated the above rulers nearly as subjects, though they were permitted to be addressed as kings; Mark vi. 14, etc.

Besides the three sons above mentioned, Herod the Great had three others, Antipater, Alexander, and Aristobulus, all of whom he put to death. Agrippa, the eldest son of the latter, was cast into prison by Tiberius, but liberated afterwards by Caligula, from whom he received the dominions of his grandfather. Antipas having heard what Caligula was doing for Agrippa, set out for Rome, that he might obtain the title of king; but he was banished by the Emperor to Lyons, from which he fled to Spain, where he perished miserably with his wife Herodias, who had been the cause of the

murder of St. John the Baptist. Agrippa was confirmed king by the Emperor Claudius, the successor of Caligula, who even increased his territories. This was the Herod Agrippa who put St. James the Greater to death; who cast St. Peter into prison; and who, struck by an angel, died at Cæsarea, devoured by worms, as we have in Acts xii. 23. Agrippa the Younger succeeded his father, as king; but his royalty was only a shadow—the Roman governors were in reality the kings of Judea. It was before this Agrippa that St. Paul pronounced the discourse which we find reported in Acts xxvi.

The Jews wished at length, sixty-six years after the death of Christ, and in the seventeenth year of the reign of Agrippa, to shake off the yoke of the Romans. They sustained a cruel war, which lasted four years; at the end of which, Jerusalem was taken and ruined, the temple destroyed, and the Jews themselves banished from their country, and dispersed over the whole earth. Of this sad fate—the destruction of a people—we shall afterwards see the cause. Meantime we have shown how, and by whom, the Jewish nation was governed, from the Babylonish captivity down to the period of its utter ruin.

SECTION XXII.—THE MORALITY AND RELIGION OF THE JEWS, FROM THE BABYLONISH CAPTIVITY TILL THE COMING OF THE MESSIAH.

Q. Had the Jews any prophets, after the Babylonish captivity, as they had before?

A. Malachy, who prophesied about the time the second temple was finished, was the last of the prophets. Until the time of St. John the Baptist no other appeared; Ps. lxxiii. 9; Machab. iv. 46; ix. 27; xiv. 41. So that, during 450 years, the time between Malachy and St. John the Baptist, there was no prophet. During all this period, the Jews lived as wickedly as during the time of the prophets. Still there were some holy personages amongst them; such were Onias, the sovereign pontiff; Simon his son; the seven Machabee martyrs, with their mother, Mathathias; the illustrious family of the Machabees; with others, whose names and history may be seen in the books of the Machabees, and in Eccles i. 4, 5, 7, 9.

Q. Did the Jews fall again into idolatry, after their return from the Babylonish captivity?

A. They were forced into it, in great numbers, by the persecutions they suffered under the Ptolemies—kings of Egypt—and under the impious Antiochus, king of Syria; but we do not find that they fell voluntarily into that dreadful crime. St. Jerome, and many other in-

terpreters, say that the persecution they suffered under Antiochus was a figure of the persecutions the Christian Church must endure, before the end of the world, from antichrist; St. Jerom. on vii., viii., xi., xii. of Daniel.

Q. What was the state of religion amongst the Jews, during the above period, when they had no prophets?

A. After the death of Judas Machabeus and his brethren, various sects appeared. The Pharisees added to the law of God a great number of human interpretations, of which some were indifferent, some superstitious, and some directly opposed to that holy law. The most celebrated of these sects were the Pharisees, the Sadducees, and the Essenians.

Q. What was there peculiar in these sects?

A. The Pharisees were Jews who affected great external regularity of life, whilst in their hearts they were very corrupt, and in many things actually adulterated the sanctity of the law; see their dogmas; Josephus, lib. xiii. c. 9, n. 520; Matt. xv. 3; xxiii.; Luke xviii. 11, 12; St. Epiph. lib. i., contra Hæres. The Sadducees were impious libertines, who denied the immortality of the soul, the existence of spirits, the resurrection of

the body, and the pains of a future life. This sect was composed of the great and the rich amongst the Jews; Josephus, lib. xiii. c. 9, n. 530; Matt. xxii. 23; Acts xxiii. 8. The Essenians lived in common; led edifying lives; there was nothing in their faith or morals reprehensible; some did not marry at all, and others married, but under very strict regulations; and all were very much detached from voluptuousness; Josephus, *ibid.*; Euseb. de Prepar. Evang. lib. viii. c. 11, 12. Some think that what Josephus has written of the Essenians is to be understood only of the Jews who were converted by the Apostles, whom we find mentioned in Acts ii.

Q. Were there any other sects amongst the Jews?

A. Yes; the Samaritans, the Hemero-baptists, and the Herodians. The Samaritans were schismatical Jews; they had a separate temple and altar, and priests who did not recognize the authority of the high priest. They adored golden calves, and introduced many pagan ceremonies. The Samaritan schism commenced under Jeroboam, and lasted till the time of Christ; they recognized as Holy Scripture only the five books of Moses; denied that Jerusalem was the only place in which God was pleased to be wor-

shipped. In other matters they agreed with the rest of the Jews, who attributed to them many errors which they did not teach; see 1 and 2 Esdras; Josephus, lib. xi., xii., xiii., Hist. Judæor.; John iv. 20.

Q. Who were the Hemero-baptists and Herodians?

A. The Hemero-baptists were Jews who, as their Greek name informs us, washed themselves every day; and in this consisted all their sanctity; they denied the resurrection of the body; and in every other thing followed the Pharisees. The Herodians were so called, because they pretended that Herod the Great was the Messiah. Some interpreters say, that the Herodians, mentioned in Scripture, were of this sect, whilst others maintain that these were only so called, because they were officers of Herod, appointed to collect the tribute to be paid to the Romans; Matt. xxii. 16; Mark xii. 13. It is worthy of remark here, that the very fact of the Herodians believing Herod to be the Messiah, proves clearly that the Jews were persuaded that the time foretold for the coming of the Messiah was at hand; St. Jerome, *contra Lucifer*, page 625.

SECTION XXIII.—ON THE STATE OF THE GENTILE PEOPLE, FROM THE VOCATION OF ABRAHAM TO THE COMING OF THE MESSIAH

Q. How did the Gentiles live, before the Messiah came?

A. God has never failed to give to men the means of salvation; but the Gentiles, having been unfaithful to his graces, he abandoned them to their corruption, from the time he chose Abraham to be the father of the Jewish people. After that period, and down to the establishment of the Christian Church, the Gentiles lived in disorder and idolatry. The picture St. Paul gives of them is frightful: nor can it be said that, God having abandoned them, they were excusable, for the fault was theirs; their crimes forced him to

deliver them over to a reprobate sense. They still had, in all nature, the means of knowing him; and, in their own hearts, incentives to serve him. They were justly abandoned, because they neglected to use the means of salvation which God had put in their power; Acts xiv. 15, 16; Romans i. 20, 21. There were, however, still even amongst these Gentiles, some chosen children of God, who belonged to the society of the saints; St. Aug. *Civ. Dei*, lib. xviii. c. 47.

Q. What were these Gentiles bound to do, in order to sanctification?

A. Exactly what men were bound to do before

the vocation of Abraham, viz.: to believe in one God, to adore him alone, to obey him, to live according to the law of conscience and right reason, and to believe and hope in a future Messiah; St. Aug. Ibid.

Q. Do we know any Gentiles who lived in the above manner?

A. Yes, Job and Melchisedech were celebrated for their piety, and were express figures of Jesus Christ. The Ninevites, also, who did penance at the preaching of Jonas, served the true God. We have reason to believe, that the dispersion of the Jews, under the Assyrians, with the aid of the holy books which they carried with them, had the effect of leading many Gentiles to the knowledge of, and hope in, the Messiah.

Q. Who was Job?

A. He was an eastern prince of the land of Hus, who believed in God, and feared him; his virtue was subjected to every possible trial, yet he remained a perfect model of patience, purity, and fidelity. God rewarded him by doubling his possessions, and he died loaded with merit. He was a figure of Christ, in his innocence, his temptations, his sufferings, his patience, and in the glory with which that patience was crowned,

which was a figure of the resurrection and ascension of Christ.

Q. Who was Melchisedech?

A. We know neither his genealogy, nor his birth, nor his death; all we know of him is, that he was priest of the Most High, and king of Salem; that when the patriarch, Abraham, conquered the five kings, Melchisedech offered in sacrifice bread and wine, by way of thanksgiving to God for that victory; that he blessed Abraham; and that the latter gave him the tithe of all he possessed; Gen. xiv. 18, etc.; Heb. vii. 1, 2, 3, etc., 17. Melchisedech was a figure of Christ in this, that all that is said of him has a distinct relation to Jesus Christ, and his priesthood, as St. Paul admirably shows in Heb. vii., and hence Christ is called a high priest according to the order of Melchisedech; Ps. cix. 4.

Q. Why did God permit such general corruption amongst the Gentiles and the Jews?

A. That he might exercise his mercy towards both; that he might confound the pride of men, and lead them to desire, and to obey the Messiah, by feeling the necessity of him, who alone could cure their otherwise irremediable evils; Rom. iii. 9; viii. 3.

CHAPTER V.

On the State of Religion After the Coming of the Messiah.

SECTION I.—ON JESUS CHRIST. PROOFS OF THE COMING OF THE MESSIAH, BY THE ACCOMPLISHMENT OF THE PROPHECIES IN THE PERSON OF CHRIST.

Q. Do we certainly know that the Messiah has come, and that the Jews, who still expect him, are in error?

A. Yes; for the time, marked out by the prophets for his coming, has already passed; and all the prophecies have been accomplished in the person of Christ.

Q. What are the prophecies which mark out the time of the coming of the Messiah?

A. The prophecies of Jacob, Daniel, and Aggeus, are the most precise on this point.

Q. What was the prophecy of Jacob?

A. Being on the point of death, he foretold many things regarding each of his children and their posterity; and when he came to Juda he said, "THE SCEPTRE SHALL NOT BE TAKEN AWAY FROM JUDA, NOR A RULER FROM HIS THIGH, TILL HE COME THAT IS TO BE SENT, AND

HE SHALL BE THE EXPECTATION OF NATIONS;" Gen. xlix. 10.

Q. How does this prove that the Messiah has already come?

A. More than 1800 years have elapsed since the Jews have had either a king or a chief, and more than 1700 years have passed since they were banished from their native land, and so dispersed, that they have never since been able to return. Therefore, either the above prophecy is false, or the Messiah is already come.

Q. Did the Messiah in reality come as soon as the Jews ceased to have a sovereign of their own nation?

A. Yes; for when Christ, whom we shall prove to be the Messiah, came to the world, Herod, who was not a Jew by birth, but an Idumean, had the title of king of the Jews. The Romans were so absolutely masters of Judea, that they had governors there, and during the life of Christ, they took from the Jews the power of life and death. Even the Jews themselves acknowledged that they had *no king* but Cæsar; John xix. 15.

Up to the time of the Roman subjection, the Jews had always retained their authority, either wholly or in part, and if they lost it, it was only for a time; their longest captivity was that of Babylon, which lasted only seventy years, during which they had the power of life and death, as appears by the history of Susanna. Afterwards, when they were tributary to the Medes, Persians, Greeks, Syrians, or the kings of Egypt, they were governed by their high priests, who had almost absolute authority, and who, in course of time, effected their entire independence, and took the title of kings. This authority of the last of the really Jewish kings, endured precisely until the coming of Christ, in whom the prophecy of Jacob was exactly verified; see Euseb. Demonstrat. Evangel. lib. viii. c. i.; St. Cyril Alex. contra Julian, lib. viii.

Q. What was the prophecy of Daniel as to the coming of the Messiah?

A. During the time that the Jews were captives in Babylon, God sent his angel Gabriel to the

prophet Daniel to inform him, that the city and the temple of Jerusalem would be rebuilt, and that, reckoning from the term of the edict for its reconstruction, seventy weeks should elapse, until the coming of Christ; that in the middle of the seventieth week the Messiah should be put to death; that he would be rejected by his own people, and consequently would cease to regard them as his; that the city and temple of Jerusalem would, after this, be entirely destroyed; and that, before the demolition of the temple, the abomination of desolation would be seen in that holy place, and that, immediately after, the Jews would suffer a desolation which would endure to the end of time; Dan. ix. 24, 25, 27.

Q. Does this prophecy prove that the Messiah has already come?

A. Yes; for if we take these seventy weeks for weeks of days, they only make 490 days; and if we reckon them weeks of years, as we are authorized by other scriptural authorities, (Lev. xxiii. 15, 16; xxv. 8,) they make 490 years. Now, it is more than 1700 years since Jerusalem and its temple were destroyed, and the Jews dispersed over the whole earth, bearing with, and upon them, visible marks of the reprobation foretold by this and other prophecies; Osee i. 9; iii. 4; ix. 17; Isa. vi. 9.

Q. The Messiah then has long since come?

A. So it appeared to all antiquity. When Pompey made himself master of Jerusalem, it was the opinion of all the Jews that the time, marked by the prophets for the coming of the Messiah, had arrived. A report was spread abroad that a sovereign would come from the East, who would subject the world; it was published in Rome that nature was about to give a king to the Romans; with this the predictions of the Sibyls, so much venerated by the Romans, agreed; and it was this same general impression which gave rise to the sect of the Herodians, of whom we have spoken; Joseph. Wars of the Jews, lib. vi. c. 31, n. 476; Sueton. de Vita August. Lucan. lib. viii.; Cicero de Divinatione.

Q. Does this prophecy prove that Jesus Christ is the Messiah?

A. Yes; for all that is here foretold of the Messiah agrees exactly with Jesus Christ. Jesus Christ was put to death exactly in the middle of the seventieth week of years, reckoning from the edict of king Artaxerxes Longimanus, in the twentieth year of his reign, to rebuild Jerusalem. The Jews abandoned and denied Jesus; they were rejected by him as reprobates, and consequently the Romans attacked and destroyed their city and temple. Josephus shows us by how many abominations the temple was polluted. It is notorious, that since that time the Jews have been dispersed over the whole earth; and that, aided even in their attempts to rebuild that city, by idolatrous emperors who hated Christianity, they failed in every effort; see Ammian. Marcel. lib. xxiii. c. 1; St. Greg. Naz. Orat. iv., in Jul. Apost.; St. Chrys. Hom. 4, in Matth.; Tillemont. Hist. Eccl. tom. ii.

Q. Is there any other prophecy of Daniel regarding the coming of the Messiah?

A. Yes; God discovered to this prophet the succession of empires, from Nabuchodonosor to the coming of the Messiah. These were the empires of the Babylonians, the Persians, the Greeks, and the Romans; the Romans are represented under the figure of iron, which subdues and crushes all other substances, as the Romans were, in effect, to render themselves masters of the world. The prophet adds, that in the time of these empires, God would raise another empire, which is compared to a little stone descended from heaven; that this empire should subdue all the others, without any violence; that this stone, so small in the beginning, should become a great mountain which would fill the whole earth,—that is, a great new empire, which should be extended every where, and should subsist eternally; Dan. ii. 37.

Q. What is the meaning of this prophecy?

A. That God would send to the world the Messiah, who is designated often in Scripture as a stone or rock; that this Messiah would establish on the ruins of the Roman empire the spiritual empire of his Church; that this empire should be small in the beginning, like the mus-

tard seed to which it is compared in Scripture, but which, in Palestine, becomes a great tree, where are lodged the fowls of the air. We know that the Church, in the Scripture, is compared to a high mountain, to which all nations will flow, and this is the mountain which Daniel foresaw, formed from a small detached stone, without the aid of the hand of man; Isa. ii. 2; Mich. iv. 1.

Q. Is this prophecy verified?

A. Yes; to the very letter. Jesus appeared under the reign of Augustus, the first of the Roman emperors. The empire of Jesus was almost nothing at first, but it grew up gradually, without human aid. It subjected great nations, and subdued idolatrous empires, and has now for ages been extended over the entire universe. No other kingdom or empire has existed, or does now exist, in which this prophecy could or can be verified; see Bossuet, in Dan. ii.

Q. What is the prophecy of Aggeus, which relates to the coming of the Messiah?

A. The Jews were sad that the second temple, built by Zorobabel, was not equal in glory to that of Solomon. To console them, God, by his prophet Aggeus, addressed them in these words: "Yet, one little while; and I will move the heavens and the earth, and the sea, and the dry land, and I will move all nations *and the desired of all nations shall come*, and I will fill this house with glory; great shall be the glory of this last house, more than of the first, and in this place I will give peace, saith the Lord of Hosts;" Agg. ii. 7, 8, 10.

Q. How does this text prove that the Messiah is come?

A. It tells us that he should come in a *short time*, that he should give this second temple more glory by honoring it with his presence than attended that of Solomon with all its grandeur. Now, it is more than seventeen hundred years since this temple was destroyed, and the Messiah must have appeared before that event.

Q. Does this prophecy prove that Christ is the Messiah?

A. Yes; for it can be applied to him, and to no other. He appeared in the world about five

hundred years after this prophecy, which is a short time compared with the age of the world. He was the desired of nations, for he brought all to the knowledge of the true God, as so many prophets had foretold. The need we had of him may be called desire, as we say the parched earth desires and seeks water. He moved the universe, because, as St. Paul says, he renewed all things in heaven, and on earth; Eph. i. 10. He rendered the second temple more glorious than the first, literally, by his actual presence, and spiritually by his Church, which the temple prefigured. Finally, he gave peace *in this place*, because the *real* second temple prefigured still exists in the Christian Church, where God is adored, man instructed and reconciled to Heaven, and the way to everlasting peace and happiness opened. This prophecy, then, applies admirably to Christ, and to no other; St. Jerom. St. Cyril Alex. n. 14.

Q. What is there remarkable in the prophecies, as regards Christ?

A. There is not a circumstance of his birth, his life, or his death, which was not foretold, as we shall see in the abridged history of his life; see also St. Aug. lib. xiii. contra Faust. c. 6, 15.

Q. May not these prophecies have been forged by the Christians?

A. They are so clear, that the pagans have been tempted to make this same objection; but their truth is so certain that no man of good sense will call them in question; and this incontestable certainty has ever been the bulwark of the Christian religion; 2 Peter i. 19, 20, 21.

Q. How is the truth and certainty of these prophecies demonstrated?

A. The Jews, the irreconcilable enemies of Christians, were the depositaries of these prophecies; from the Jews did both Christians and Gentiles receive them. In spite of the humiliating reproaches with which these prophecies are filled against the Jews, they have ever revered them as divine; they had them translated into

Greek before the time of Christ, and spread abroad in that language wherever it was known. The smallest change made by the Christians would have been seen at once, not only by the Jews, but by the Gentiles. The Jews, so much attached to their law and their holy writings, and such envenomed enemies of the Christians, would have exclaimed loudly against any corruption of their writings. We have, on the one hand, the testimony of the pagans, who saw these prophecies so clear, that they were tempted to believe that they were forged after the events; and we have on the other, the testimony of the Jews, whose interest it was to obscure the lustre of these prophecies, declaring loudly that they were authentic and uncorrupted; so that we have, in the opposition of the Jews to the Gentiles, and of the Gentiles to the Jews, an invincible proof of the authenticity of these prophecies, and, consequently, of the truth of the Christian religion; St. Aug. Serm. 174; Civ. Dei, lib. xviii. c. 46.

Q. Since these prophecies are so clear, why are the Jews, otherwise sensible men, so obstinate in rejecting them?

A. This is a just judgment of God, who abandons them to blindness as a punishment of their crimes. The very fact that they are the enemies of the Christian Church is the strongest proof of the truth and purity of those Scriptures which the Church has received from them; this fact shows at once to the unbeliever that no collusion could exist between the Jews and the Christians, as to these prophecies. Besides, this very obstinacy of the Jews is itself a proof of the truth of the prophecies, for it was clearly foretold that they would remain obstinate and blind to the end, that they should have eyes without seeing, and ears without hearing, and that even their own writings should be for them a sealed book; Deut. xxviii. 28; Ps. lxxviii. 24; Isa. i. 3; vi. 9; xxix. 10; xlii. 18, 19; lix. 9, 10.



SECTION II.—ON JESUS CHRIST, OR THE MESSIAH.

Q. Who is the Messiah whom God has sent to men ?

A. Jesus Christ the Son of God, the eternal Word, made man, to deliver men from sin, and from the power of the devil, to reconcile them to God, to restore their right to eternal life, and put them in possession of that life; in a word, to be the Redeemer, so long expected by fallen man.

Q. Jesus Christ is, then, both God and man ?

A. Yes, and this the prophets have foretold of the Messiah. They call him, on account of his *divine nature*, the Son of God, or, simply, God; and, on account of his *human nature*, they call him the son of David; they call him Emmanuel, that is, God with us, which expresses the union of these two natures in one person; Paral. xvii. 13, 14; Ps. ii. 7, 8, 9; lxxxviii. 27, etc.; Isa. ix. 6; viii. 13; xxxv. 4; liv. 5; xi. 1; vi. 5.

Q. What do you mean by saying Christ is both God and man ?

A. That there are two natures in Christ, the divine and the human. The divine nature is consubstantial with the Father, and with the Father and the Holy Ghost is one God; John i., x. 7, etc.; see SS. Athanasius, Hilary, Basil, Austin against the Arians. The human nature has a body and soul like ours, and the eternal Word, in taking this body and soul, clothed himself with all our infirmities, excepting sin, ignorance, and the inclination to evil; Phil. ii.; Heb. iv. 14, 15, 16; St. Athan. Lit. ad Epict.; St. Greg. Naz. Serm. iv. contra Julian; St. Amb. de Incarn. c. iii. n. 16.

Q. What mean you by saying that in Christ the divine and human natures are united in one person ?

A. That they are united in him without confusion, so that there is only one person, which is the Son of God, something like the union of the soul and body, which are so united that they make only *one man*. From

this difference of natures we easily understand his words, when he says, "I and the Father are one"; and in another place, the "Father is greater than I." In the former he speaks of his *divine nature*, and in the latter of his *human nature*; Symb. S. Athan.; John x. 30; xiv. 28; St. Aug. lib. 2 de Trinit. It follows, also, from the above principle, that we can attribute to God in Jesus Christ, what can only agree properly to man, and the reverse, because the *same person* is both God and man; thus, it is true that God has suffered, died, and risen from the dead, and thus is it true that man is the Son of God—that he is God; St. Hilar. de Trin. lib. 9; St. Leo. Lit. 134 ad Imperat. Leon. We cannot, however, say of the Father or the Holy Ghost, that they became incarnate, suffered, or died, because they have the same nature with the Son; for, to the person of the Son alone, is human nature united; he alone, and not the Father or the Holy Ghost, became man; St. Aug. lit. 11, or 218 ad Nebrid. n. 4; St. Leo. *ibid*.

Q. How can the divine and human natures be united in the same person of Jesus Christ, without the participation of the Father and the Holy Ghost, who are of the same divine nature with the Son ?

A. All this infinitely surpasses our understanding; we believe all firmly, because God has revealed all, and the Church has ever reputed those heretics who have rejected these divine mysteries; Serm. S. Leon. de Incar.

Q. Has Jesus Christ two distinct wills, as he has two distinct natures ?

A. Yes; for the will is an essential part of intelligent nature, but the two wills of Christ are subordinate the one to the other; the human is perfectly subject to the divine will; see 6 Gener. Con. contra Monothel.; St. Leo. Serm. 5.

Q. Did the Son of God leave heaven when he became man ?

A. No; he is every where; when we say he descended from heaven to this earth, we merely mean that he united to himself human nature, and became, by his humanity, sensible to us mortals; whilst in an ineffable manner, he, in reality, fills heaven and earth; St. Aug. Serm. 187 de Nativ.

Q. What is the union of the divine with the human nature termed?

A. A Hypostatical, that is, personal union, for the original Greek word signifies a person. The person of the Son of God is the term of this union, for the human nature is not united to the three persons of the Trinity; see Conc. Ephes. Chalced., etc., Cyril Alex. P. Petav., and other dogmatic theologians.

SECTION III.—HISTORY OF THE INCARNATION.

Q. In what way did the Son of God become man?

A. God sent the angel Gabriel to the city of Nazareth, in Galilee, to a virgin named Mary, who had espoused a man called Joseph, of the race of David. The angel said to her, "Hail, full of grace, the Lord is with thee." She was troubled at these words. The angel said to her, "Fear not, Mary, thou shalt conceive, and shalt bring forth a son, and thou shalt call his name Jesus; he shall be great, and shall be called the Son of the Most High; the Lord God shall give him the throne of his father David; he shall reign in the house of Jacob forever, and of his kingdom there shall be no end."

The holy Virgin asked the angel how this could be, seeing she knew not man: which shows, according to the holy Fathers, that she had determined to remain forever a virgin. The angel replied, "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, and, therefore, the holy One which shall be born of thee, shall be called the Son of God." This prediction is confirmed by the miracle which God was working at the time, in favor of Elizabeth, who, though before barren, was now in her sixth month of pregnancy, "For nothing (concludes the angel) is impossible to God." The holy Virgin believed the words of the angel, and gave her consent, saying, "Behold the handmaid of the Lord, be

it unto me according to thy word." And in this moment the mystery of the Incarnation is accomplished by the operation of the Holy Spirit, in the chaste womb of that holy Virgin, and the eternal Word is made man to dwell amongst us; Luke ii.

Q. Of what family was the Blessed Virgin, and was she married, or only affianced to Joseph?

A. Of the family of David, of which also sprang her spouse Joseph. St. Augustine and several other Fathers think that she was really married, and the original word, used by St. Matthew, seems to favor this opinion. Other Fathers, however, have taught that she was only affianced; see Tillemont and all the interpreters; St. Aug. lib. 23, contra Faust.; St. Jerom. in 1. Matt.; Tillemont, n. 7, in Sanc. Virg.

Q. If the Blessed Virgin was married to St. Joseph, why was she surprised when told by the angel that she should have a son?

A. Because, as all the Fathers teach, she had made a vow of virginity.

Q. Why then did she marry, after having made this vow?

A. By the especial order of God, and for great ends. First—That the incarnation might remain unknown, so long as might be required by the impenetrable designs of God's mercy and justice; Tillem. in S. Virg. Art. 2. Second—That the reputation of the Blessed Virgin might

be protected by the honorable veil of marriage, against the malignant calumnies and violence of the Jews, who would have stoned her; St. Jerom. in 1 Matt.; St. Amb. in 1 Luc. lib. 2, c. 27. Third—That the Blessed Virgin might have the solace of an affectionate friend, in the trials to which God was about to subject her; St. Jerom. *ibid.*

Q. What do you mean, when you say that Jesus Christ was conceived by the operation of the Holy Ghost?

A. That as man, he had no father, but that his body was formed miraculously in the chaste womb of the Blessed Virgin, by the Holy Ghost. Although this great miracle was performed by the operation of the Trinity, still, it is attributed to the Holy Ghost only, because it was the effect of God's *ineffable love* to men, that the Son became incarnate; John iii. 16. Now, we attribute the effects of love to the Holy Ghost, as we attribute the effects of power to the Father, and wisdom to the Son.

Q. The Blessed Virgin then conceived, and

gave birth to Jesus Christ, without losing her virginity?

A. She was a virgin before the birth, a virgin in the birth, and remained a virgin all her life. Such has ever been the belief of the whole Church. Isaias had foretold that the Messiah should be born of a virgin, vii. 15; Matt. i. 23. The Church has always regarded as heretics, those who denied the perpetual virginity of the Blessed Virgin; St. Jerom. *contra Jovin.* lib. i.

Q. Is the Blessed Virgin truly the mother of God?

A. Yes; because she gave birth to a Son, who is God; and the flesh of the God man was formed from her flesh; Gal. iv. 4, 5; Conc. Ephes. *contra Nestor.*

Q. What was the profession of St. Joseph?

A. Although of the royal race of David, he was poor, and obliged to earn his bread by the work of his hands. He was an artisan, but of what kind the Scripture does not say; Matt. xxiii. 55; Tillem. *tom.* i. 2, note on St. Joseph.

SECTION IV.—HISTORY OF JESUS CHRIST, FROM HIS TEMPORAL BIRTH TILL HIS RETIREMENT INTO EGYPT.

Q. When was Jesus Christ born, and in what place?

A. Precisely at the time foretold by the prophets, about 4,000 years after the creation. He was born in the city of Bethlehem, where the prophets foretold the Messiah should be born, as even the Jews themselves declared to the Magi, in the presence of Herod; Micheas v. 2; Matt. ii. 5, 6.

Q. Since the Blessed Virgin was of Nazareth, a city of Galilee, how does it happen that Jesus Christ is born at Bethlehem?

A. The Emperor Augustus had ordered a census of all the subjects of the Roman empire; this order compelled all the Jews to return to their original family home. On this account, St. Joseph and the Blessed Virgin returned to

Bethlehem, the city of David; as they arrived there, the full time of the Blessed Virgin had arrived. There was no room for her in the inn, on account of the crowds which the census had forced to repair thither; so she, with Joseph, were compelled to retire to a cavern, which served as a stable to the inn, and in this miserably poor place did the Saviour of the World choose to be born; Luke ii. 1, 4, etc.

Q. Why did Augustus make this census?

A. He was to give peace to all the earth; and from reasons of state, or from pride, he desired to know the numbers subject to his empire. God, however, made use of this disposition of the emperor, to give to the Gentiles, as well as to the Jews, a proof, so authentic as to be beyond suspicion, of the accomplishment

of the prophecies, that the Messiah should be born in Bethlehem, of the family of David; for the registry of this census was carried to Rome, and preserved in the archives of the empire, where it still was in the time of Tertullian; St. Chrys. Hom. 8 and 33, in Matt.; Tertul. lib. iv. contra Marcion. c. 7.

Q. Had the prophets foretold that there would be universal peace, when the Messiah should come?

A. Yes. "And they shall turn their swords into ploughshares, and their spears into sickles;—nation shall not lift up sword against nation, neither shall they be exercised any more to war;" Isaias ii. 4; St. Jerom. in ii. Isai.

Q. Why did Jesus choose to be born in a stable?

A. He came to cure the corruption of the world; to teach men what were true goods; and in what their real happiness consisted. He gave them a complete and solemn antidote for the concupiscence of the flesh, of the eyes, and for the pride of life—the sources of all sin, in his being born of parents fallen from the most illustrious to the most obscure state, reduced to the extreme of poverty, compelled even to leave the inn where worldlings rioted, and take up their abode in a stable; Titus ii. 11, 12; St. Chrys. Hom. 8, in Matt.

Q. Did the prophets foretell that the Messiah would come in a state of poverty and obscurity?

A. Yes. "Verily thou art a hidden God, the God of Israel, the Saviour; Isaias xlv. 15. And again, "Despised and the most abject of men; and his *look* was as it were hidden and despised; liii. 3. "Rejoice greatly, O daughter of Sion: behold, thy King will come to thee, the just and Saviour; he is poor and riding upon an ass;" Zach. ix. 9.

Q. On what day, and at what hour, was Christ born?

A. About the middle of the night of the twenty-fifth day of December, according to the most ancient tradition of the most celebrated churches.

Q. Did the prophets foretell the hour of the birth of the Messiah?

A. The Book of Wisdom speaking of the arrival of the angel in Egypt, to deliver the Israelites, and exterminate the first born of the Egyptians, uses an expression which the Church has applied to the birth of Christ: "While all things were in quiet silence, and the *night was in the midst of her course, Thy almighty word* leapt down from heaven, from thy royal throne;" Wisd. xviii. 14, 15.

Q. Did Christ make his birth known to men?

A. Yes; angels announced him to the neighboring shepherds, who were Jews; and a new star, along with a revelation from God, made him known to the wise men of the east, who were Gentiles. Both came immediately to adore the Saviour of mankind; Luke ii. 8; Matt. ii.

Q. Was Jesus circumcised on the eighth day, according to the custom of the Jews?

A. Yes; he desired to submit himself to the law, that he might redeem those who were under the law; Luke ii. 21; Phil. ii. 9; Gal. iv. 4. Christ remained at Bethlehem forty days, to give the Jews time to inform themselves of the great event of his birth, after which the Blessed Virgin carried Jesus to the temple, to offer him to God as her first born, and to comply, although she required it not, with the legal purification of the Jews; St. Chrys. Hom. 7, in Matt.

Q. When did the Magi come to adore Christ?

A. The common opinion is that they came on the twelfth day after his birth, the day upon which the Latin Church celebrates the feast of the Epiphany. This visit of the wise men is foretold by Isaias: "And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. . . . All they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord;" Isaias lx. 3, 6. "The kings of Tharsis and the Islands shall offer presents; the kings of the Arabians, and of Saba, shall bring gifts;" Ps. lxxi. 10. That the above passage was not applied to Solomon, is evident from the same chapter, verse 5. "He shall continue with the sun, and before the moon

throughout all generations; and he shall rule from sea to sea, and from the river to the end of the earth." These are words which cannot by any means be applied to Solomon. Even the apparition of the star had been foretold: "A star shall rise out of Jacob, and a sceptre shall spring up from Israel;" Num. xxiv. 17.

Q. Whither did the Blessed Virgin and St. Joseph direct their steps, after the presentation of Christ in the temple?

A. They fled to Egypt, to avoid the persecution of Herod, who sought the life of Jesus Christ; Matt. ii. 13. Herod dreaded that Christ, who was called King of the Jews, by the wise

men, would one day dethrone him, and hence he sought to put him to death; and in order to entrap him, he ordered all children under two years to be slain.

Q. Was this massacre of the innocents foretold?

A. It was prefigured by Pharaoh's slaughter of the male children of the Hebrews; and the flight of Christ to Egypt was prefigured by the care which the daughter of the Egyptian king took of Moses, who was the type of Christ; but, besides these figures, the words of Isaias are applied to the innocents by St. Matthew; Jer. xxxi. 15; Matt. ii. 18.

SECTION V.—LIFE OF CHRIST TILL HIS BAPTISM, AND THE LIFE OF ST. JOHN THE BAPTIST.

Q. Was the retreat of Christ into Egypt foretold by the prophets?

A. The retreat of the family of Jacob into Egypt was a figure of it, and Isaias expressly foretold it: "Behold, the Lord will ascend on a swift cloud, and will enter Egypt, and the idols of Egypt shall be moved at his presence;" xix. 1. This prophecy was verified; as the idol of the temple of Dagon was overturned by the presence of the ark, so, by the presence of Christ, were the idols of Egypt overturned, for Egypt became soon a flourishing province of the Church; Tillem. Art. 4, sur. I. C.

Q. How long did Christ remain in Egypt?

A. We only know that he returned from thence shortly after the death of Herod, in the reign of Archelaus, Ethnarch of Judea; Matt. ii. 19. He dwelt at Nazareth, a city of Galilee, which was the ordinary abode of Joseph, after the birth of Christ; Luke i. 26; ii. 4, 39, 51; Matt. ii. 23. Here he remained until he was about thirty years of age; Luke ii. 51.

Q. What do we know of the infancy of Jesus Christ?

A. Besides what we have related above, we know only that when he was about twelve years

of age, he was conducted to the temple by St. Joseph and his Blessed Mother; that, without their knowledge, he remained there behind them; that, after they had sought him three days, they found him in the midst of the doctors, hearing and asking questions, so as to excite great admiration; Luke ii. 41. We know also, that he went down with his Blessed Mother and St. Joseph to Nazareth, and was subject to them, until he had attained his thirtieth year; by which he gave an admirable lesson of obedience to children, and to all who are subjects; John vii. 15; Luke ii. 41.

At the age of thirty years, Christ sought St. John the Baptist in the desert, and received baptism from that holy man; Matt. iii. 13, etc.; Luke iii. 21, etc.

Q. Who was the Baptist, and what sort of life did he lead?

A. He was a man sent by God to prepare the way for the Messiah, as his precursor, according to the predictions of Isaias and Malachias; Isaias xl. 3, 4; Malach. iii. 1. The angel Gabriel announced his birth to his father Zacharias, who was a holy priest; and the Baptist was miraculously conceived by St.

Elizabeth in her old age. Jesus Christ, yet in the womb of the Blessed Virgin, visited his precursor, to sanctify him for his high office, even before his birth; Luke i. 13. St. John retired at an early age into the desert; he ate the coarsest food, and was clothed in the rudest manner; at the age of thirty years, he appeared on the Jordan. The Jews admired him, and took him for the Messiah, but he proclaimed loudly that he was only a voice to prepare the way for the Messiah. He urged them to do penance, and baptized those who were penitent. His baptism did not forgive sins, but it prepared men for their remission, by the baptism of Christ. St. John preached, that the Messiah had come. Herod Antipas greatly esteemed him; but the holy liberty which the Baptist took in reproaching that prince with his public crimes, occasioned his own imprisonment and decapitation; Matt. iii. 3, 4; Luke vii. 24; John i. 19, etc.; Matt. iii.; Luke iii.; Acts xix, 3, 4; John i. 31, 33; Matt. xiv. 2; and Mark vi. 14.

Q. Why did Christ submit to the baptism of St. John, seeing he was pure and innocent?

A. To give authority to the preaching and baptism of that holy man; to sanctify the waters of baptism, and imbue them with that spiritual fecundity which they were ever after to possess; to give to the people, who sought St. John, an authentic proof of his own mission and his divinity, by the testimony which God his Father rendered on that occasion when the Holy Ghost descended upon him, under the form of a dove, and a voice was heard to say, "This is my beloved Son, in whom I am well pleased;" Matt. iii. 17; Luke iii. 21, 22. In this declaration of heaven, the Jews had a strong proof that the Messiah was really come. St. John wrought no miracles; John x. 41. By this, God wished the Jews to understand that he was not the Messiah, as, according to the prophets, the Messiah was to perform a multitude of miracles; Isaias xxxv. 4, 5, etc.

SECTION VI.—CONTINUATION OF THE LIFE OF CHRIST TILL THE END OF THE FIRST YEAR OF HIS PREACHING.

Q. What did Christ do immediately after he was baptized?

A. The spirit of God conducted him into a desert, where, without eating, he spent forty days and forty nights in prayer; Matt. iv.; Mark i.; Luke iv. This he did to teach us that it is by retirement, fasting, and prayer, that we should prepare ourselves for the ministry of the gospel; and that, when men, regenerated by the waters of baptism, or by penance, engage with the world, without the aid of these spiritual arms, they are sure to be defeated. This fast of Christ was the model of the fast of Lent, instituted by the Apostles. After this fast, Jesus hungered, and permitted the devil to tempt him. The tempter was repelled by the word of God; he retired in confusion; and angels came to minister to Christ; Matt. iv. 1.

Q. Why did Christ permit the devil to tempt him?

A. That we might see that he was truly man, clothed in all man's infirmities, except sin; Heb. iv. 15. To merit for us, by his victory, the grace and strength to conquer the devil, our enemy; Heb. ii. 18. To show us, by his own example, the efficacy of fasting, prayer, and the word of God, in overcoming the destroyer; and, lastly, to teach us that the devil tempts all, even the most virtuous: and, hence, that all should watch and be ever armed with the proper spiritual arms, to repel the foe; Matt. xvii. 20; Eph. vi. 13.

Q. What did Christ do when he left the desert?

A. He commenced the duties of his public life; he sought St. John the Baptist, who cried

out to those present, when he saw Jesus approaching, "Behold the Lamb of God; behold him who taketh away the sins of the world." Thus he made them understand that Christ was the Messiah. He gave the same testimony, the next day, when Andrew, one of his disciples, attached himself to Jesus, and the next day brought his brother Simon to his Saviour, who gave him the name of Peter; John i. 29.

Q. What time did Jesus employ in preaching the gospel, and what was his life during that time?

A. The common opinion is, that he spent three years and three months in that duty. As to his life, he showed by his conduct, as well as by his instructions, the greatest contempt for riches, and a most perfect detachment from sensuality, pride, and curiosity. He had not whereon to repose his head; he suffered hunger and thirst; he ate only from necessity, and what was given him; he lodged wherever he was received; the poor and rich were equal in his eyes; he disdained not to associate with sinners, because he wished to instruct them. Herod anxiously desired to see him, on account of his wonderful miracles, but Christ refused, because he knew that that prince was actuated only by curiosity. Even at the time of his passion, he wrought no wonder; nay, he spoke not a word, in the presence of that king; for he came to cure, not to gratify, the criminal curiosity of men.

Q. What was there remarkable in our

Saviour's life, during the first year of his mission?

A. He went to Galilee and chose St. Philip, who brought Nathanael to him. He attended the marriage of Cana, where, at the request of his Blessed Mother, he changed water into wine, which was his first miracle. He afterwards spent some days at Capharnaum, from whence he returned to Jerusalem to celebrate the Pasch. In this city he wrought many miracles; he banished from the temple the merchants who profaned it; he instructed the people, and amongst others Nicodemus; John i. 45, etc.; ii. 13, etc. He then traversed Judea, baptized the people by the ministry of his disciples; crowds followed him; the disciples of the Baptist became jealous of him, but they were reprehended by their master, who thence took occasion to exalt Christ and to humble himself; John iii. 22, etc. About this time Herod cast St. John the Baptist into prison; and Christ, to avoid the jealousy of the Pharisees, withdrew into Galilee. In passing through Samaria, he converted the Samaritan, and employed two days in instructing the people; he was received with honor in Galilee, where he cured of fever, in the town of Cana, the son of one of Herod's officers; John iv. 6. Some time after he called, for the second or third time, Peter and Andrew; and he called, about the same time, James the son of Zebedee, and John his brother, who quitted all to follow him; Matt. iv. 13, 18; Mark i. 14, 16; Luke v. 1.

SECTION VII.—THE SECOND YEAR OF CHRIST'S MISSION.

Q. What was there remarkable in the second year of Christ's preaching?

A. He dwelt some time at Capharnaum, he cured the mother-in-law of St. Peter, and wrought many miracles; yet the inhabitants remained incredulous, which induced Jesus to pronounce a terrible malediction against them; Matt. iv. 23. Christ then traversed Galilee,

and every where performed many miracles. In passing to the other side of the Jordan, he crossed the lake of Genesareth, and, by his word, calmed a mighty tempest; amongst the Gerasens, he cured two demoniacs. He then returned to Capharnaum, where he cured the paralytic, and, from a tax-gatherer, made St. Matthew a disciple. He cured the woman

troubled with an issue of blood, and raised to life the daughter of Jairus. At Jerusalem, he healed one who had been a paralytic during twenty years; and, on the same day, a man who had a withered hand. The Pharisees, offended because he did these wonders on the Sabbath, resolved to put him to death; but, as his time was not yet come, he withdrew to Galilee to avoid their anger; a great crowd followed him; he was compelled to retire to a mountain, where he chose his twelve apostles. Before choosing them, he passed the night in prayer, to teach us how their successors should be chosen. Their names were Peter, who was the first, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Jude, Simon, and Judas Iscariot, who betrayed his Master. These were all rude and unlettered men, so that to *them* or their *mere efforts*, the propagation of religion could not be attributed. After this choice, Christ preached the celebrated sermon on the mountain, of which the following is a brief summary.

He begins by giving a different idea of happiness from that which was generally received by men. Blessed, says he, are the poor, the meek, the afflicted, the just, the merciful, the pure, the peacemakers, and those who are persecuted for justice' sake. He then tells his disciples that they are to be the lights of the world, the salt of the earth; that our justice must be more perfect than that of the Pharisees, which sprang merely from their external acts, instead of springing from the heart; for it is not enough to pray with the lips; our prayers must spring from the heart, otherwise they are only hypocrisy. He teaches how we ought to be reconciled to our neighbors, and

commands us to love them. He informs us that we may sin in thought, and hence, that whatever is an obstacle or a temptation, even were it a member so dear to us as the eye or the hand, we must part with, rather than fall. He establishes the indissolubility of marriage, and denounces oaths, passion and violence, whilst he orders us to avoid ostentation, in our alms, fasting, and prayer. He gives us that divine formula, which we call the Lord's prayer. He instructs us, that we must despise riches, and act uprightly, as we cannot serve God and mammon; that we must not be over anxious as to food and raiment, but trust in a kind Providence, whilst we seek first the kingdom of God and his justice. He forbids us to judge any one, or to expose what is holy to the profane. He orders us to enter the narrow way, as the only one which conducts to heaven. In fine, he concludes his admirable discourse by declaring that it is by our works we shall be known and judged, and that our instructions will avail us little, unless we practice what we know; Matt. v., vi., vii.

After this time, Jesus cured the leper, and the servant of the centurion. He convinced the disciples of the Baptist that he was the Messiah, by performing the miracles which Isaias foretold should be performed by the Messiah. About this time took place the celebrated conversion of the sinful woman, whom some have believed to be Magdalene. Jesus continued daily instructing and confirming the truth of his instruction, by multitudes of wonderful miracles. He afterwards returned to Nazareth; but that being his native place, the people would not believe; and this gave him occasion to say, that no one is a prophet in his own country.

SECTION VIII.—CONTINUATION OF THE LIFE OF CHRIST.

Q. In the third year of the mission of Christ, what was there remarkable?

A. He sent his disciples, two and two, into Judea, to preach penance and the kingdom of

God, whilst he himself traveled through all the towns of Galilee. On their return, he conducted them to the desert of Bethsaida, on the other side of the sea of Galilee, where he in-

structed five thousand and fed them by the miraculous loaves and fishes. When the disciples were returning by sea, he came to them walking on the waters, calmed a mighty tempest, and made Peter walk also on the surface of the deep. The next day he delivered to the people of Capharnaum that celebrated discourse, in which he promises to give his people his sacred flesh and blood as the food of their souls. He remained in Galilee during the festival of the Pasch; and some time after appeared in Tyre and Sidon, where the faith, the humility, and the perseverance of the Cananean woman obtained from him the cure of her daughter. On his return to Galilee, he fed four thousand with seven loaves and a few fishes. It was about this time, that he asked his Apostles whom they took him to be; and when Peter answered, "Thou art Christ, the Son of the living God," Christ told him,

that this faith was revealed to him by the Father who is in heaven, and then added, "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." After these words, he foretold his passion, death, and resurrection openly to his disciples, and reprimanded Peter severely for wishing that such should not take place; and, after telling all his disciples that they should carry their cross, if they wished to be his disciples in reality, he announced that he would come one day to judge all men, according to their works; and concluded by foretelling his transfiguration, which happened eight days after; Matt. xvi, 28; xvii. 1, 2.

SECTION IX.—TRANSFIGURATION OF JESUS CHRIST.

Q. What do you mean by the transfiguration?

A. That the face of Jesus appeared bright as the sun, and his garments white as snow; this was only a feeble ray of his glory; still, it dazzled the eyes of the Apostles, and filled them with ecstasy. This transfiguration was less a miracle than the cessation of a great miracle, for the Godhead must naturally have given to his humanity this heavenly lustre, had he not habitually prevented it; that appearing as a mere man to the eyes of the Jews, he might be put to death; St. Thom. part 3, quæst. 45, art. 2, *in corpore*. Moses and Elias appeared with Jesus, during his transfiguration; and when they disappeared, a voice was heard from heaven, saying, "This is my beloved Son, hear ye him." Jesus then touched the Apostles, who were prostrate, and raising them, descended from the mountain, and ordered them not to disclose what they saw or heard, until after he had arisen from the dead; Matt.

xxvii. Jesus was thus transfigured, that the Apostles, as well as all his followers, might believe in his divinity, obey his moral precepts, and labor earnestly to enjoy one day that glory, with a faint ray of which the Apostles Peter, James, and John were cast into such ecstatic delight. The great, who loved pomp and riches, who despised the humble birth and low estate of Jesus, as well as the obstinate, who would not be convinced by his other many miracles, were unworthy of this manifestation of his divinity; and hence he confined it to three of his Apostles, a number quite sufficient to attest its truth and reality to all sincere inquirers.

Q. Why did Moses and Elias appear with Christ, conversing as to what Christ should suffer at Jerusalem?

A. That his Apostles and we might know that he was above Moses and Elias, who appeared as servants to contribute to his triumph; again, that the *law*, represented by Moses, and

the prophets, represented by Elias, might testify to Jesus Christ that his passion was prefigured and foretold by them; and lastly, that it might appear that the Jews were calumniators, when they accused Jesus of violating the law, seeing that Moses, the minister of that law, and

Elias, the most illustrious defender of that law, gave their most unequivocal testimony to Jesus; St. Chrys. Hom. lvii. in Matt. xvii.; St. Amb. in Luke ix. lib. vii. n. 9; St. Hilar. in Matt. xvii.; St. Leo. de Transfig. Serm. 94.

SECTION X.—LIFE OF CHRIST CONTINUED TILL THE END OF THE THIRD YEAR OF HIS MISSION.

Q. What did Christ do after the transfiguration?

A. He continued instructing the people, and confirming his doctrine by miracles, his course through Galilee being marked by the good which he did, and the sick he healed, on his way. He passed from Galilee to Jerusalem to celebrate the feast of tabernacles, in September, when the Jews lived seven days under tents, in commemoration of the tents of the desert. On his way to Jerusalem, he cured ten lepers; he arrived at Jerusalem about the middle of the feast; he repaired to the temple, where his admirable doctrine, full of mercy and wisdom, regarding the adulterous woman, confounded the malignant Pharisees;—continuing to instruct the people, he gave authentic proofs of his divinity, from the testimony of the prophets, and by frequent miracles. He left the temple, as the people seemed desirous to stone him; and finding on his way one blind from his birth, he restored this man's sight, a miracle which only increased the jealousy and indignation of the Pharisees; John vii., viii., ix.

He, after this, chose seventy-two disciples, whom he sent two and two before him to preach, telling them to beseech the Father to send workmen into his vineyard, because the harvest was abundant, but the laborers few; he told these to consider themselves as lambs amongst wolves; to submit themselves entirely to the will of Providence; that they should do good, wherever they should be received; should cure the sick, and be messengers of peace; adding, that those who rejected

them should be more severely punished than Sodom. "For," says he, "he that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." When these disciples returned from their mission, Christ told them not to be vain of their power to work miracles, but rather to rejoice that their names were written in the Book of Life; for to the humble alone did God grant his favors; Luke x. 16.

Christ afterwards, when visiting Martha and Mary, preferred the contemplative life of the latter to the active life of the former. He then repaired to the temple, to celebrate the feast of the Dedication, which had been instituted by Judas Machabeus. Whilst in the temple, he addressed the Jews with severity, and gave them again proofs of his divine mission. They, in return conceived greater hatred towards him, and desired to seize his person, which he did not permit. Whilst near the Jordan, Christ continued his instructions and miracles, he there gave the parables of the rich man and Lazarus, and of the Pharisee and the Publican; whilst in the person of a young rich man, he showed the difficulty of reconciling riches with salvation. Returning near to Jerusalem, he raised Lazarus to life, a miracle which induced many to believe in him, whilst it excited in the priests and Pharisees bitter envy and hatred against him. He then retired from Bethania to Ephrem, a city near the desert; John xi. 11, 14, etc.

SECTION XI.—LIFE OF CHRIST CONTINUED TILL AFTER THE INSTITUTION OF THE HOLY EUCHARIST.

Q. What was there remarkable in the life of Christ after the third year of his mission?

A. The feast of the Pasch approached; and, having resolved to die at that time, he directed his steps towards Jerusalem. He told his disciples that he was about to accomplish all that had been foretold by the prophets; he spoke of his passion, his death, and resurrection. On his way, he rested at Jericho, with Zacheus, whom he converted; leaving Jericho, he healed two who were blind, and went to Bethania six days before the Pasch. Two days after, he ate at Simon the Leper's house, with Lazarus; Martha served the table, and Mary poured precious ointment on his feet. Judas was scandalized, but Christ praised the devotion of Mary. The next day, which was Sunday, he set out as if in triumph, riding on an ass, a circumstance foretold by the prophet; Zach. ix. 9. The people in crowds strewed his way with their garments, and with branches, exclaiming, "Blessed is he that cometh in the name of the Lord; Hosanna to the son of David:" (the word *Hosanna*, according to some, means *save me, if thou pleasest*; and, according to others, *salvation and glory*).

Amid these acclamations, Jesus entered Jerusalem, but before entering, the moment he perceived that city, he burst into tears, in foretelling its approaching ruin. He then entered the temple, and banished those who profaned it; he cured many who were blind and lame, and silenced the Pharisees who seemed scandalized. After showing himself to some Gentiles, and giving them to understand that after he should die on the Cross, he would draw all the Gentiles to himself, he in the evening left Jerusalem for Bethania; he returned the next day, and, on

his way, cursed a barren fig tree, which withered immediately. The whole of this day he spent instructing in Jerusalem, and at night, returned again to Bethania. He returned on Tuesday to Jerusalem, and foretold to the Jews their reprobation, and the vocation of the Gentiles; he taught them to render to Cæsar what belonged to Cæsar, and to God what belonged to God; he gave them instructions regarding the state of the saints, the love of God, and the prophecies which declared that the Messiah should be the son of David. He ordered obedience to the Pharisees and Doctors, because they sat in the chair of Moses; he denounced the hypocrites, and showed the value of the small alms of the poor widow.

In the evening, he left the temple, and seating himself opposite to it on the Mount of Olives, he foretold with the most precise details the destruction of Jerusalem, and alluded to the signs of his second coming, of which the ruin of Jerusalem was a figure. On Wednesday morning he foretold to his disciples his death upon a cross. On this same day Judas promised to deliver Jesus to the chief priests for thirty pieces of silver. This exact sum was foretold by the prophet Zachary, xi. 12; Matt. xxvi., xxvii. The next day, Christ ordered two of his Apostles to prepare the repast of the Paschal Lamb, and testified his ardor to eat with them this Pasch, the last before his death. After the repast, he washed the feet of his Apostles, and, having sat down again at the table, he instituted the Sacrifice and Sacrament of his body and blood, under the appearances of bread and wine. Of these we shall speak afterwards, when we come to treat of the Mass, and the Eucharist.



SECTION XII.—ON THE DISCOURSE DELIVERED BY JESUS AFTER HIS LAST SUPPER.

Q. What did Christ do after the institution of the Eucharist?

A. He foretold that Judas would betray him; and, by pointing out the traitor, gave him an opportunity of repenting, of which Judas did not take advantage, but proceeded without delay to betray his Master. Christ then recited a canticle with his Apostles, foretold Peter's fall, repentance, and final perseverance; and, by a discourse full of tenderness, comforted his Apostles, who were much depressed at the near approach of his passion and death. In this, he told them he was going to prepare a place for them, that he would send his Holy Spirit to be their guide, and to dwell with them forever; that his Father would love them, and all who kept his commandments; that his Holy Spirit would teach them what to say; that he imparted his peace to them; that so long as they were united to him, they would, like the branch attached to the vine, produce fruit. He exhorted them to love him and to keep his commandments; to love one another, as he, who was about to die

for their sakes, loved them. He informed them that they should ever hate the world, which hated and was opposed to them; and that they should, in all times, be persecuted. Seeing his Apostles sad, he told them it was necessary he should die, that the Holy Ghost might come upon them; that he should be separated from them only for a short time; that they should be sad during that time; but that their sorrow would be turned into joy. In fine, he concluded by informing them that, whatever they should ask in his name, they should receive; that his Father loved them, because they loved him, and because they believed that he came from the Father.

Q. Did this discourse regard only the Apostles?

A. No; Jesus Christ addressed it, through the Apostles, to all his followers. Having finished his discourse, he addressed to his Father that beautiful prayer, for himself, for his Apostles, and for the whole world, which is found in St. John xvii.

SECTION XIII.—JESUS IN THE GARDEN OF OLIVES.

Q. What did Christ do after this prayer?

A. He passed, with his disciples, to the torrent Cedron, which David, who was a figure of Christ, passed on foot, in profound sorrow, when he was flying from his son Absalom, who revolted against him; he ascended the Mount of Olives, and retired into the garden of Gethsemani, where he knew Judas would come to betray him; John xvii. He then counselled his Apostles to watch and pray, and retired to pray alone. The thought of his passion produced an agony, in which he sweated blood from every pore of his sacred body. God sent an angel to comfort him; Matt. xxvi. 36, etc.; Mark xiv. 32, etc.

Q. Why did Jesus, who desired so ardently to die for us, fall into this agony?

A. Charged with our sins, he desired to bear all the humiliations and pains due to sin, and to show us that our depression, sorrow, and agonies, are not sins, if we bear them for his sake; St. Aug. in Ps. 87. He desired, also, to show us, by these sorrows, that he was really man, and thus serve us with an argument against heretics who denied this, such as the Manicheans and Apollinarists.

Q. What did Jesus do after his agony and prayer?

A. He awakened his disciples, and told them that Judas approached; when the latter came

near, Jesus, by the mild address of *Friend*, gave Judas an opportunity of repenting, but he would not; he traitorously kissed Jesus, and thus gave the signal for his apprehension. When Jesus said to the Jews, who came to apprehend him, *I am Jesus of Nazareth*, they fell upon the earth, thus proving that no man could violate the person of the Saviour, without his own permission. He then delivered himself up.

Q. What became of his Apostles?

A. They fled. Peter, having more courage than the others, cut off the ear of a servant; Jesus cured the wound, and checked Peter. He reproached the Jews for seizing, as a robber, him whom they had every day an opportunity of taking in the temple, whilst teaching. But he added it was the time of the powers of dark-

ness, and that all this was the accomplishment of the prophecies. He was made prisoner late at night, as is clear from the use of lanterns and torches; John xviii. 3.

Q. Was the treachery of Judas foretold by the prophets?

A. It was prefigured by the treason of Achitophel, David's counsellor, as St. Peter tells us in the Acts; see Ps. liv. 13; Ps. cviii. 8; Zach. xi. 12; Matt. xxvii. 9. That Christ should be made prisoner, was also foretold; Jer. iv. 20. Jeremiah himself was a living prophecy of the sufferings of Jesus; Jer. xx. xxxviii. Joseph, who was sold by his own brothers to the Egyptians, was another figure of our suffering Saviour. The flight of the Apostles was also foretold by Zacharias: "I will strike the shepherd, and the sheep shall be scattered;" Zach. xiii. 7; Matt. xxvi. 31.

SECTION XIV.—JESUS BEFORE CAIPHAS.

Q. Whither was Christ conducted, after being made prisoner?

A. First to Annas, and then to Caiphas. The latter, aided by the chief priests, interrogated him as a criminal, produced witnesses, who contradicted one another, against him, and, at length, asked him directly if he were the Christ. He replied at once that he was, although he knew that this alone would condemn him to death. An insolent servant struck him; Peter denied him thrice; when condemned, they spit upon him, buffeted him, and loaded him with a thousand similar insults.

Q. How did Christ act towards Peter, who had fallen?

A. He cast upon him a look of compassion, and Peter wept and repented. He was per-

mitted to fall, that he might from his own weakness learn mercy, when he should become chief of the Church; and that his fall might teach us never to presume on our own strength, to avoid temptation, to shun wicked company, and to imitate Peter's tears, and prompt repentance, when we do fall.

Q. How did Christ act with regard to the Jews?

A. He bore all their insolence with the meekness of a lamb, as Isaias foretold; liii. 7. All that Christ suffered before Caiphas was foretold; Lament. iii. 30; Isaias l. 6; Ps. lxviii. 8. Judas repented of his crimes, but he despaired, and hanged himself, thus teaching all posterity to avoid cupidity; Matt. xxvii. 3.



SECTION XV.—JESUS CONDEMNED TO DEATH BY PILATE.

Q. What was the next step taken by the Jews?

A. They led Jesus bound to Pilate, and there accused him of disturbing the peace, of preventing the payment of the tribute to the emperor, and of calling himself king. Christ declared to Pilate that he was king of the Jews, but that his kingdom was not of this world. Pilate evidently saw that Christ was innocent, and, to rid himself of the responsibility, sent him to Herod. Jesus would not satisfy Herod's curiosity, by answering any of his questions, and Herod, incensed, clothed him in a robe of derision, and sent him back to Pilate.

Q. What did Pilate now do to save Jesus?

A. He alleged that Herod, like himself, could see no guilt in Jesus; he proposed that, as the Jews had the power to save one criminal at the solemn festival of the Pasch, he would give them their choice between Christ and Barabbas, hoping they would save Christ. He was disappointed; they liberated the robber and murderer, and demanded the crucifixion of Jesus. Pilate, then, to excite their compassion, ordered Jesus to be scourged. The Jews then stripped him, scourged him, crowned him with thorns, clothed him in a purple garment, insulted and mocked him. Jesus suffered all in silence. Pilate presented him in this sad condition to the Jews, hoping his very appearance would melt them into tenderness; but no; that merciless people cried out, "Let him be crucified;" and this unjust and pusillanimous judge delivered him up: "Take," said he, "and crucify him yourselves, I find no cause of death in him." The Jews cried out, "His blood be upon us and upon our children;" and the effects of that terrible malediction have been visible, from that day to this, amongst this unhappy people; Dan. ix. 27. Thus did the wretched Pilate deliver up Jesus to death, washing his hands of the guilt. He was, however, punished even in this life for his crime. He was disgraced in the eyes of the

emperor, was banished into Gaul, and became his own executioner; Euseb. Hist. Eccl. lib. 2.

Q. When the sentence of death was pronounced, what followed?

A. Jesus was loaded with a heavy cross, and led to Calvary, like Isaac bearing on his shoulders the wood on which he was to be immolated. Of the crowds who followed, there were many women weeping; Jesus told them not to weep for him, but for themselves and their children. Two thieves were led after him, to die with him.

Q. What was done with Jesus when he arrived at Calvary?

A. They gave him not wine and myrrh, which was customary, but wine and gall; such was their refinement in cruelty. They stripped him, nailed him to the cross, and raised that cross in the air, between two thieves; all this took place on Friday, about noon, at which time universal darkness shrouded the earth in a most miraculous manner. Jesus was insulted by the people; one thief blasphemed, the other repented. The sword of sorrow pierced the soul of the Blessed Virgin, who clung to the cross. St. John and the pious women were drowned in a sea of sorrows. Jesus, bleeding, dying, prays for those who shed his blood; he offers himself a victim, for the sins of an ungrateful world; even on the cross he acts as a judge; he permits the thief on the left to die in his sins; he rewards the penitential tears of the other; he forgets not his blessed mother, he commends her and St. John mutually to each other;—after about three hours' torture, he cries aloud, "My God, my God, why hast thou forsaken me?"—he commends his soul to God; he declares, "It is consummated;" his head droops, and he gives up the ghost. Thus, according to the prophecy of Daniel, the Messiah, the desired of nations, the Son of God, laid down his life on the altar of the cross for mankind, urged by his ineffable love for his ungrateful children.

SECTION XVI.—ON THE PROPHECIES WHICH REGARD THE DEATH OF JESUS.

Q. Have the prophets foretold the circumstances of the passion of Jesus?

A. In Psalm xxi., the passion is exactly described. His being mocked, surrounded by the wicked Jews, the piercing of his hands and feet, the counting of his bones, the division of his garments, his prayer to the Father, his triumph, the establishment of his Church, her extension to all nations, are all foretold with the utmost precision; see Ps. lxviii. 5, 8, 9, etc.

Q. What says Isaias on the passion of Christ?

A. There is scarcely one chapter in that prophet which does not refer to Christ and his Church. We select especially chapter liii. for the inspection of the reader; it seems more like the history of a past event than a prediction. It might be called the Passion of Jesus Christ according to Isaias. Read it—meditate upon it.

Q. What says Daniel?

A. He foretells the time of the coming and death of Christ; that his people would renounce him, and cease to be his; that an enemy would come and destroy their city, their temple, their sanctuary, and scatter themselves to the four winds of heaven; Dan. ix. 24, etc.

Q. What says Zacharias?

A. He foretells the spirit of grace and prayer that should descend on the house of David, that the people should cast their eyes on him whom they pierced, that they should sigh and weep for him whom they wounded. By this prophet direct reference is made to the wounds in the Saviour's hands,—wounds inflicted by his own children; Zach. xii.; xiii. The treacherous seizure of Christ, and the crimes with which he upbraided the Jews, his holy life, his title, his being

the Son of God, his hatred of sin, his deliverance into the hands of his enemies, his torments, his death—are all clearly foretold; Wisd. ii. 10. How criminal the blindness of that man, who will not see truth so clearly demonstrated by the perfect accordance of the prophecies of the Old Testament with the events of the New!

Q. Did Christ give other proofs of his divinity about the time of his death?

A. He terrified the Jews who came to take him; he healed miraculously Malchus, who was wounded by Peter. Whilst on the cross, the sun suffered an eclipse, contrary to the laws of nature, during three hours,—I say, contrary to the laws of nature, for this eclipse happened during the full moon, as the Jews always kept the Pasch at the full moon of the first month. Now, all the world knows that an eclipse of the sun cannot take place according to the laws of nature, except at the time of the new moon. This eclipse is foretold, and beautifully, by the prophet Amos viii., and even more decidedly by Zacharias xiv. 7. Tertullian, in his defence of Christianity before the Roman Emperors, tells us that Plegon and Thallus speak of this eclipse in clear terms; Tertul. Apol. c. xxi.

Q. What happened after the death of Christ?

A. The veil of the temple was rent; the earth trembled; the rocks were rent; the tombs were opened; the dead arose, and were seen in Jerusalem, as if to show the real life the Messiah was to give to the world; the commander of the guard was converted; many beat their breasts; but the Jews, and especially the priests, remained more obstinate than the rocks, which were rent at the death of their Creator.





THE MADONNA OF THE SCAPULAR.

The festival of the Scapular or the feast in commemoration of the Blessed Virgin of Mount Carmel. This devotion was established by Simon Stock (in the beginning of the thirteenth century), to whom the Blessed Virgin imparted the devotion.



OUR LADY OF THE ROSARY.

Without taking into consideration that the greatest saints said this prayer daily, it is a confession of our Holy Roman Catholic faith, a repeated adoration of the most Holy Trinity, and an authorized veneration of the Blessed Virgin, whom the Holy Ghost has pronounced blessed.

SECTION XVII.—WHY AND FOR WHOM DID CHRIST DIE, AND HOW DID HE SATISFY FOR SIN—THE DESCENT INTO HELL.

Q. Why did Christ die so ignominiously ?

A. He chose that sort of death, to make us feel the enormity of our sins, and to cure our pride, sensuality, and criminal curiosity. He died for the sins of Adam and Eve, and for those of all their descendants; he offered his blood as a satisfaction to his Father, for all, and hence he is called the Saviour of all men; 1 Cor. v. 14; 1 Tim. ii. 4; iv. 10; 1 John ii. 2.

Q. If Jesus Christ satisfied for all sin, why should man be punished for it ?

A. Jesus satisfied for all; all, however, do not receive the fruit of his death, but only those to whom the merits of his passion are communicated, and to whom his blood is really applied. This application requires the co-operation of our free will. Christ, like a prince who wishes to liberate his subjects from bondage, wishes to liberate those only who co-operate with him in bursting their chains. The light of liberty, which Jesus sheds, is not shed for those who shut their eyes against it. He gives us grace, to enable us to do his will; if we neglect to co-operate, the fault is ours, not his; Conc. Trid. Sess. vi. c. 3, de Justif.

Q. Was the satisfaction of Jesus absolutely necessary ?

A. Yes; if a God-man had not satisfied for us, our sins would not have been effaced. An offence offered to an *infinite being* could be satisfied for only by a being of *infinite dignity*. God could, we believe, have forgiven; but he chose that his justice should be satisfied; that justice which required that every sin should be punished. Jesus, who satisfied, made both the mercy and justice of God his Father shine forth to the world; Heb. x. 1; John ii. 2.

Q. Was it the divine nature that suffered ?

A. No; it was the *human nature united to the Word*. The Divine could not suffer or die; Jesus suffered, as man, all the torments, and that death which sin deserved, and gave, as God, an

infinite value to his sufferings. He washed away our sins, he delivered us from the slavery of the devil, and from the pains of hell; he opened heaven to us; he made himself the model of all necessary virtues; he merited for us all necessary graces; Rom. iii. 25; Col. i. 14, 20; ii. 13; Apoc. i. 5; John xii. 31; Heb. v. 9; ix. 8; x. 19. The places of refuge in which involuntary homicides dwelt, as in exile, till the death of the high priest, when they were set at liberty, were a figure of the state of the just of the old law, who, by the death of Christ, the true Pontiff were liberated. The blood of the paschal lamb which delivered the Hebrews from death, prefigured the effect of the death of Christ, the true Lamb who delivered us from death, by taking away the sins of the world; Num. xxxv. The graces that Jesus, by his death, procured for us are foretold; Isa. liii., and Dan. ix.

Q. What do you mean, when you say Jesus Christ died ?

A. That what happens to all men in death, happened to him; his soul was separated from his body, but the divine nature remained with both the body and soul.

Q. Whither did the soul of Jesus go, when separated from the body ?

A. It descended to a place called hell, or according to St. Paul, to the lower parts of the earth; Eph. iv. 9, 10. This word hell may mean either the hell of the damned; Luke xvi. 22, or what we call purgatory, in which sense the Church takes it, when, in Mass for the dead, she prays God to deliver the souls of the faithful dead from the pains of hell; or, in fine, it may mean a place where reposed the just of the Old Testament, waiting the coming of the Redeemer. It is to this latter place that the soul of Jesus descended; see Ps. xv., explained by St. Peter, Acts ii. 31; and by St. Paul, Eph. iv. 19. See also St. Hilary on Psalm cxxxviii.

Q. Why did Christ descend into this place ?

A. To lead forth from it all the just, in triumph, with himself to heaven, which he had opened by his death. I mean by the *just*, all to whom God had granted mercy through the then *prospective* merits of Christ, but to whom the full effect of that mercy could not be applied, until after the death of the Redeemer; St. Aug. de Civ. Dei, lib. xx.

Q. Was any thing done to the body of Jesus, after his death?

A. As he was found dead, they did not break his limbs, as they did to the two thieves; and in this is verified the figure wherein, by the order of Moses, the bones of the paschal lamb were forbidden to be broken; Ex. xii. 46: John xix. 33. A soldier, however, to insure the death of Jesus, opened his side with a spear, from which flowed blood and water, a figure of the Sacra-

ments of the Church, which draw all their virtue from the blood poured forth upon the cross; St. Aug. Tract, 120, in Joan. Jesus also wished to have his side pierced, that all might know that he really died, and that this might show the reality of his Resurrection.

Q. After this, what was done to the body of Jesus?

A. Joseph of Arimathea, aided by Nicodemus, laid the body in a tomb cut out of a solid rock, and an immense stone was rolled to the mouth of the tomb. The Jews were permitted by Pilate to seal the mouth of the sepulchre, and to place a guard upon it, lest the disciples of Jesus should come and steal the body, and then say Christ had arisen, as he had foretold; circumstances which afterwards served as invincible proofs of his Resurrection.

SECTION XVIII.—THE RESURRECTION OF CHRIST, HIS APPEARANCES AFTERWARDS, AND HIS LIFE TILL HIS ASCENSION.

Q. Did Jesus Christ rise again?

A. He rose from the dead on the third day, as he himself and the prophets had foretold; his soul was reunited to his body, and he came forth from the tomb, glorious and immortal. His Resurrection was prefigured by the prosperity of Job after his sufferings; by the life of Isaac, after being laid on the pile for sacrifice; by Joseph's glory after his imprisonment; and, more clearly still, by the miraculous deliverance of Jonas, after being three days entombed in the belly of a marine monster; Jonas ii., iii.; Matt. xii. 40. The prophet David foretold the Resurrection; Ps. xv. 10; and St. Peter applies this passage of David to the Resurrection of Jesus Christ; Acts ii. 22; xiii. 29; Ps. iii. 6; ix., xxi., xl.; Osee vi. 3; Isaias liii. 10; Zach. vi. 12.

Q. How did the body of Jesus escape from the tomb, seeing its door was secured by a huge stone?

A. Christ arose by his own divine power. After he had arisen, an Angel descended, caused

an earthquake, rolled away the stone, and so terrified the guards, that they fell, as dead, to the earth; Matt. xxviii. The Jews, instead of being converted by these prodigies, bribed the soldiers to say, that when they were asleep, the disciples stole the body of Jesus—as if the evidence of *sleeping witnesses* could be of any weight.

Q. How do we know that Christ arose truly?

A. By the incontestable evidence of those who saw him often, and conversed with him after his Resurrection, who touched his wounds, ate with him, and sealed the truth of their testimony with their blood. He appeared first to Magdalene, to recompense her faith and love for him; then, to the pious women who came to embalm his body; after this, to St. Peter, chief of the Apostles; to the two disciples on their way to Emmaus; and to the eleven Apostles who were assembled, the doors being shut. He showed them the wounds in his hands, his feet, and his side; he ate with them, and gave them power to forgive sin; all these apparitions took place on the very

day of the Resurrection; Luke xxiv.; Mark xvi.; John xx. To St. Thomas, who was not present on the last occasion, he appeared eight days after; he made him touch his wounds; and St. Thomas believed. Christ appeared again to St. Peter and others in Galilee, and ate with them. It was here that St. Peter made the triple profession of his love, as a compensation for his three denials; here Christ gave him the charge of his lambs and his sheep; and here Christ foretold the death Peter should die; John xxi. He appeared afterwards on a mountain in Galilee to the five hundred witnesses, as he had promised; Matt. xxviii; 1 Cor. xv. 6. He appeared to St. James; 1 Cor. xv. 7; and lastly, he appeared to his Apostles immediately before his Ascension. The Scripture expressly mentions these ten apparitions; but it says, in general, that Christ appeared often to instruct his followers, and to speak to them of the kingdom of God; Acts i. 3.

Q. Can we rest with entire confidence on the testimony of those who declared that Christ had arisen?

A. That these witnesses were deceived, or deceivers, was utterly impossible. There were five hundred of them; all, without the exception of even one, declared that they saw him after his Resurrection; and nearly all laid down their lives for this great truth. If there had been any fraud, surely some one would have divulged it; that all should combine to act against their consciences, and to die for what they knew to be false, is impossible. These witnesses were simple men, untutored in the art of deception; men very unlikely to attempt the propagation of error, at their own peril and in the face of malignant and powerful enemies. These witnesses proved the truth which they attested, by the

prophecies which foretold it, and by miracles, of themselves sufficient to prove what they attested as true; Acts ii. 24; xiii. 35; Mark xvi. 17. The Apostles, in preaching the Resurrection, declared that, according to the prophecies, Christ arisen from the dead, would convert all nations, and this at a time when such an event seemed impossible. They declared also, that the time was at hand for the ruin and dispersion of the Jews; and the ruin of Jerusalem, and the dispersion of the Jews, and the conversion of the world, which immediately followed, proved at once the truth of their predictions, and the doctrine which they taught; Rom. xv. 9; xi. 13.

Q. Why do you say that the Resurrection is the foundation of religion?

A. Because if Christ has arisen, then the witnesses must be believed; the truths which they taught and delivered must be received. The prophecies which foretold the Resurrection, with all the other truths contained in the inspired writings, must be acknowledged as truth; and these admitted, Christianity is beyond all doubt the work of God.

Q. Why did Christ, after his Resurrection, not live with his Apostles in the world, as he had done before his death?

A. To conceal himself from the Jews and the impious, who were unworthy of his presence. To show the difference between his mortal and glorious life, and to make his Resurrection a model for our spiritual resurrection from sin; to show us that, when we rise from the grave of sin, we must truly, as he did, shun this world, and live for a better; 1 Cor. xv. 3; Rom. vi. 4; Colos. iii.; St. Thom. ¶ 3, quæst. 55, art. 3, in Corpore.

SECTION XIX.—THE ASCENSION—A GENERAL NOTION OF THE QUALITIES OF CHRIST IN HEAVEN.

Q. How long did Christ remain on earth, after his Resurrection?

A. He remained forty days, to prove the truth of his Resurrection, to calm the minds of his Apostles, to cure their incredulity, to give them

all necessary power and instruction in their all-important mission; on the fortieth day, he armed them with all power to teach and baptize; promised them the gift of miracles, and declared he would be with them *all days*, even to the consum

mation of the world; he opened their eyes that they might understand the Scripture, and promised the gift of the Holy Spirit, who should teach them all truth. After this he blessed them, and before their eyes ascended to heaven. Two angels appeared, and declared that Jesus would come again, just as they had seen him depart; Mark xvi.; Luke xxiv.

Q. Is Christ any more on earth?

A. Not visibly. He is, however, on earth in two ways, invisibly; on the Altar and by his grace; Matt. xxviii. In heaven, he sits at the right hand of God; Ps. cix; Rom. viii. 34; Col. iii. When we say the *right hand*, we do not mean that God has any body, but that Christ, as God, is equal to his Father; and as man, he is exalted above all creatures; Eph. i. 19. In heaven, he is seated on the throne of his empire, enjoying eternal repose after his labors; *ibid.* His ascension is the triumph of human nature—the solid foundation of our hope—the consummation of his sacrifice.

Q. Why the above replies?

A. Because by the Ascension, human nature, united to the Divinity, is placed in possession of eternal glory; and because Jesus entered heaven as our precursor, to present, without ceasing, to his Father the blood which he shed for us. The triumph of Jesus, in his Ascension, is clearly foretold by the prophets; Ps. xxiii.,

lvi., xxxiii., lvii.; Zach. xiv. 3. See also Ps. xv., which St. Peter and St. Paul apply to Jesus Christ; see also Ps. cix., which Christ applies to himself; Matt. xxii. 41. The Ascension was prefigured by the entrance of the high priest once every year into the holy of holies, carrying in his hand the blood of the victims immolated; Heb. ix. 7.

Q. What should be our dispositions towards Jesus, seated at the right hand of God?

A. We should subject ourselves wholly to him; we should adore, love, and thank him; we should sigh after him, and long to be united with him; Heb. iv. 14, 16. Jesus is the image of his Father, the eternal Word, the power and the wisdom of God. He is the First born; the restorer and support of all creatures; all things subsist in him. He is our Mediator, Redeemer, Advocate, Pontiff, our Victim, Temple, Altar; our Father, Brother, Light; the way in which we should walk, and the light to guide our footsteps; the tree, of which we are the branches. He is our bread, our pastor, our doctor, our king, our judge; in fine, he will be one day the very essence of our eternal happiness. That, however, this may be the case, we must take him as our model. To study these qualities of Jesus is the most important of all concerns; Phil. iii. 8, etc.

SECTION XX.—THE QUALITIES OF JESUS WITH RELATION TO HIS FATHER AND WITH RELATION TO HIS CREATURES.

Q. Why do you say that Jesus is the image of God his Father?

A. St. Paul says so, to make us understand that Jesus, as God, is a perfect resemblance of his Father, as by nature he is the Son of God, and is God, equal to his Father; 2 Cor. iv. 4; Col. i. 15. Nor is Jesus a mere superficial image. He is the figure of the substance of God the Father, the living expression of his nature, both being but one God; Heb. i. 3. Jesus is said

to be the splendor and glory of his Father, because, as the light streams from the sun, so the glory of Jesus expresses perfectly the glory of the Father; for the divine nature, which is the source of that splendor, is one and the same in both; Heb. i. 3.

Q. Why do you say that Jesus is the eternal Word of God the Father?

A. Because he is the expression of the interior thought and knowledge of God, his

Father; John i. 1; Titus i. 3. Jesus is the power and wisdom of God, because, as the Word, he is the ever-subsisting, living, expression of God's knowledge, and because it was through him that the omnipotence and wisdom of God the Father were manifested to his creatures; 1 Cor. i. 24. Jesus is the first born, because he was not created, but begotten by the Father from all eternity; Col. i. 15. God, equal to his Father; he has created all by his power, and for his glory; John i. 3; Col. i. 16. And, in the same light, he preserves all, as it is in him we live, move, and have our being; Acts xvii. 28; Col. i. 17. These, and a thousand other qualities of Jesus, clearly laid down in Scripture, prove his Divinity beyond the possibility of doubt.

Q. Why is it said that Jesus is the restorer of all things?

A. Because he has replaced, or will replace, all things in their natural order. This he has already so far done, by reconciling man with God, delivering him from the power the devil had once over him; but this restoration will not be completed till the end of the world; Rom. viii. 20. Jesus is the heir of all things, because, as man, he is the master of all; and has absolute dominion, as an heritage due to his quality as Son of God; Heb. i. 2; John xiii. 3. Jesus is just by excellence, because he is the source and origin of all sanctity and all justice. Angels and men are only just or holy, in so far as they participate in his holiness and justice; Wisd. ii. 12; Isa. xli. 2; Acts iii. 14; vii. 52; John ii. 1.

SECTION XXI.—THE QUALITIES OF JESUS WITH RELATION TO MEN.

Q. Why is Jesus called our Mediator, Redeemer, Saviour?

A. Because he has made our peace with God, changed the sentence of eternal death which stood against us, and sealed, by his blood, our reconciliation with his Father; 1 Tim. ii. 5; Rom. v. 10; Eph. ii. 14; Col. ii. 14. He is our Redeemer, because he has rescued us from the slavery of sin, the tyranny of the devil, and the pains of hell, and has opened heaven for us; Job xix. 25; Isa. xli. 14; Luke ii. 11; John iv. 42; Acts v. 31; Rom. v. 1; Eph. v. 23; 1 Tim. iv. 10. He is our Advocate, and his wounds plead for us; Heb. vii. 25; 1 John ii. 1. He is our Father and Pontiff. He offered, in one sacrifice, the reality of all the sacrifices in the old law. His sacrifice, could *alone* appease the anger of his Father; Heb. ii. 17; iii., iv., etc.

Q. Why do you say that Jesus is our head, our brother, our light?

A. Because the Church is one body, with Jesus Christ as its head, and the faithful its

members; Col. i. 18; Eph. i. 22. Jesus calls us his brethren; he is the first born of God by nature: we are born of God by his grace and adoption; Matt. xxviii. 10; John iii. 1. The prophets call him our light: he is the star of Jacob, the rising sun, the light of nations, the light which enlighteneth all men; see Num. xxiv. 17; Zach. iii. 8; vi. 12; Luke i. 78; Mal. iv. 2; Luke ii. 32; Isa. xlii. 6; John viii. 12; ix. 5; xii. 46; Matt. iv. 16; Acts xiii. 47.

Q. Are there other titles given to Jesus in the Scripture?

A. Yes; he is a prophet by excellence, because he is the great master and teacher of men. He was the subject and the inspirer of all other prophecies and prophets. He himself prophesied, and his prophecies were fulfilled to the letter; Deut. xviii. 15. He is the Angel of the Testament, because he was sent by God to form a new *alliance* with men; Heb. iii. 1; John i. 41; xvii. 3; xx. 21; Mal. iii. 1; Matt. xi. 10; Mark i. 2; Luke vii. 27. Jesus is called the Way, because

we can approach the Father only through him, and can enter heaven only by walking in his footsteps; John xiv. 5; Matt. xvi. 24; Luke ix. 23; John x. 27. He is called the Corner Stone, because, to all, he is the foundation of hope; Matt. xxi. 42; Luke xx. 17; Acts. iv. 11; Eph. ii. 20; Isa. xxviii. 16; 1 Peter ii. 6. Jesus is the true Vine, and we are the branches, because our life depends on our intimate connection with him; John xv. 1. He is the Truth: we follow truth when we follow him; and error, when we stray from him; John xiv. 6. He is our Life, because we live spiritually only by his grace: 'I live now, not I, but Christ liveth in me;' John xiv. 6; Col. iii. 4; John xi. 25; Rom. viii. 9; Gal. ii. 20; 2 Cor. iv. 10. He is our bread: "I am," says he, "the living bread; he that eateth this bread, shall live forever. My flesh is meat indeed, and my blood is drink indeed;" John vi. 35. He is also our bread, by his word and his grace. By thus feeding us, watching over us, defending us, and gathering us into the fold of his Church, he has acquired also the title of Pastor. He is our Doctor, ever ready to soothe and heal all our spiritual diseases; Matt. ix. 15; Mark ii. 19; Luke v. 34; Osee ii. 19. He is our King, raised above all creatures, and having power over all; Ps. xxiii. 7; John xviii. 37; Heb. viii. 2; 1 Tim. vi. 15; Matt. xxviii. 18. He is our Judge: he shall come, in all his glory, to judge the living and the dead; John v. 11; Acts x. 41; 2 Tim. iv. 1. He is the author and preserver of our faith; to him we owe it, and to him we are indebted for our perseverance in it to the end; Heb. xii. 2. He will one day be our glory and eternal felicity in heaven, because eternal life consists in knowing the true God, and Jesus Christ, whom he has sent. Eternal bliss consists in seeing, loving, and possessing Jesus forever; John xvii. 3; Apoc. xxii. 4; Col. iii. 11.

Q. Is Jesus Christ our model?

A. Yes; he has declared that, if any one would come after him, he must deny himself, take up his cross, and follow him;

Matt. xvi. 24; and again, he says the disciples ought to resemble his master; that his followers would be persecuted, as he was persecuted; Matt. x. 24. We ought, therefore, to renounce this world, and attach ourselves to Jesus. We ought to live according to his maxims, and follow his example; Titus ii. 12; Phil. ii. 5; Heb. xii. 2; John ii. 6; xiii. 15.

Q. What are the traits of our Saviour's character which all Christians should imitate?

A. All should imitate his detachment of heart from this world, with all its seductions, and his attachment to God, for whose glory he labored during his whole life. St. Paul comprehends these two grand principles of all religion in few words: "Jesus Christ," he says, "came to teach us to renounce impiety and worldly desires, and to live temperately, justly, and piously, hoping for eternal happiness;" Titus ii. 12.

Q. What are the traits which each individual, according to his position in life, should imitate?

A. To detail these, is to detail the whole morality of Religion, which we have attempted in the course of this catechism; we can only touch a few of the leading heads: Jesus has taught kings, and all in authority, that they should use their power only for the glory of God and the good of their subjects; pastors to sacrifice themselves for their flock, to love them tenderly, to instruct them, to unite prayer and mortification with the labors of the ministry—to labor in God and for God, and to despise the smiles as well as the frowns of this world. Thus has each condition in life its own duties to perform, in imitation of Christ—masters, servants, parents, children, the rich, the poor, the afflicted, tempted, humbled, persecuted, ought all to cherish the same sentiments—to form the same judgments, as Jesus did; to pray as he did—to act as he did—to suffer as he did; in a word, to be, as far as we miserable beings can, what he was; so that we may be able to say with St. Paul, "I live now, not I, but Christ liveth in me;" Phil. ii. 5; Eph. iv. 24; Gal. ii. 19.

SECTION XXII.—DESCENT OF THE HOLY GHOST.

Q. When Christ ascended to heaven, what became of his Apostles and disciples?

A. They retired into Jerusalem, according to his order, and remained there till the descent of the Holy Ghost; Acts i. 4. They lived there in retirement and prayer, preparing themselves to receive the promised Holy Spirit.

Q. When did the Holy Ghost descend upon them?

A. On the tenth day after the Ascension, about the ninth hour; a day on which the Jews celebrated the feast of Pentecost; Acts ii. 1. This day was chosen to make the relation of the reality with the figure more striking. The Jews had received the law from God, engraven on stone, fifty days after they were brought out of Egypt; and God desired that his Holy Spirit should engrave his new law upon the hearts of men, fifty days after Jesus had, by his Resurrection, delivered us from the slavery of our enemies, prefigured by the Egyptians; St. Aug. de Spirit. et lit. c. 16, n. 28.

Q. How did the Holy Ghost descend upon the Apostles?

A. In the midst of a noise, as if of mighty winds, which filled the house; cloven tongues of fire appeared on each, and they were filled with the Holy Ghost; Acts ii. Thus the third person of the blessed Trinity descended upon them, animated them, and made them his dwelling; John xiv. 16, 17. He made them new men; he filled them with lively light, with the love of God, with zeal, virtue, power; Luke xxiv. 49; Rom. v. 4. He opened the eyes of their minds, that they might understand the most abstruse truths of religion; John xvi. 13. They had been uneducated and powerless; he enabled them to speak strange tongues, and work miracles; Acts ii. 4.

Q. Did the Apostles receive the Holy Ghost only for themselves?

A. They received him to communicate him, with all his gifts and graces, by themselves

and their successors, to all faithful followers of Jesus; Acts viii. 15; Rom. v. 5; viii. 9. The faithful received the Holy Spirit by the ministry of the Apostles or their successors, both in Baptism and Confirmation.

Q. What effects does the Holy Spirit produce in the hearts of those who receive him?

A. The love of God, zeal, power and virtue; Rom. v. 5; viii. 9, etc. Extraordinary gifts, such as miracles, are not now necessary, as they were, before religion was proved and established; 1 Cor. xiv. 22.

Q. Had the prophets foretold the descent of the Holy Spirit?

A. St. Peter, in his first sermon to the Jews, shows them that Joel foretold this event; Acts ii. 16; Joel ii. 28. It was foretold by Isaiah xlv. 3; by Jeremiah, xxxi. 33; Heb. x. 16; and most strikingly by Ezechiel, xxxvi. 26, 27. According to all these, the Holy Spirit was to renovate man, to shed the love of God on every heart; and this has been the effect produced in all ages on the Christian body; Rom. v. 5; viii. 9, 26, etc.

Q. How did the Apostles act, after receiving the Holy Spirit?

A. They preached the Gospel first to the Jews, then to the Samaritans, and then to the Gentiles scattered over the whole earth. They announced redemption, reconciliation, the wonders of the life, death, Resurrection and Ascension of Jesus, to all men.

Q. Why was the Gospel first announced to the Jews?

A. Because they were the people of God, with whom he had made an alliance, and to whom the Messiah had been promised,—the people who were the depositaries of the law, the prophecies, and the true religion. Eight thousand were converted by two sermons of St. Peter. The other Apostles were similarly engaged. Great numbers were converted; but multitudes of the Jews, as had been foretold,

remained obstinate and incredulous; Acts ii. 41; iv. 4; v. 14; Rom. xi. The converted Jews led exemplary and holy lives. They had one heart and one soul; they gave all to the poor; they were fervent in their attachment to, and rejoiced when they suffered for Christ; they passed their days and nights in prayer; Acts iv. 32. The obstinate Jews became cruel persecutors of the Apostles and their followers; Acts iv., vi., viii., etc.

Q. Were the Jews punished for their obstinacy?

A. God subjected them to all the scourges the prophets had foretold. He abandoned them to their blindness. They ceased to be the people of God, and the Gentiles took their place. Their city was taken, sacked, burnt, their temple destroyed, their country ruined, multitudes were put to the sword, and the rest were scattered, as Osee had foretold, over the whole earth, where they still remain, without king, temple, altar, or sacrifice; Osee i., ii.;

Rom. ix. 25; Matt. viii. 11; Dan. ix. 26; Matt. xxiv. 2; Mark xiii. 2; Luke xxi. 5; Osee iii. 4; Deut. xxviii. 28, 29.

Q. When did these events take place?

A. Under the Emperor Vespasian, thirty-eight years after the death of Christ. Their own historian, Josephus, one of their most enlightened priests, has recorded the circumstances of their ruin, which he himself witnessed; Joseph. Hist. de Bello Jud. God did not destroy them all, but dispersed them; because, by this, they carried the sacred writings over the whole earth. Thus they bore with them the prophecies and their accomplishment. Conversions were the consequence; so much so, that the Emperor Antoninus forbade, under dreadful penalties, the reading of the sacred books. Besides, the blindness and obstinacy of the Jews is an everlasting proof of the truth of religion, and the divinity of the prophecies. The Jews will yet, however, return to God; Rom. x. xi.

SECTION XXIII.—THE PREACHING OF THE GOSPEL TO THE SAMARITANS AND THE GENTILES.

Q. When was the Gospel preached to the Samaritans?

A. When the Jews excited the first persecution against the Apostles and their followers; Acts viii. 5; xiii. 46; Matt. x. 5.

Q. How did the Samaritans receive the Gospel?

A. A great number received it with joy; Acts viii. 5. Those who rejected it were involved, with the other Jews, in their common ruin; Josephus, Bel. Jud. lib. 3, c. 22, n. 264.

Q. At what time did the Apostles preach the Gospel to the Gentiles?

A. The moment the Jews rejected it. When the Jews had imprisoned some of the Apostles, stoned Stephen, the first martyr, and sufficiently declared their obstinacy, by persecuting the faithful, God signified to Peter that he should preach to the Gentiles, and Cornelius was the

first to receive the light of truth; Acts x., xiii. 46; Rom. x. 19. The Apostles converted first the Gentiles who were amongst the Jews, and then dispersed over the whole earth, to instruct and baptize all nations; Matt. xxviii. 19; Mark xvi. 15. St. Paul was especially the Apostle of the Gentiles. He had persecuted the Church; God miraculously converted him—he preached the Gospel with signal success; he was remarkable for his zeal, his writings, his labors, and his sufferings; Rom. xi. 13; xv. 16; Gal. i. 16; 1 Tim. ii. 7; Acts ix.; 2 Cor. x., xi., xii.

Q. Were the Apostles very successful in preaching to the Gentiles?

A. So successful, that they destroyed idolatry over the earth, and established the knowledge and worship of the true God. These fruits they produced by the power of the Holy Spirit, manifested in their preaching, miracles, virtues,

sufferings, and death; like torches of heavenly light, they appeared every where, and filled the earth with the light and charity of the Holy Spirit; St. Aug. in Ps. xxx. 22. The disciples and successors of these Apostles continued the work which they had commenced, until every corner of the world was blessed with the announcement of a redeeming Saviour; Aug. in Ps. lxxxviii. Civ. Dei, lib. xviii. c. 50.

Q. Was the Christian religion received in the world without any opposition?

A. No; it was every where persecuted, yet it triumphed over every opposition; earth and hell were leagued against it, still it was crowned with success; a fact which proves beyond doubt that it was the work of God. This triumph of truth over error and idolatry was clearly foretold; Dan. ii. 44, 45; Ps. ii.

Q. How did the Apostles and their disciples behave in the midst of these persecutions?

A. They murmured not; they merely showed, by their words and writings, their own innocence, and the truth of the religion which they taught. They suffered for truth, with invincible and heroic courage, the most cruel tortures, and most frightful deaths; Apol. S. Justin, Tertul. pro Christ. Relig.

Q. Who raised these persecutions?

A. The devil, who desired to maintain his empire over man, in opposition to Jesus Christ; Luke xi. 21. The instruments used by the devil, were unbelievers, Jews, and Gentiles, the kings, emperors, and powers of the earth. These opposed Christianity, because it warred against their prejudices and passions; men did not wish to be disturbed by the alarming truths of Christianity, in the quiet enjoyment of their vices; and kings were alarmed lest Christianity might disturb their states; Bossuet in cap. 3, Apoc. All were, however, defeated; truth triumphed; persecution served only to multiply Christians, by the number of martyrs it made, and by the effect of these martyrdoms on the spectators. This was so much the case that Tertullian calls the blood of the martyrs the seed of Christianity.

Q. How long did these first persecutions continue?

A. During 300 years, till the reign of Constantine, who embraced Christianity. Since then, most princes of the earth, following his example, have placed their hope in the Cross, and gloried in following Jesus.

SECTION XXIV.—LIST OF THE FIRST PERSECUTIONS.

Q. Did every emperor, from the time of Christ till the reign of Constantine, persecute the Church?

A. No; it was only at intervals. God calmed the tempest sometimes, that the faithful might rally during a temporary peace, and form and establish their discipline. There were at most only twelve great persecutions during the 300 years; still, there was scarcely any time in which persecution was not carried on in some corner, in consequence of the Roman law, which forbade the introduction of any new religion.

Q. Who were the emperors who carried on

these persecutions, and how long did each persecution last?

A. Nero was the first who, by edict, persecuted the Christians; his persecution lasted from the year 64 till the year of the tragical end of this impious tyrant, 68. SS. Peter and Paul, at Rome; St. Mark, at Alexandria; SS. Gervase and Protase, at Milan, and SS. Nazarius and Celseus, were put to death by this persecutor.

Domitian commenced being a persecutor in 91 or 93, and continued till 96, when he died. During this time Antipas was martyred, and

St. John was cast into boiling oil, from which escaping, he was banished to Patmos, where he wrote the Apocalypse. Trajan was the third persecutor; he began in the year 100; he forbade all meetings, and his underlings took advantage of this order to put to death many Christians, who only met to pray. The emperor, being made aware that he required more executioners, such being the numbers of Christians ready to die for the faith, stopped the persecution. It was at this time that the younger Pliny wrote to the emperor, describing the admirable lives of the Christians, to which letter the emperor answered that Pliny should not seek them, but merely punish those against whom he received informations. It was during this reign that St. Ignatius was devoured at Rome by wild beasts, and that St. Simeon, bishop of Jerusalem, was there crucified.

Adrian, in 125, forbade all new religions, and many Christians were put to death. This emperor was, however, prevailed upon by Quadratus and Aristides, as well as by Serenus Granius, in the year 126, to cease persecuting the Christians. During this persecution at Rome, St. Eustachius and companions; St. Simphorosa and her seven children; and, at Brescia, St. Faustinus and Jovites, were put to death. Under Antoninus Pius there were many local persecutions, caused rather by the malice of local governors or popular commotions, than by the desire of that prince; at Rome, Pope Telesphorus and St. Felicitas, with her seven children, were put to death about the year 152.

The sixth persecution began under Marcus Aurelius, in 161, and ended in 174; under him suffered Justin, Polycarp, and many others. The seventh commenced, under the emperor Severus, in 202, and continued till the death of that tyrant, which took place at York, in England, in 211. During this reign, St. Ireneus, and a multitude of others, were martyred for Christ's sake. The eighth persecution took place under Maximinus, and lasted from 235 till 238, in which year the tyrant was killed; he ordered all bishops to be put

to death; but his magistrates extended this punishment to all ecclesiastics and many of the laity suffered; Pope Pontian died in exile during this reign, and multitudes suffered. The emperors Decius, Gallus, and Volusianus persecuted the Church from 249 till 253. The first of these tyrants was killed in 251, and the other two in 253. Pope Fabian, Abdon, and Sennon, St. Agatha, Popes Cornelius and Lucius, and St. Hyppolitus, were among the victims of this persecution.

Valerian was at first favorable to the Christians; but, at the solicitation of Marcian, he commenced the tenth persecution, in the year 257. Under him were martyred Popes Stephen and Xistus, SS. Lawrence, Saturninus, Cyprian, and a host of others. The eleventh persecution commenced under Aurelian in 273, and ended in 275, by the violent death of the persecutor. During this period, Pope Felix and others suffered martyrdom.

The twelfth persecution, under Dioclesian and Maximian, was the longest and most violent of all. It commenced in 286. St. Maurice, with the Theban legion, St. Mark, St. Marcellinus, St. Sebastian, St. Denis, and whole myriads of others, were slaughtered for the faith. This cruel persecution lasted under various emperors till 312, when Constantine, who declared himself for Christianity, stopped its progress. Licinius, however, renewed it in 320, but being overcome by Constantine, he was ordered to be strangled; and in 323 persecution ceased. It would be vain to attempt a list of those who suffered for Christ during these dreadful persecutions; the earth was deluged with Christian blood, and, as if God would prove the truth of Christianity from the signal punishments he inflicted on the persecutors, we have it recorded by Lactantius, that God punished all these persecutors with the most miserable deaths; Lactan. de Mort. Persecutorum; St. Aug. de Civ. Dei, lib. xviii. c. lii. n. 1, 2.

Q. Was the Church persecuted at all after this?

A. The impious prince, Julian the Apostate, nephew of Constantine, commenced a persecution in 361, which continued till a just judgment of God put an end to his wickedness in 363. SS. John and Paul, Gordianus, Basil, and Theodoritus, were some of the martyrs of this period.

Sapor, king of the Persians, at the instigation of the Magi and Jews, commenced one of the most dreadful of all the persecutions in 343. It continued till the death of that prince

in 380, and produced an infinite number of martyrs. Since that time, local persecutions have never ceased, caused by the enmity of infidels, Jews, or heretics; witness the sufferings of France under infidelity, and the cruelties practised on Catholic Ireland by heretical England. Such persecutions will continue more or less violent, until the dreadful list be closed by the general persecution of Antichrist, immediately before the end of the world; St. Aug. Civ. Dei, lib. xviii. c. 52.

CHAPTER VI.

On the Church.

SECTION I.—THE CHURCH OF CHRIST; HER VISIBILITY; GENERAL IDEA OF HER DISTINGUISHING MARKS.

Q. What do you call that society, which has embraced the religion of Jesus Christ?

A. The Christian, the Catholic, or simply the Church. The faithful were called Christians for the first time at Antioch, to which place the Apostles, persecuted by the Jews, went to preach the Gospel. St. Peter established that as the seat of his apostleship for a time, but afterwards transferred it to Rome; Acts xi. 26; St. Aug. lib. ii. contra Petil. The word Christian signifies disciple of Christ. We call by this name all who are baptized, who profess to believe and obey Jesus Christ. The word Church signifies a congregation or society, which word is also used for the place where they assemble.

Q. What is the Church?

A. In its general signification, it is the society of the faithful and their pastors, who, united with Jesus Christ as their chief, form only one body. In this sense, the happy in heaven, the just in purgatory, and the faithful on earth, belong to the Church.

Q. What do you mean precisely by the Christian Church?

A. The society of the faithful, who profess the same Faith, and participate in the same Sacraments, under the authority of lawful pastors, whose visible head is the Bishop of Rome, the successor of St. Peter, and Vicar, on earth, of Jesus Christ; St. Aug. lib. xix. contra Faust. We are the *faithful*, by believing in Jesus Christ, and obeying him. The Church does not recognize as her children those who alter or dismember her Faith. By the Sacraments, we are united to one another and to Jesus, and thus make one body; without acting under legitimate pastors, we cannot be united, either to Christ, or amongst ourselves; and the Vicar of Christ, who is the Bishop of Rome, is the keystone, under Christ, of the whole fabric. He is the source and bond of union amongst the pastors of the Church. Of all these things we have much to say afterwards.

Q. Is this society visible?

A. Yes. It is compared to a great mountain, —to a city on the top of a mountain, to which all nations will run; and Christ commands all to obey this society. Now, we cannot do these things, unless the Church be visible; Isa. ii. 2;

Dan. ii. 35; Mich. iv. 1; Matt. xviii. 17. St. Paul says, the Holy Spirit has appointed Bishops to govern the Church, and that it belongs to the Church to preach, to administer Sacraments, to judge, to punish; evidently, then, it must be visible; 1 Tim. iii. 15; Acts xx. 28; Matt. xxviii. 19, xviii. 17.

Q. Is not the Church a society merely of the elect, who are known only to God?

A. It is true that the elect are in the Church, and the chief portion of it; but it is not composed of those alone; for the Scripture tells us it contains both chaff and good grain—the good and the bad; and that it will not be

purified from the wicked, until the end of the world.

Q. If the Church be visible, why say “I believe in the Church;” we need not profess to believe in what we see?

A. We see one thing and believe another; we see the visible society, and believe that society to be the Church of God.

Q. By what marks can we distinguish the true Church of Christ from every other sect?

A. By the four Scriptural marks: Unity, Sanctity, Catholicity, and Apostolicity. The Church which has these marks is true; every other is a conventicle of error.

SECTION II.—THE UNITY OF THE CHURCH.

Q. Why do you say the Church is one?

A. Because the faithful who compose it are one body, having the same Head, the same Spirit which animates the body, and each member of it; the same faith, same hope, and same blessings in the Sacraments. We have already shown that Jesus is the invisible Chief, and we shall yet see that his Vicar, the successor of St. Peter, is the visible head. The Spirit which animates the body of the Church, is the Spirit of Jesus, the Spirit of truth, which guides the members and unites them together, that Spirit which Christ declared would abide with his Church till the consummation of the world; Eph. iv. 4; John xiv. 16. St. Paul has declared, that the Church has, in her children, only one Faith; Eph. iv. 5; and, in the same place, that all have only one hope. In fine, all the members of the Church have a right to participate in her treasures, which are, graces, the Sacraments, prayers, and good works; see Controv. Catech. on Unity.

Q. Whom do you call the faithful reigning with Christ?

A. The Church triumphant, which is composed of Jesus Christ, the Blessed Virgin, the Angels, and the Saints.

Q. What do you call the society of souls who suffer in purgatory?

A. The Church suffering, so called from the pains she endures to satisfy the justice of God. This portion of the Church comprises those who have died in a state of grace, but who are not so pure yet, as to be fit for admission into the presence of God. The existence of this middle state we shall afterwards prove.

Q. What name do you give to the Church which exists still on earth?

A. The Church militant, because she must war constantly against the world, the devil, and the flesh.

Q. Who compose the society of the Church militant?

A. Had Adam not fallen, all men were to be members of the Church, because all were created for eternal happiness, and sin only could deprive them of it; but Adam fell, and involved all in his misfortunes. God, however, still merciful, promised a Redeemer; all, therefore, who believed and hoped in that Redeemer, and lived holy lives according to the natural law, belonged to the Church militant.

But, after the vocation of Abraham, God required circumcision in all Abraham's male

descendants; and, after Moses, the Israelites were obliged to practice what was prescribed in the law. There were Gentiles who were circumcised, and they were bound to observe the whole law; and others who were not circumcised, who were still truly faithful, provided they believed in one God, and hoped in a coming Redeemer. It was on this account, that there was a place for the Jews and a place for the Gentiles in the temple of Jerusalem. Now, before Christ, all these belonged to the Church militant.

Since the coming of Christ, the wall of separation has been taken away; Jews and Gentiles are united into one people under Christ, and to this body all must belong. To this end two things are necessary; we must be baptized, as, without this, we cannot receive the

remission of sin, or enter heaven; and we must not be separated from the Church by disobedience, since Christ declares those who disobey her, as heathens or publicans. Thus, the Church militant is composed of all the faithful who are baptized, and not excommunicated.

Hence, it follows, that heathens and Jews are not members of the Church, as they are not baptized; that heretics, schismatics, and apostates, are not of the Church, because they have separated themselves from her; that the excommunicated are not her members, as the Church has cut them off from her body; that baptized infants, no matter by whom baptized, are members of the Church; and that all baptized Christians, the good as well as the wicked, provided they be not excommunicated, belong to the militant Church of Christ.

SECTION III.—THE UNION OF THE MEMBERS OF THE CHURCH; THE COMMUNION OF SAINTS.

Q. Are all these different members of the Church united amongst themselves?

A. They are all only one body, of which Christ is chief; so that it is true to say that they are all the members of the mystical body of Jesus Christ. The bonds of union are, a participation of the same spirit, a dependence on the same hand, the reception of the same graces, the profession of the same faith, the same hope, the use of the same Sacraments, obedience to the same pastors, and the same visible head.

What we have here said is applicable only to the Christian Church, as existing since the time of Christ. The members of the Jewish Church, for example, were united by their dependence on the same head, Jesus Christ, and their hope in the promises, which we have seen fulfilled; and all the faithful of every age had the same means to attain their end, that is, the application of the merits of Jesus Christ; for no one has been, or ever will be saved, but through Christ Jesus; St. Aug. Epist. 157 or 89.

Q. What do you call the union which exists between the members of the Church?

A. We call it the Communion of Saints. All the members of the Church have been sanctified by Baptism, and are holy, so long as they preserve that grace, or, having fallen, recover it by penance; hence St. Paul calls the faithful of his time, Saints; Rom. i. 7; Cor. i. 2.

Q. In what does the Communion of Saints consist?

A. In the union, as well interior as exterior, which exists between all the members of the Church, and in the communication to each other of spiritual goods which are their property, such as their mutual participation in prayers, good works, graces, and Sacraments.

Q. Do the Saints in heaven and the souls in purgatory participate in this Communion?

A. Yes; all are but one body, and so all partake of the same blessings, in so far as permitted by their respective states or conditions.

The Saints hold communion with the faithful

on earth, by procuring for us blessings, and presenting our prayers to God; and our communion is kept up with the souls in purgatory, by the good works, the prayers, and especially by the holy Sacrifice, which we offer to God in their behalf. We shall prove these two points in detail afterwards.

Q. How is this communion kept up amongst the faithful on earth?

A. All are partakers in the prayers, good works, graces and sacrifices of all; and the graces and good works of each profit all the members of the Church; St. Aug. de Baptis. lib. iii. c. 17, and Tract. 32 in St. Joan. n. 7, 8.

Q. What is the principle of this mutual communication of spiritual goods or blessings?

A. The Holy Spirit, the spirit of Jesus Christ, which, as the soul enlivens the various members of the body, sheds the divine and life-giving influence of his graces on all the members of his mystical body, the Church; Eph. iv. 15; Rom. xii. 4; 1 Cor. vi. 15; xii. 4, etc.

Q. Do Christians in mortal sin share in the advantages derived from the Communion of Saints?

A. A Christian in mortal sin is spiritually dead in the eyes of God; like a paralyzed member, he is no longer enlivened from the head, who is Jesus Christ; still, he is united to the Church externally, as we have already explained; and, internally, by faith and hope.

He is not entirely separated like an apostate. Hence, he still receives help, both interior and exterior, for his conversion, especially by way of prayer. An excommunicated person has lost his right to share in the goods and blessings of the Church; but, as he is baptized, both Jesus Christ and his Church still retain their right over such rebel and disinherited child. Infidels, Jews, heretics, schismatics, apostates, and the excommunicated, have no part in the interior or exterior communion of the faithful.

Q. What do you mean by such persons?

A. A heretic is one who obstinately holds a doctrine condemned by the Church, or who refuses to believe, as an article of faith, what the Church has defined; St. Aug. lib. iv. de Baptis. A schismatic is one who separates himself from the Church, by refusing to hear or obey its lawful pastors; St. Aug. de 17 quæst. in Matt. quæst. xi. n. 1. An apostate is one who externally renounces the Catholic faith, after having made profession of it.

Q. Why have the above three classes no part in the communion of the faithful?

A. Because they attempt to destroy the unity of the Church, either by refusing to obey its pastors, or by creating a division in the one faith, which Christ's true Church must hold violate. They thus exclude themselves from the Church; St. Aug. de Symb. ch. x. n. 21.

SECTION IV.—THE SANCTITY OF THE CHURCH.

Q. Is the Church holy?

A. The Scripture says so very expressly, "Christ loved the Church, and gave himself for her, that she might be without spot or wrinkle, holy and without blemish;" Eph. v. 25, 26, 27. And St. Peter confirms this; 1 Peter ii. 9. This holiness applies to the Church, both on earth and in heaven. The Church is purified and sanctified here by Jesus Christ.

and this sanctity is perfected in heaven; Bossuet. Confer. with Claude.

Q. In what is the Church holy?

A. In Jesus Christ, who is her head, and the source of all sanctity; in her doctrine, which is holy; in her holy laws, worship, ceremonies, Sacraments, Sacrifice, Saints, and public acts of every description.

Q. Why do you say she is holy in her doctrines?

A. Because she teaches, as of faith, only what she has learnt from Christ by his Apostles, and this teaching sanctifies those who follow and obey it.

Q. How do we know that the Church teaches only what she learnt from Christ and the Apostles?

A. We have two means of conviction on this point, the one available only to the learned, the other open to all.

Q. What is the first?

A. To compare each dogma of the Church with the holy Scripture and the traditions of the Church, for these are the only two channels by which doctrines have reached us. We shall afterwards establish the divine authority of these two sources of religious truth. To effect this comparison, it must be quite clear to all, that the learned only are qualified, the simple and unlettered being utterly incapable of such an undertaking, as we shall see when we come to establish the authority of the Church.

Q. What is the second means open to all?

A. To consider the simple and precise promises made by Christ to his Church, that his Holy Spirit would be with her and teach her all truth forever; that the gates of hell should not prevail against her; that he himself would abide with her forever; John xiv. 16; xvi. 13; Matt. xvi. 18; xxviii. 18, 19, 20. From these, it is quite evident that the Church which has the *Spirit of God* to teach her *all truth* and *forever*, cannot teach error. Hence, the truths taught by Christ and his Apostles shall be forever taught by the Church, which St. Paul says is the pillar and ground of truth; 1 Tim. iii. 15.

Q. Why do you say that all have it in their power to be convinced that the doctrine of the

Church is pure and holy, by merely considering the above promises made by Christ?

A. Because these promises are so simple, and plain, that all can easily understand them. The holiness, the perpetuity, the infallibility of the body, and doctrine of the Church, are the necessary and inevitable consequence of these promises; gainsayers on this point must be amongst those who are condemned by their own judgment; Titus iii. 10, 11.

Q. Why have you said that the doctrine of the Church renders holy all who follow it?

A. Because it is the doctrine of Christ, which is ever true and holy, which sanctifies all in truth, which enlightens and converts souls; John xviii. 17; Ps. xviii. 8, 9. Those who are out of the Church cannot be sanctified; because either they are not baptized, and hence incapable of receiving grace; or they have voluntarily fallen from the grace of baptism, and, by sin, are actually enemies of God, and unworthy of the grace which sanctifies; John iii. 3, 5; Titus iii. 10, 11. To the latter class belong infidels, heretics, schismatics, and apostates, who, according to St. Jude, by separating themselves from God's Church, are to be considered as judged, and condemned; Jude, 19, 22.

Q. Are all who are in the Church holy?

A. All are called to sanctity. "Many," says our Saviour, "are called, but few are chosen;" Matt. xx. 16. Many dishonor the sanctity of their vocation, by the corruption of their lives. In the Church there are living and dead members. In this world the chaff and good grain will always be found commingled; Matt. iii. 12; xiii. 25; xxii. 10. Sinners in the Church do not render the Church unholy; their sins are their own. The Church teaches holiness and condemns vice; St. Aug. Lit. 55 or 119, ad Januar. n. 35.



SECTION V.—THE CATHOLICITY OF THE CHURCH.

Q. What means the word Catholic?

A. It means *universal*, and is applied to the Church, because she exists in all times and all places, which is not the case with any other religious society.

Q. Why do you say that she is the Church of all times?

A. Because there ever has been, and ever will be, a society of the truly faithful children of God, united in the same faith, and animated by the same spirit, under the direction of the same head, Jesus Christ; and this society we call the Church. Since the fall of man, all who have been saved, have been saved in this society, through Jesus; for there is no other name under heaven through which we can be saved; Acts iv. 12; and this Church, now guided by the same Christ Jesus, will subsist until the end of the world. "I will be with you," says the Saviour, "all days, even to the consummation of the world."

Q. Why have you said that the Church extends itself to all places?

A. Because the doctrine of the Church either has been, or will be, announced in every part of the universe; every where there are, or there have been, or will be, Catholics; Ps. ii. 8; xxi. 28; lvi. 6, 12; lxxi. 8; St. Aug. Lit. 199, or 80 ad Hesich. From these texts, it is clear that the prophet foretold the universal diffusion of Catholic truth. The Catholic Church has ever been the most extended Christian body; in every corner of the globe there have been Catholics united together by the profession of the same faith, a participation of the same sacraments, and a complete subjection to the same head; all heretical societies have been confined to time and place; we know the commencement of each, the date of their birth, and the time they disappeared from the world. No heresy lasted more than four hundred years; the ancient heresies have long since been forgotten, and the modern are hurrying fast to the same oblivion. The Catholic Church alone has existed in all times and all places.

SECTION VI.—ON THE TITLE OF APOSTOLICITY GIVEN TO THE CHURCH.

Q. Why do you call the Church Apostolical?

A. Because she believes and teaches what the Apostles believed and taught; because she was founded by the Apostles, and governed ever since by their lawful successors; and in fine, because she has received her authority and mission from Christ through the Apostles.

Q. Why do you say that the Church believes and teaches what the Apostles taught?

A. Because in every age, back to the apostolic times, we find the Church teaching what she does at present. When we say the Church was founded by the Apostles, we speak of the Church since the time of Christ, which, though founded on Christ as the corner stone—Eph.

ii. 20—was nevertheless formed into a body by the preaching of his Apostolic ministers, a body which has subsisted ever since, and will subsist to the end of the world, according to the express words of Christ: "I will be with you all days, even to the consummation of the world;" Matt. xxviii. 18, 19, 20; see St. Aug. Serm. 2, in Ps. ci. n. 8, 9, 10.

Q. Why do you say that the Church is governed by the successors of the Apostles?

A. St. Paul tells us, that the Holy Ghost has given bishops to rule the Church of God; Acts xx. 28. Now, the Church is governed by these bishops, canonically appointed, and succeeding one another, since the time of the Apostles, the

first of this succession being the Apostles themselves. This succession was foretold by St. Paul; Eph. iv. 11, 12, 13, 14. St. Paul ordained Titus, and left him in Crete to appoint other Bishops and Priests, and thus were all the other Apostles succeeded. This continued succession of the Episcopacy, which connects the present Bishops of the Church with the Apostles, is one of the most powerful proofs of the true Church; wherever it is found, there is truth; wherever it is wanting, there is error; St. Iren. contra Heres. c. 3; Tertul. Prescrip. contra Heres. c. 32.

Q. Why do you say that the Church has received her orders and mission through the Apostles from Christ?

A. The Church cannot subsist without ministers for the Word and the Sacraments. Now, no one can assume this ministerial power of himself; he must be sent by God. St. Paul says so expressly: "How can they preach unless they be sent." To the priesthood, all must be called as Aaron was; Heb. v. 4, 5. This necessary mission and power was therefore given by Christ to his Apostles, the latter transmitted them to the next generation of pastors, and so on down to the present day. "As my Father sent me, even

so I send you; whose sins you shall forgive, they are forgiven;" John xx. 21, 22.

Q. But might not God send extraordinary missionaries, such as Luther, etc., giving them, not the ordinary mission derived from the existing pastors, but an extraordinary mission directly from himself, such as he gave to St. Paul, or to the prophets of old?

A. If Luther, or any other, had received such mission, they should have wrought miracles, or prophesied truthfully, like St. Paul and the prophets. This, however, they did not do. But, besides this, any such mission would have falsified the words of Christ, for Luther and his brother heretics, very unlike St. Paul or the prophets, preached doctrines contrary to those of the Church, which Christ had declared should never fall into error. If, therefore, Luther preached truth, then Christ spoke falsehood. Besides, an Apostle tells us, that even if an angel from heaven were to announce another doctrine, we should not believe it; Gal. i. 8, 9. Hence it is quite evident that God did not, and could not, send any extraordinary missionary to undo what was done by his only-begotten Son.

SECTION VII.—THE CHURCH, CALLED ROMAN AND CATHOLIC, IS THE ONLY TRUE CHURCH OF CHRIST.

Q. To what Church do the four above marks of truth properly belong?

A. These marks of truth are to be found only in the Church called Roman and Catholic. She alone is *One, Holy, Catholic, and Apostolical*.

Q. What do you mean by the Roman Church?

A. I understand that society of Christians who acknowledge the Bishop of Rome as their visible head, and who obey him in that capacity. The Bishop of Rome is called Pope, which signifies Father. This title was at one time given to every bishop, but has for centuries been reserved to the chief bishop, because, as the head of these bishops, he is in a manner the father, as St. Augustin says,

of all Christians; Epist. 43 or 162, ad Glorium n. 16.

Q. Why is the Pope chief or head, more than any other bishop?

A. Because he is successor to the see of Peter, who was head of the Apostles by the institution of Christ; St. Aug. Ep. 52 or 165, ad Gener. n. 2.

Q. Is it an incontestable truth that St. Peter was appointed by Christ chief of the Apostles?

A. As often as the Evangelists give a catalogue of the Apostles, they place Peter at the head, and sometimes call him the *first*. Christ said to Peter only, "Thou art Peter, and on this rock I will build my Church;" Matt. x. 2; xvi.

18, 19. To Peter only is given the power to feed both the lambs and sheep of Christ ; John xxi. 15, 16, 17. Peter alone is ordered to confirm his brethren ; and Christ expressly prays for him in a special manner, " that his faith fail not ;" Luke xxii. 32.

Q. Is it certain that St. Peter was at Rome, established his see there, and died in that city ?

A. As certain as that Cæsar lived in that capital. The whole world attests these facts. No wise man has ever doubted their truth. Even Blondel, a Protestant, admits them as incontestable facts of history. The successors, therefore, of St. Peter in the see of Rome, have succeeded to his authority, or primatial jurisdiction ; for all ages have admitted Rome to be the head of all the Churches, and its bishop the head of all the bishops, because he succeeded to Peter, the Prince of the Apostles ; Cyp. Ep. 52, 55 ; Iren. lib. 3, cap. 3 ; Jerome, Ep. 67, ad Damas. ; St. Aug. Ep. 53 or 165, ad Gener.

Q. Are Protestants and Greeks of the Greek schism really schismatics, by withdrawing themselves from the jurisdiction of the Pope ?

A. Most certainly. All those are schismatics, who withdraw themselves from the jurisdiction of the pastors of the true Church. But the Protestants and Greeks did so ; for at the time each of these separated, the Catholic Church had all the spiritual marks of truth, which she had at the time of the Council of Constantinople. She was *One, Holy, Catholic, and Apostolical* ; and there was no other Christian body in the world which could lay the slightest claim to these incontestable marks of truth.

Q. What if Protestants deny that those marks of truth belonged to the Roman Church at the time of their separation from her ?

A. Either these marks were to be found then in the Roman Church, or in some other Church then existing, for the Church of Christ was to exist always. To say it fell, or did not exist any where, is to make Christ a false prophet, for he declared that he would be with his Church ALL DAYS, and that his Holy Spirit would teach her ALL TRUTH forever. Now, if the above marks

were in the Roman Church, then she was the true Church, and those were schismatics who separated themselves from her. But if the marks of truth were to be found in any other Church, then point out that other, for we know not where to find it. History is silent on the subject. Surely no one will be fool enough to say that Luther, and his handful of wrangling and disunited followers, were the *One, Holy, Catholic, and Apostolic* Church of Jesus Christ. Either, therefore, the Roman Church was, at the time of the separation, the Church of Christ, having all the marks of truth, or Christ had no Church on earth ; but the latter assertion is blasphemy ; therefore, the former must be admitted. Therefore, all who separated themselves from the Roman Church were schismatics ; men to whom St. Jude alludes, when he says, " In the last time there should come mockers, walking according to their own desires in ungodliness ; these are they who separate themselves, sensual men, having not the Spirit ;" Jude, ver. 18, 19.

Q. Show us now, briefly, that the Protestant Church is not One ?

A. Protestants admit, and Protestants deny, the Trinity, the divinity of Christ, the necessity of Baptism, the Real Presence, the existence of free will, the necessity of good works, the necessity of having bishops as rulers. Indeed whether you take all Protestants as one body, or take each congregation separately, you will scarcely find two nations, two ministers, or two laics, who hold the same creed in every point ; therefore, they are not one.

Q. Is the Catholic Church One ?

A. She is one in her faith. The same articles of faith, the same principles of morality, are every where taught and believed ; the same Sacrifice every where offered, the same seven sacraments every where administered, the same great feasts and fasts every where observed. She is one in her government. The laity obey the priest, the priest obeys his bishop, and the bishop is subject to the Pope. In the Catholic Church we have no schisms, no divisions ; we live in perfect unity of sentiment and affection.

Q. Is the Protestant Church Holy?

A. She has taught that God is the author of sin, that man must sin, that good works are useless or hurtful. Her founders were models of immorality; therefore she is not holy.

Q. Is the Catholic Church Holy?

A. She is. She teaches her children to believe all that God has revealed; to look to Jesus alone for mercy, grace, and salvation; to practice the virtues commanded and recommended in the Gospel; to receive the Sacraments there instituted; to believe firmly, to hope confidently, and to love, with fervor, God, and every fellow-creature. Her pure doctrines, and heavenly means, have, in every age, produced Saints so incontestably holy, that even enemies have admitted their sanctity.

Q. Is the Protestant Church Catholic or Universal?

A. She has never been able to filch even the title. Fifteen hundred years of Christianity had elapsed before even her name or her doctrines were known in the world, therefore she is not Catholic as to time. As a Church, she is not spread over all nations; she is not exclusively the Church of one nation, or even one parish, under heaven; therefore she is not Catholic as to place. Her doctrines, and discipline, and liturgy, are different in every different country; therefore she is not universal as to the truth of her doctrine, which, were it truth, would be every where the same.

Q. Is the Roman Church Catholic or Universal?

A. Even the name of *Catholic* has ever been hers in spite of every enemy. By this name she is now known, as in the days of Pacian and Tertullian. She bears not the name of any man, or any country. Because she is the Church of every man, and every country, her doctrine has been taught every where. Jerome, Augustin, Gregory, taught exactly what she teaches at present. She has been attacked by the most powerful enemies; doctrines have arisen, and died; nations have changed their names, their religion, and their governments; her doctrine

has remained the same, because the truth of the Lord remaineth forever. She has been universal as to time. Even enemies admit that she has existed, without any interruption, since time of Christ. Every nation under heaven attests her universality as to place. Every where her altars rise; every where her pastors disseminate God's holy word. She converted the world from Paganism to Christianity. Where is the nation that is not under the patronage of some Catholic saint? Where the city that is not adorned by some Catholic cathedral? Where the humble parish which is not enriched with some actual proof, or some hallowed memorial, to testify that it was once Catholic?

Q. Is the Protestant Church Apostolical?

A. To be so, she should have a perpetual succession of her doctrines, orders, and mission from the Apostles. Now, she made her first appearance in 1517. She existed nowhere before that time. Before that her doctrines could not exist, for there were none to profess them. As she had no existence, she had no pastors, hence she could have neither orders nor mission. She came, therefore, 1500 years too late to have any connection with Christ or his Apostles.

Q. Is the Catholic Church Apostolical?

A. Her society we can trace back, as a religious body, with congregations, pastors, liturgy, through every age, to that blessed society which was formed by Christ and his Apostles. Her doctrine we can trace to the same, and no other source. We trace her orders and mission through an unbroken line of bishops and Popes, to the time of Christ, who commissioned the first pastors of the Church.

Q. What inference would you draw from all you have said as to the marks of the true Church?

A. Jesus Christ declares that his Church is one; one fold, and one shepherd, one faith, one Lord, and one baptism. That she is holy: the spouse of Christ, a purchased people, holy, and without blemish. That she is universal; that she shall have the ends of the earth for

her inheritance, and that the gospel is to be preached to all nations. That she is apostolical: Christ was to be with her all days, even to the consummation of the world. These, then, are the undoubted marks of the true Church of Christ. But the Protestant Church, as we have seen, is neither One, nor Holy, nor Catholic, nor Apostolical; therefore she evidently is not the true Church of Christ. On the contrary, the Catholic Church is clearly One in her faith, her government, her liturgy;

Holy in her head, her doctrines, and her saints; Catholic, as to time, place, and doctrine; Apostolical, as to her society; doctrine, orders, and mission; therefore, either she is the true, infallible Church of Christ, or God is a deceiver, the Scripture is not his word, reason is a fancy, and religion a solemn mockery. See the above questions treated in *Controversial Catechism* more at length, and with the necessary authorities from Scripture.

SECTION VIII.—ON THE COMBATS AND STRUGGLES OF THE CHURCH AGAINST HER ENEMIES.

Q. Has the Church been so favored by Christ that she has no enemy to encounter?

A. Her existence is, and has been, and will be, one continued combat; but she has ever, and shall ever triumph. She is founded on a rock. Torrents of persecution may threaten; enemies in myriads may assail her; she shall ever laugh to scorn their impotent assaults; Matt. vii. 25; xvi. 18.

Q. Who are the enemies against whom she must thus continually combat?

A. The powers of hell, infidels, Jews, heretics, schismatics, excommunicated, and other wicked persons; and, besides these general enemies, each Catholic has his own peculiar enemies, which are called temptations; St. Aug. Serm. 3, in Ps. xxx.

Q. How do devils assault the Church?

A. By exciting the above enemies against her, and by laboring to destroy as many Christians as they can. St. Augustin says the Church has never been without some persecution, general or particular, according to that promise of Christ, that all who wish to live piously shall suffer persecution; 2 Tim. iii. 12, 13.

Q. How does the Church defend herself against these persecutions?

A. By patience, confidence in God, and

prayer; and with these spiritual arms, aided by the truth and justice of her cause, she is always victorious. She may seem clouded for a time, but it is only that she may afterwards shine with greater lustre.

Q. In what way do the devils attempt to destroy Christians?

A. By engaging them in error and corruption, and keeping them involved in these; and by using every artifice to detach their hearts from God, and attach them to the world, its vices and delusions; St. Aug. Serm. 2, in Ps. xxx. Multitudes fall into the snares laid for them by the devils, and are lost. To be saved, we must watch, and pray unceasingly, live by faith, mortify ourselves,—in a word, live for God, and walk in the narrow path, that leads to life eternal. There are, however, many who will not lead a life so much opposed to the corruption and perversity of their nature; who prefer present to future enjoyment; who are ever promising, without ever laboring, to do well; who put off conversion from day to day, until they are at last surprised by death, and perish eternally. The Church laments the ruin of so many souls. She prays unceasingly for the conversion of the wicked, and the perseverance of the just. She instructs, exhorts, reprehends, corrects, and punishes;

in short, she labors strenuously for the salvation of her children; and thus, through Jesus Christ, secures the happiness of all whose

names are written in the book of life; Rom. ix. 2; 2 Tim. iv. 2; Gal. iv. 19; 2 Thess. iii. 14, 15.

SECTION IX.—COMBATS OF THE CHURCH AGAINST INFIDELS, JEWS, HERETICS, ETC.

Q. How do infidels, Jews, etc., assault the Church?

A. By combating the truth of Christianity.

Q. How does the Church confound them?

A. By pointing out the accomplishment of all the prophecies, the miracles of Jesus Christ, the sanctity of his doctrine, the miraculous establishment of Christianity, and the incontestable miracles wrought in every age to establish the truth of the religion of Jesus.

Q. How do heretics and schismatics attack the Church?

A. By denying her doctrines and rejecting her authority, by perverting the Holy Scriptures to support their errors, by asserting that the Church, which has Christ forever with her, had fallen into error, an assertion which has been in the mouth of all heretics, and which induced Tertullian to call them murderers of truth; Lib. de Crane Jes. Chr. c. 5.

Q. Have heresies and schisms been very numerous?

A. Every age has produced them, and we shall have them to the end. St. Paul tells us that they are a necessary evil; 1 Cor. xi. 19. There is scarcely one article of faith which has not been denied by some heretic or other.

Q. Why does God permit the Church to be thus persecuted by heretics and schismatics?

A. For many reasons, viz.: to exercise his justice against those who abandon truth, and his mercy towards those who remain attached to him, for all his ways are mercy and justice; Ps. xxiv. 10; to prove by trials those who are firm in their faith, and to distinguish them from those who love error; 1

Cor. xi. 19; to exercise the patience and charity of the Church, and to sanctify the elect; St. Aug. de Catechiz. rudib. c. 24; to give occasion for the illustration of religious truth, and the Holy Scripture; St. Aug. lib. i. in Gen. c. 1; to make pastors more vigilant, and value more the sacred deposit of faith; St. Aug. de Vera Relig. c. 8, n. 15; in fine to render the authority of tradition more clear and incontestable.

Q. Why this last reason?

A. Because heretics are heretics only on some points; and hence, when we find them in any age believing a true dogma, it must be clear that that dogma existed in the Church before the birth of the heresy professing it. Thus the Church uses the testimony of the Jews, to prove the truth of the Scriptures and prophecies; of the Samaritans, who separated from the Jews before the Babylonish captivity, to prove that the Scriptures are more ancient than the division of the ten tribes. Thus, also, she uses the testimony of the Nestorians, Eutychians, etc., to establish the holy sacrifice of the Mass, prayers for the dead, etc.

Q. In what way does the Church confound heretics and schismatics?

A. By proving each assailed dogma from Scripture and divine tradition, and by showing from the promises of Christ that the Church is infallible, and that novelty, in religion, is error. By these arms the Church has ever triumphed, and will ever triumph, because she is the pillar of truth; she subdued all the ancient heresies, and the more modern will, ere long, share the same fate; 1 Tim. iii. 15.

SECTION X.—THE PRINCIPAL SECTS, THE FATHERS WHO REFUTED THEIR ERRORS, AND THE COUNCILS WHICH CONDEMNED THEM.

Q. What were the principal heretics of the first century?

A. Even in the time of the Apostles, there arose Simon the magician, Menander, the Nicolaites, the Cerinthians, and Ebionites. Simon imagined, that he could buy the power to give the Holy Ghost; he wished to be considered a god; rejected the Old Testament, denying that God was its author; he also denied the Resurrection. He was confounded and destroyed by St. Peter; Arnobius, lib. 2, contra Gent. p. 50. Menander wished to pass for the Saviour; he pretended by his false baptism to preserve from old age and death; S. Just. Apol. n. 72. The Nicolaites were like Menander, the disciples of the impious Simon; and Cerinthus and the Ebionites, amongst other errors, were the first to deny the divinity of Christ; against these, according to St. Jerome, St. John wrote his Gospel; Jerom. Epist. ad Heliodor.

Q. Who were the heretics of the second century?

A. Saturninus, who condemned marriage, and Basilides, who pretended that Christ had not a real but an imaginary body, and that he did not really die. These two heretics were refuted by St. Ireneus, Clement of Alexandria, and others. The Gnostics followed, adding to the above errors others equally shocking. They said Christ was only a mere man; and practised abominable rites, which were by the Pagans, attributed to the whole body of the Christians, and used as a pretext, to excite persecutions; see Minucius Felix, in his Octavius.

The Valentinians, the Cerdonians, and Marcionites, were offshoots of the above, and taught the same errors with some peculiar variations; they had numerous followers, and were opposed and refuted by Tertullian, Ireneus, Justin, Epiphanius, and Clement of Alexandria. Montanus pretended he was the Holy Spirit, and

endeavored to pass off for prophetesses two infamous women, whom he carried about with him. He forbade marriage, ordered three Lents to be observed, and pretended, that there were a great number of sins from which the Church had no power to absolve. Tertullian, one of the ablest writers of the Church, became the victim of this heresy—a terrible example of pride, to all the children of God. Tatian condemned marriage, forbade animal food and wine, and used water for the sacrifice of the Mass. His errors were refuted by Clement of Alexandria, Ireneus, Origen, Epiphanius, and many others.

Q. What were the sects of the third century?

A. The Novatians began by schism; Novatian having wished to have himself elected Pope in place of Cornelius, who was lawfully elected. It was on this occasion that St. Cyprian distinguished himself by various letters addressed to Pope Cornelius, and by his admirable work on the unity of the Church. The Novatians became heretics, by maintaining that the Church had not power to absolve from great crimes committed after Baptism. St. Cyprian, St. Pacian, St. Ambrose, St. Basil, and others, wrote against this heresy, which was finally condemned by the general Council of Nice.

The Sabellians held that there were not three persons in the godhead; that the Father, Son, and Holy Ghost were only three names for the same person. Paul of Samosata, Bishop of Antioch, through vanity and pride fell into the same error. He was condemned in the two celebrated Councils of Antioch. This heresy was opposed by St. Dionysius of Alexandria, by St. Athanasius, and St. Basil, and was condemned by the first Council of Nice.

The Manicheans held that there were two first principles, one good, the other bad; that each man had a good and a bad soul. They forbade marriage, they denied human liberty,

original sin, the necessity of Baptism or faith, the authority of the Old Testament. St. Augustin, who knew them well, because he had been one of their sect before his baptism, exposed their errors in a most powerful manner. These errors had long before been foretold and condemned by St. Paul; 1 Tim. iv. 1; St. Leo, *serm.* 15.

The Origenists held that the soul of Christ had been united to the eternal Word before the Incarnation; that the soul of each man subsisted before his body, and was infused into the body as into a prison, in punishment of former sins; that Jesus died not only for men, but for the devils, and that the pains of hell would not be eternal. Many deep theologians believe that Origen did not teach these errors, but that his disciples pretended they derived them from him; thus attempting to give importance to their sect, by claiming as its founder, a man who, for learning, was the wonder of his age. These errors of the Origenists were opposed by St. Jerome, Epiphanius, and others, and were condemned in various general Councils, especially in the fifth general Council, held at Constantinople, under Pope Vigilius, in 552.

Q. What were the sects of the fourth century?

A. The Donatists were first schismatics, then heretics. Donatus was so rash as to consecrate Majorin, to the prejudice of Cecilian, the lawful bishop of Carthage, and thus raised altar against altar, causing a schism. His followers soon added heresy to the schism of their master. They declared Baptism, and other Sacraments, administered out of the Church, null—that the Church existed only with them. They ordained priests and bishops for themselves, declaring that Catholic ordinations were null and void. They profaned Churches, and the Holy Eucharist; they broke down the altars, trampled the holy oils under foot; they split up, like every other heresy into various sects, yet remained united against Catholicism. They were condemned at Rome in 313; at Arles in 314. The emperor Honorius ordered a conference of Catholic and

Donatist bishops in 411. There met 280 Catholics and 159 Donatists. The Catholic bishops offered to divide their sees, or to cede them altogether to the Donatists, if they would quit their schism; but nearly all refused, and persisted in their rebellion. Their followers, however, diminished after this; and in less than a century, the heresy died out. St. Optatus and St. Augustin wrote powerfully against this sect; and it would be well if Protestants would read these writings; for if they did, the honest amongst them would abandon their errors.

Arius, a priest of Alexandria, followed Paul of Samosata in his errors on the Trinity. He pretended that Jesus Christ was not truly God, because, as he said, he was neither coeternal nor consubstantial with the Father. This heresy is much the same as the modern modifications of it, Socinianism and Unitarianism. The Arians, though much divided amongst themselves, were, like all heretics, united against the Church. They gained over to their party many powerful adherents, and raised horrible persecutions against the Church. The errors of Arius were refuted by St. Athanasius, St. Hilary, St. Gregory Nazianzen, St. Basil, and a host of others. They were condemned in many Councils, but especially in the Council of Nice, anno 325. Macedonius denied the divinity of the Holy Ghost, and was refuted by St. Basil, St. Gregory of Nyssa, St. Epiphanius, St. Ambrose, St. Augustine and many others. His errors were condemned by the first Council of Constantinople, in 381.

Eunomius added to the errors of Arius other blasphemies. He pretended that God was not incomprehensible; that he knew God as well as God knew himself; that relics were to be despised, and the miracles, wrought at the tombs of the martyrs, laughed at. He refused to baptize in the name of the Trinity, rejected the authority of the prophets and Apostles; and held many other absurdities and immoral doctrines. He was opposed in his wicked career by St. Basil, St. Gregory of Nyssa, St.

John Chrysostom, St. Epiphanius, St. Augustine and Theodoret. The Emperor Theodosius made severe laws against this sect.

Aerius held that priests were equal to bishops. He condemned prayers for the dead, and the fasts and abstinences of the Church; he forbade Easter as a feast. St. Epiphanius and St. Augustine assailed this heresy, which has been condemned by almost every Council held in the Church. Photinus held like Arius, that Jesus Christ was not God; but he added that he was a mere man, having no existence whatever before his temporal birth. This heretic was refuted and anathematized by the same Fathers and Councils which condemned Arius. The Messalians or Euchites were a sort of enthusiasts who maintained that baptism was useless, that prayer alone was useful. They prayed or slept all day; they pretended to revelations from heaven, and lived horrible libertines. St. Epiphanius and Theodoret refuted their errors, which were condemned by the Council of Ephesus, Act 7.

Lucifer, Bishop of Cagliari, refused to receive repenting Arian bishops back into the Church, and thus with his followers became schismatics. St. Jerome, who refutes them, says, they wished also to rebaptize all converted Arians; and St. Augustine adds, that they were accused of teaching that the soul is material and begotten as the body. Apollinaris held that Christ had no human soul, that the Word of God became one and the same substance with his body, and animated it. That both died on the cross; that the body of Jesus was not formed from the Blessed Virgin, but came from heaven; that the Holy Ghost was inferior to the Son, and the Son to the Father. SS. Jerome, Athanasius, and others opposed this heresy, which was condemned at Alexandria in 362, at Rome in 373, at Antioch in 378, and at Constantinople in 381.

The Priscillianists taught a compound of the errors of the Gnostics, Manicheans, and Sabellians. They labored to conceal their opinions, and permitted lies and perjury for that pur-

pose. Sulpicius Severus wrote strongly against them, and St. Augustine composed, against them, his book on lies. They were condemned at Saragossa in 380, at Toledo in 400, and at Braga in 569. The Jovinianists believed marriage more holy than virginity, and declared man after baptism impeccable. They believed all sins equal, and that Jesus Christ was not born of a virgin. St. Jerome, St. Ambrose, and St. Augustine, combated their errors, and they were condemned at Rome in 390, and afterwards in the Council of Trent, in the persons of Protestants. The Collyridians were a set of Arabian women who adored the Blessed Virgin as a deity. They were confuted by St. Epiphanius.

Q. What were the heretics of the fifth century?

A. Vigilantius rejected the invocation of Saints and the veneration of relics. He despised miracles wrought at the tombs of the martyrs; he declared virginity nothing better than marriage. His errors were condemned in those of Jovinian, and refuted by St. Jerome. Pelagius and Celestius were the leaders in the Pelagian heresy. They held that Adam was created to die, whether he sinned or not; that his sin injured only himself; that infants are born without original sin; that consequently baptism was useless; that concupiscence was no evil; that ignorance or forgetfulness were in no case sins; that death and the miseries of life were not the punishment of sin; that infants who die without baptism, enjoy eternal life, but not in heaven; that man's liberty is as strong now as before the fall; that if man wished, he had it in his own power to control all passions; that virtue was not the gift of God. Such are some of the gross errors of Pelagianism. St. Germanus and St. Augustine labored successfully to destroy this heresy, which was condemned at Carthage in 412, at Diospolis in 415, and by Innocent I., in 417. Pope Celestine I. confirmed the decisions of all his predecessors against this heresy, and in the Council of

Ephesus, anno 431, two express canons are directed against it.

The Semipelagian sprang from the ruins of the Pelagian heresy. It held that man, by his own power, could merit the first grace necessary to salvation, whilst the Church holds that such grace must come from God. St. Augustine died whilst engaged in refuting these heretics. St. Prosper, St. Fulgentius, Popes Celestine, Zozimus, and Gelasius, condemned this heresy between 423 and 494. It was condemned also by various Councils, whose decisions were confirmed by Boniface II.

Nestorius held, that there were two persons in Jesus Christ. That the Son of God was not united hypostatically, but accidentally, to the Son of Man, so that Jesus Christ was the Son of God only by adoption. He held also as a necessary consequence that the Blessed Virgin was not the mother of God, as her Son was not in his own person, God. This blasphemer was opposed by SS. Proclus, Cyril, and Pope Celestine, whose condemnation of Nestorius was received by acclamation, and ratified by the Council of Ephesus, 431.

Eutiches maintained that there was only one nature in Christ, as there was only one Person, whilst the Church has always taught two distinct natures, the nature of God, and the nature of man. This heresy gained credit from Dioscorus of Alexandria, who declared himself its protector. St. Flavian, Patriarch of Constantinople, had it condemned in a Council held in that city, anno 449. In the Council of Chalcedon, Eutiches and his heresy were condemned, and the impious Dioscorus was deposed.

Q. What were the heresies of the sixth century?

A. The Agnoetes were the followers of Themistius, who was infected by the Eutychian heresy. They attributed ignorance in many things to Christ. They were refuted by Eulogus, Patriarch of Alexandria, whose writings were approved of by St. Gregory the Great. The heresy of the Tritheists consisted in the admission of three distinct

natures in God. This heresy was refuted by the Eutychians themselves, and very soon disappeared. The Acemetes, which means those who never sleep, denied the Incarnation, the birth of Jesus of a virgin, and his death. They were condemned as Nestorians by Pope John II. We shall pass over the condemnation of the heresy and schism of the *Three Chapters*, the history of which is too complicated for a work of this description. These Three Chapters were the writings of Theodorus, Bishop of Mopsuestus, a letter of Ibas, Bishop of Edessa, and the writings of Theodoret, Bishop of Cyr. These three writings were solemnly condemned in the second general Council of Constantinople.

Q. What were the errors of the seventh century?

A. The Monothelites maintained, that though there were two natures in Christ, he had only one will, which was the divine, and not the human will. This heresy was supported by Sergius, Patriarch of Constantinople, Cyrus, Patriarch of Alexandria, and others. It was refuted by John of Alexandria, Sophronius of Jerusalem, Arcadius, Bishop of Cyprus, St. Maximus, Martyr, the Popes, Severinus, John IV., and Agatho, by whom it was condemned in the Council of Constantinople, anno 680. The Paulicians were a sect of Manicheans under a new name. Their leader was a certain Paul, an Armenian. They were guilty of every abomination; see Bos. Hist. Variat. lib. xi. n. 13.

It was in this age that Mahomet, a Cyrenean, aided as it is supposed by Sergius, a Nestorian monk, formed the Mahometan sect, whose doctrines are a monstrous compound of Judaism, Christianity, and the ancient heresies. God, according to Mahomet, is the author of evil as well as good; man has no free will; there is only one person in God; Jesus was only crucified in appearance: the devils will be saved. He maintained that paradise consists in carnal pleasures; that these are not sins; that man may have many

wives; that circumcision is necessary, and baptism useless; that the Eucharist is idolatry, and that wine is forbidden. God has permitted this monstrous evil to over-spread all the East, as a punishment for the crimes of Christians.

Q. What heretics appeared during the eighth century?

A. The Iconoclasts, so called because they destroyed or broke images, protested against the honor which the Church had ever given to the images of Christ and his Saints. The Emperor Leo the Isaurian, a Bishop named Constantine, Constantine Copronymus, and his son Leo, were the chief support of this heresy, which made great havoc in the Church. This heresy was opposed by Gregory II., St. Germanus, Patriarch of Constantinople, and others; and was condemned in the second Council of Nice, anno 787. Felix, Bishop of Urgel, in Spain, and Elipandus, Bishop of Toledo, taught, that Christ was the Son of God only by adoption; a whole host of Fathers opposed this blasphemy, which was condemned at Ratisbon in 792, at Frankfort 794, and at Rome, under Leo III., 799.

Q. Who were the heretics of the ninth century?

A. Sergius and Baanes renewed the Paulician heresy, to which they added some new errors. Claude, Bishop of Turin, renewed that of Vigilantius and Acrius. These were successfully opposed by Jonas, Bishop of Orleans, and Dungal, a monk of Paris. Gotescalk, a monk of Soissons, was accused of teaching the errors of the Predestinarians; he was severely punished by Hincmar, Archbishop of Rheims, and condemned in 848 at Mayence; and at Querci in 849, 853.

Photius, the nephew of St. Tarasius, Patriarch of Constantinople, was intruded, though a laic, into the See of Constantinople, in place of St. Ignatius, the lawful Bishop, who was driven from his See by the impious Bardas, nephew of the Emperor Michael III., to whom St. Ignatius refused communion, because he was living in open incest. Photius in six days received

all the orders up to Patriarch, from Gregory of Syracuse, an excommunicated and deposed bishop. Photius was excommunicated by Nicholas I. He then commenced to teach that the Holy Ghost did not proceed from the Son, an error opposed to the uniform and perpetual doctrine of the Church. In 869 St. Ignatius was restored to his See, and Photius was, by the eighth general Council, deposed and excommunicated. On the death of St. Ignatius, Photius, by address, got himself made lawful Patriarch of Constantinople. He now again began to teach error, and was deposed by John VIII., Adrian III., and Stephen V. Still he persisted in his error, until he was driven from his See by the Emperor Leo the Wise, and confined to a monastery, where he died. His heresy and schism did not die with him; they exist amongst the Greeks to this day. John Scotus taught various errors on Predestination and the Holy Eucharist during this century, but as he had no followers, we shall say nothing more about him.

During the tenth century, no heresy of note made its appearance. In Italy, the Anthropomorphites, who gave God a body, showed themselves for a time, and expired; and Walafrid, in Languedoc, denied the immortality of the soul, and was ably refuted by Durandus, afterwards made Bishop of Castres, by John XXII.

Q. Who were the heretics of the eleventh century?

A. The new Manicheans appeared in the city of Orleans, led by two canons, who, on being discovered, were condemned and degraded, in a Council held for that purpose.

Berengarius, Archdeacon of Angers, dared to teach that the body of Jesus Christ was only figuratively contained in the Sacrament. The whole Church rose against him. He was condemned in a Council at Rome, in 1050; in that of Paris the same year; and in that of Florence, 1055, under Victor II. He was condemned successively in 1059, 1063, 1075, 1078, and 1079. He retracted his error, and died penitent in the bosom of the Church.

Michael Cerularius, Patriarch of Constantinople, in 1043, wrote against the Latin Church, accusing her of the following crimes, viz.: Consecrating in unleavened bread, eating strangled meats, shaving the beard, fasting on Saturday, eating meat during Quinquagesima week, adding the word *Filioque* to the Symbol of Nice, allowing two brothers to marry two sisters, giving the kiss of peace in Mass before the Communion, not singing the *Alleluia* in Lent, not honoring images and the relics of the Saints, with many other false or frivolous charges. Such were the pretexts for the Greek schism. Leo IX. sent three legates, who were honorably received by the Emperor, Constantine Monomachus. These conferred often with Michael the Patriarch, but without effect. They at last excommunicated him in the Church of St. Sophia. The Emperor banished Michael, but the schism was not destroyed. Many of the Greeks are still out of the Church, either through Nestorianism, or Eutychianism, or Monothelism, or Cerularianism.

Q. What were the errors of the twelfth century?

A. Tanchelin taught that Christ did not institute the ministry of Bishops and Priests; that the reception of the Holy Eucharist was useless to salvation. The life of this monster was full of infamy. The mob followed him as a prophet, until God by the ministry of St. Norbert, Bishop of Madgeburg, destroyed this heresy. Peter of Bruis renewed the heresy of the Manicheans at Nimes; his followers were called Petrobusians. Peter was burnt by order of the magistrates; and his followers, from whom the Albigenses sprung, were refuted by St. Bernard and others, and condemned in the Council of Lateran, under Innocent II., in 1039. These heretics were also called Henricians, from an apostate monk Henry, who led them after the death of Peter. Arnaud of Brescia taught the errors of the Petrobusians, with other errors on the Eucharist, Baptism, and the religious state. He was opposed by the same Fathers, and condemned in the same Council. St. Bernard also

refuted the errors of Peter Abailard on the Trinity and other questions; and Peter was condemned at Soissons, in 1120; at Sens, in 1140; which condemnations were confirmed by Innocent II. Abailard retracted his errors. Gilbert, Bishop of Poitiers, taught some errors on the Trinity, which were refuted by St. Bernard, and condemned in the Council of Rheims in 1148, where he retracted. Eon de l'Etoile, an ignorant fanatic, fancied that it was he who was to come and judge the living and the dead; he had followers. He and they were condemned at Rheims in 1148. He was condemned to perpetual imprisonment.

The Waldenses were the followers of a merchant of Lyons, called Waldo; they were called the poor men of Lyons, as they made a boast of poverty. They attempted to preach without a mission, or orders; they held some doctrines, afterward adopted by Protestants, but most of their creed was Catholic; see Bossuet, Hist. Var. lib. xi. Reinerus, who had been one of themselves, refutes their errors, which were condemned in 1163 at Lombez, in 1178 at Toulouse, in the third Council of Lateran, under Alexander III., and the fourth Council of Lateran, under Innocent III. in 1215.

Q. Inform us as to the errors of the thirteenth century?

A. The Albigenses, so called because they inhabited Albi, and High Languedoc, professed the errors of the Manicheans, and a compound of Petrobusianism and Waldensism. They plunged into every infamy; yet Protestants own them as their Fathers, and glory in their shame. Peter of Castelnau, and St. Dominic, labored with great zeal to convert these madmen. They were condemned at Avignon in 1210, at Lavaur in 1213, at Montpellier in 1214, in the fourth Council of Lateran in 1215, and by several others, up to the year 1246.

Amalric, or Aimeri, taught several errors similar to the Calvinistic errors. Besides these, he denied the resurrection of the body; he declared heaven and hell mere chimeras; that our heaven

was our virtues, and our hell was a state of mortal sin; that the word of God was not to be found in the writings of the Fathers, more than in the poets. This heretic was condemned at Paris in 1209, and in the fourth Lateran Council in 1215. Joachim of Calabria erred on the subject of the Trinity, and was condemned in the above Council, in 1215. He had fanatical followers, who substituted his book in place of the New Testament, which they rejected. They and their fancies were condemned at Arles, in 1260.

The Circumcellions, who appeared in Germany, were a kind of Donatists. They maintained that Bishops and Priests forfeited all spiritual power, by mortal sin; they then declared the Pope, Bishops, and Priests, all in a state of mortal sin; and most modestly claimed all power to themselves, as the only people free from sin. This insolent folly had been long before condemned in the persons of the Donatists. The Flagellantes were an assemblage of people, who, naked to the middle, used the discipline most unmercifully. In the beginning, they broached no error; but in course of time they declared, that no one could receive the forgiveness of his sins, unless he entered their confraternity; and although laymen, they confessed and absolved one another. They passed from Italy to Germany, and from that to Hungary. They were condemned at Paris, 1349. The Beguards and Beguines led horrible lives, and believed a compound of the Manicheism and the Albigensism; something like the Quietists of more modern times. They were condemned in the general Council of Vienne, under Clement V., in 1311.

Q. What heretics appeared in the fourteenth century?

A. The Turlupins, an abominable sect, who appeared in Dauphiné and Savoy. They adopted the errors of the Beguards, and maintained that mental prayer alone was good and useful. They went naked in public, and gloried in the most shameful actions. This infamous sect was put down by the civil law. Raymond

Lulle, of Majorca, published a work, full of errors, on the Trinity, the Attributes of God, etc. Gregory XI. condemned his works, to which condemnation he submitted. There was also a second Raymond Lulle, who, after being a Jew, became a Christian; he wrote several works on magic, crammed with nonsense, both ancient and modern.

John Wickliffe, a priest of the diocese of Lincoln, taught many errors against Jesus Christ, the Sacraments, and the Church; he was partly Donatist, partly the precursor of Calvin; still he did not reject either confirmation, penance, or extreme unction; he held the Mass, the invocation of Saints, and the veneration of relics and images; he was condemned in several councils, and especially in the general Council of Constance, 1414.

During the fifteenth century, John Hus, rector of the University of Prague, renewed the heresy of Wickliffe, and added other novelties. Protestants boast of him as their champion, and this too, whilst they admit that he held the real presence, transubstantiation, purgatory, the invocation of Saints, and the seven Sacraments. He was condemned in the Council of Constance; and, by the secular power, was burnt alive, as an obstinate heresiarch. Jerome of Prague was the disciple of Hus, and had the same fate.

With the heresies of the sixteenth century, Christians of all classes, in these countries, ought to be well acquainted. Commencing with one man, they multiplied with such celerity that, in less than a century, they became almost innumerable, all differing from one another—each opposed to its neighbor—yet, like every heresy, all united against truth, and waging war with God's Church. We shall take no special notice of these Protestant heresies here, as the whole object of this and every other work on Faith and Morality, written by Catholics, is by establishing truth, to refute modern Protestant error. Protestantism was condemned by several Popes, and finally proscribed in the General Council of Trent, held from 1545 till 1563.

Neither shall we take any notice here of the errors of Jansenius, Quesnell, or their adherents, first, because they are nearly forgotten; and, secondly, because they were of so subtile a

description, that only theologians could well understand them; and these have abundant opportunities of making themselves acquainted with them in their own theological works.

SECTION XI.—THE STRUGGLES OF THE CHURCH AGAINST BAD CHRISTIANS.

Q. Has the Church other enemies besides those already mentioned?

A. Yes; she has to contend with bad Christians, who dishonor her, by the depravity of their morals, and cause God to be blasphemed by heretics and infidels; Isa. lii. 5; Rom. ii. 24. Christians who are so only in name, and who corrupt others by their bad examples and scandals. The heretic and the unbeliever attribute the disorders of bad Christians to the Church, of which these are only nominal members, and thus thousands are kept from embracing truth and practising virtue; St. Aug. Sermon 2, in Ps. xxv., n. 14.

Q. How does the Church struggle against bad Christians?

A. By prayer, good example, instruction, and chastisements, and here her labors are great; for many enter the wide gate of crime and disorder, which leads to destruction; Matt. vii. 13, 14; Isa. ix. 3. If we labor not to enter by the narrow gate, by lives of restraint and virtue, we shall assuredly share the fate of the multitude, and fail, on the great accounting day, to be amongst the few that are chosen; John xv. 19; John i. 15, 16; Rom. xii. 2.

Q. Who supports the Church in the midst of so many trials?

A. Jesus Christ, who is ever with his spouse, who governs and animates her by his Holy Spirit; who has merited for her all she enjoys, and all that she hopes for.

SECTION XII.—ON THE ADVANTAGES WE DERIVE FROM THE CHURCH.

Q. What are these advantages?

A. Those which regard the Church in general, are Unity, Sanctity, Catholicity, and Apostolicity; those which regard each individual are, both for this life and the next. The former may be reduced to the communion of Saints and the forgiveness of sins; the latter are a glorious resurrection and eternal life.

Q. By what means do we begin to participate in the blessings of the Church?

A. By the remission of our sins. We are all born children of wrath, enemies of God, and slaves of the devil; Eph. ii. 3; iv. 18; Rom. v. 10; Heb. ii. 14, 15. We become members of the Church and children of God, by the reception of the Sacrament, which remits

this guilt. All who believe in God require this remission; Acts x. 43. It is by a Baptism of water that God ordinarily remits our original guilt. Jesus sanctified his Church by the washing of water and the Word of Life; Eph. v. 25, 26, 27. God can and does sometimes remit this sin, by martyrdom, or when Baptism is ardently desired, and cannot be had. But Baptism, in one of these ways, is always necessary; Titus ii. 14. In the blessings of the Church we can have no share until we become members, by the reception of this Sacrament, which is the door to all her treasures.

Q. Why have you said that this remission of sin is a great advantage derived from the Church?

A. Because the Church has this power from Jesus Christ, and it ordinarily and properly belongs to her alone. We know this from the express words of Christ, "Whose sins you shall forgive, they are forgiven;" Matt. xviii. 18; John xx. 23. By these words, Christ gives power to his Church to remit sins, without any distinction, and, consequently, by Baptism as well as by Penance.

Q. How do we know that this power is the peculiar property of the Church?

A. It can belong only to those to whom God has given it, for it is not derived from ourselves; but Christ gave it only to the Apostles in the person of Peter, "To thee I will give the keys of the kingdom of heaven;" so that heaven is opened only to the ministry of Christ's Church; no such power ever having been given to any one out of the Church; St. Aug. Manuel. ad Laurent, c. 64, n. 14.

Q. But is it not written that God alone can forgive sin?

A. When the Church forgives it, it is God who forgives. The Church acts in God's name, and by his power; 2. Cor. v. 20; Eph. vi. 20. This power is committed, not to all the members of the Church, but to the Apostles and their lawful successors, and to canonically-ordained priests deputed by these.

Q. Is there any exception to the above?

A. On account of the indispensable necessity of Baptism, where a priest cannot be had, any one who intends to do what the Church does on such occasions, can baptize. In every other case, for the remission of sins, two conditions are necessary in the minister: canonical ordination and lawful mission; hence, Lutherans, Calvinists, heretics of all kinds, the schismatic, the excommunicated, interdicted, or not approved priests or bishops, are all without the power to forgive sins. In the hour of death, however, if an approved minister cannot be found, any ordained bishop or priest can absolve from sin; the Church, for the greater safety of her children, granting jurisdiction to all, in such an extremity.

Q. When do the ministers of the Church forgive sins?

A. As often as they administer any Sacrament, to which the forgiveness of sin is attached. When Baptism is administered by a heretic or an infidel, it is Jesus Christ who acts—it is with his permission, and in his name, the Sacrament is conferred. When children are baptized before the use of reason, all their sins are forgiven; without any act on their part; but, in the case of adults, proper and previous dispositions are required, which we shall afterwards explain.

Q. Is it necessary to have recourse to the exterior ministry of the Church for the remission of every kind of sin?

A. This ministry is necessary for the remission of original and all mortal sin, except in a case of absolute necessity. It is not so, however, as regards venial sins, which are remitted by prayer, the Sacrifice, fasting, contrition, and good works; see Sacrament of Penance.

Q. What do you mean when you say sins are remitted?

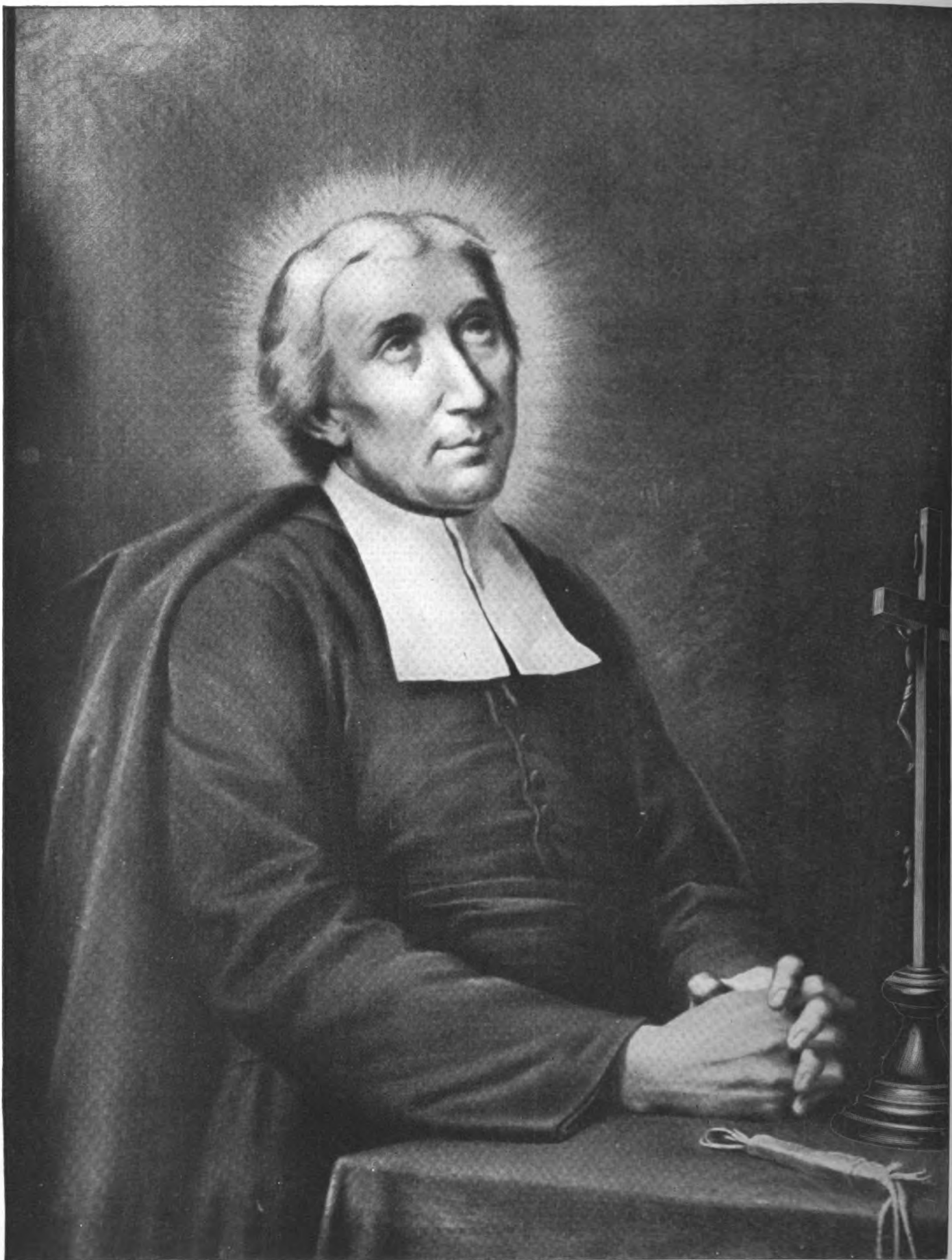
A. That they are pardoned, effaced, and cease to exist against us. Calvin dared to teach, that when God remits sin, he does not destroy it, he merely does not impute it to us. Now, St. Paul tells us, that there is no participation between justice and injustice—no concord between Christ and Belial. We are the temples of God, and when our sins are forgiven, God dwells in us; 2 Cor. vi. 14, 15, 16; 1 Cor. iii. 17. Christ could not then dwell in our hearts if sin dwelt there; and, hence, our sins are not merely hidden, or not imputed, they are effaced. We have turned to God, and *are become white as snow*; St. Aug. Serm. 2, in Ps. xxxi.

Q. Are our sins remitted by our own merits?

A. We can merit nothing of ourselves; we owe all to Jesus Christ.

Q. What is the effect of the remission of our sins?

A. The Holy Spirit comes to dwell in our hearts; we become the friends and heirs of God and coheirs of Christ; Rom. viii. 9-17.



ST. DE LA SALLE.

Jean Baptiste De La Salle was born in the city of Rheims, April 30, 1651. He was founder of the Brothers of the Christian Schools. After a long life of great activity and no little suffering, he departed this life, in profound peace, on April 7, 1719. At his death the Institute comprised twenty-seven houses, two hundred and seventy-four brothers, and nine thousand eight hundred and eighty-five scholars. How grand, how magnificent a success, was such a life work! He was canonized May 24, 1900, by Pope Leo XIII.



he Canonization of the Founder

of the Brothers of the

Christian Schools ❁ ❁

May 24, 1900



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One Hundred Thousand Persons witness the Impressive Ceremonies ❁ ❁ Pope Leo XIII. Presides over the Important Function, assisted by Three Hundred Patriarchs, Archbishops and Bishops, and Four Cardinals ❁ ❁ ❁ ❁ ❁ ❁

His Holiness, Pope Leo, attired in his state robes, was borne on the *Sedia Gestatoria* at the head of a procession composed of the entire Papal Court, three hundred Patriarchs, Archbishops and Bishops and four Cardinals. Cheers arose from the multitude at the Pope's appearance, but the applause was quickly hushed by the guards. The Pope took his seat on the pontifical throne, and the cardinals and other ecclesiastics massed around him, and the solemn ceremony of canonization was then proceeded with. The Holy Father, after the usual prayers, pronounced the canonization and intoned the *Te Deum*. At that moment the bells in all the churches in Rome rang out, and the Pope solemnly blessed the congregation and returned to the Vatican amid the prolonged cheering of the very large audience assembled, which then left the cathedral and dispersed. And now we find that, after a lapse of one hundred and eighty-one years, Jean Baptiste De La Salle is enrolled in the Calendar of Saints.

LIFE AND LABORS OF DE LA SALLE.

It was in the city of Rheims, April 30, 1651, that De La Salle first saw the light of the sun.

Before entering into the life of John Baptist it will be well to treat briefly of how a Catholic regards a Saint, as to his power and functions in heaven as mediator and intercessor between God and man.

Catholics have a profound veneration for those who have the traces of Heaven upon them, for such traces indicate the Saint. It may be asked, What is a Saint? By what evidences are we to know him? These questions are of great importance and should concern us. His Eminence, Cardinal Newman, assures us that none but Catholics can fully conceive of such a character, and even among Catholics there must be a degree of familiarity with the workings of God in His Saints to enable us to point them out here below. It is only the initiated few who can point out and say: behold one in whom God dwells and delights to make himself known to mortals. Saints are of a growth hidden to ordinary eyes, and yet the Church is never without those whose lives are such as Saints lead. The Church always has a large number who, walking in the way of the commandments, go to make up the number saved in the redeeming blood of Christ, and who, by their lives in

the midst of the world and its temptations, attest that the grace of God is all powerful; that those who choose to take up their cross and follow the Redeemer, will find strength in their weakness, light in darkness, courage amidst tribulations. To the truly Catholic heart, the term Saint, as used by the Church when applied to her canonized children, implies a height of virtue, a depth of religious conviction, an extent of charity before which ordinarily good lives pale.

The Saints should always be our standards of right and good; they are raised up as monuments and lessons to us; they remind us of God; they introduce us into the unseen world; they point out for us the way which leads heavenward, hence they should always be objects of our veneration and homage. A Saint, in whatever sphere he becomes such, is a hero. This demonstrates that nobility of character must be the basis, and that sublimity of purpose must actuate his every motive. A Saint is a soldier of the cross, whose first victories, and often not bloodless ones, have been over self, which he has conquered. A Saint is a hero who proves his claim to the title by faithfully fulfilling the promises made in baptism, by renouncing the world with all its charms, its allurements and its dangers. Yet, while thus heroic, self-controlled, there is in the Saint a meekness learned by divine imitation of Him who was meek and humble of heart; there is a gentleness which must be the outgrowth of love, a tenderheartedness which makes him regard the whole world as his family, her most wayward sons as his chosen children. In the life of the Saint we find unbroken cheerfulness, the standing rule, "Trials that would render others sombre and dejected, have no other effect than to send the Saint into the arms of God through prayer. Monks and Saints are spoken of by a certain class the world over as being idlers. Was St. Paul an idler? Did St. Francis De Sales squander any time? Look at St. Francis Xavier and the thousands who followed him to preach the Gospel, were those idle? Certainly not;

so far from this they persevered in vast labors, preaching, writing, exhorting; strengthening their words by mighty works and shedding the last drop of their blood, giving up to the very last every effort of their strength in defence and maintenance of the standard of truth and charity which they established. Such is the true character of the Saint, such the picture furnished in after years by the child which Divine Providence gave the world in the person of De La Salle. The Sacred Scriptures tell us that "a wise son maketh the father glad, but a foolish son is the sorrow of his mother." Taking this as the measure of happiness bestowed on the parents of the child, Jean Baptiste De La Salle, their measure of blessedness was overflowing. On his birthday John Baptist was regenerated in the waters of baptism. Mme. De La Salle loved to pray near his cradle. While still a babe the Christian mother used to give her first born the crucifix to kiss, and long before the little one had learned the meaning he experienced the soothing power of our redemption. The pious mother had read and learned what SS. Jerome and Augustine tell us of the passion as developed in earliest years. She realized that it was her duty as a Christian mother to begin from the most tender years to train her child in the way of the Cross. Divine Providence saw fit to afford little De La Salle a fair share of the cup of suffering, as from his birth he was delicate. As soon as reason dawned and the child could walk with ease, his pious mother led him to the Church. At once his heart was charmed. His eyes were drawn to the contemplation of the altar, its flowers and ornaments, the ascending incense, the priests in prayer; and while his senses were thus absorbed in the external beauties of religion, his soul felt an undefined charm leading him to learn that God alone is truly good; that religion alone can delight the mind and ennoble the heart.

Young De La Salle went home after his first visit to the church firmly convinced that he, a little child, was in God's Holy Temple, and that

while praying there he was conversing with God. On reaching home his only conversation was the sights he had beheld. After several visits to the church, young De La Salle was anxious to know the meaning of the ceremonies and what they represented. The clergy used to make frequent visits to his father's house, and the young boy, anxious for enlightenment in the sacred mysteries he witnessed in church, astonished them by the depth and wisdom of his questions, and they took great delight in instructing him as they saw a supernatural depth in his young mind that astonished them. It was after such visits to the church, and after such conversations with the Reverend Clergy, that young De La Salle was accustomed to retire to his room, where, with the greatest piety, he repeated such ceremonies of the Church as he could well remember. He used to gather flowers and decorate his little altar. While pious to an extreme degree he loved to be in the midst of interesting and innocent games. Even in his old age his delight was to see children at play; he loved their shouts of laughter, and declared that "where there was plenty of noise there were few sins."

Youth, when worthy of its years, loves freshness and openness of heart and soul; generosity of sentiment, valor in juvenile struggles, sweet gayety, kindly manners, pure emotions, are all the portion of the truly Christian youth. Such were the traits which all admired in young De La Salle. In this way he acquired, even as a boy, that wonderful influence over youth, for which in all his after years he was so distinguished. And all this beautiful combination of traits and virtues, which in others could be but the result of long years of struggle, De La Salle possessed while yet under seven years old! Even before he had learned to read, the lives of the Saints were his daily food. Among his relatives and acquaintances it was well known that the shortest way to reach his affection was by reading to him some narrative of the lives of the Saints. Thus we see that even in his early days, the future character shone forth,

the future mission was indicated. The mother took the largest share in this Holy work. Herein was a piety whose perfume filled the whole house. Under such influences, Jean Baptiste grew up, inhaling a blessed atmosphere as he waxed stronger. Thus the young mother, though so mild and gentle, exercised a wonderful influence by the wisdom of her words, the energy of her acts, and the soul-stirring principle of her piety gave to both acts and words a meaning and power they could not otherwise possess. Thus under the benign influence of prayer, example and his own good disposition, John Baptist grew to be a boy of seven years. He had already made a chapel of his own little room; his ambition was soon to be satisfied when he would be allowed to enter the sanctuary as an altar boy. For a whole year he had been studying the responses and watching his more favored companions already in service, and asking such questions as would enable him to best fulfill such holy functions. Finally he was allowed to enter the holy place to act the part of altar boy to the Ministers of the Most High. He appeared rather an angel than a child; he was pointed out as the model of the sanctuary, the child who was to realize great things, since God was visibly with him, guiding his actions and giving a heavenly cast to his whole exterior. Even in early years his countenance was inflamed with love divine and moved all hearts. His piety was not satisfied with the important duties incumbent on the true altar boy. His devotion asked for more, in his spare moments, kneeling at the feet of Mary's favored statue.

We have thus far seen De La Salle among his own parents and friends, showing by his conduct what the future man was to be; let us now follow him outside the paternal mansion to the University of Rheims, where his virtue will be put to the test, his talents fairly measured by comparison, his worth proved by the keen test of exposure. The University was at that time under the Presidency of Rev. M. Dozet, a relative of the family. Thus guided, under the eye of a watchful relative, John Baptist soon became

the favorite with all his professors. They used to ask one another, "What think you will this child be, for the Lord is surely with him?" To his new professors he appeared in the same light as he had formerly done to his parents and relatives: frank and sincere in word and conduct; neither disguise nor evasion, wonderfully obedient, while manifesting the utmost firmness of character in carrying out the orders he received. At prayer he resembled an angel, of whom it was hard to say whether he was more amiable than pious. We can easily conceive that he excelled in both since he copied each from the same divine model. A partial revelation of John Baptist's course was shown in the manner in which he acted when urged by his worthy father to study profane music. When the proposal was made that young De La Salle should take up the study of profane music, he at once complied with his father's wishes and strove to gratify his desire. But Providence wished otherwise, and despite all his efforts it soon became evident that his tastes were strictly to religious music. This was an evidence of the higher vocation to which he was called. In the course which M. De La Salle wished his son to pursue, the youth soon perceived that while religion was in honor, she was not to have the first place. What was he to do? Obedience required him to comply, and yet an inner voice told him that he was not to be of this world. He resolved to place the matter in the hands of her whose Son called him to His service. He asks her to petition her divine Son to make known to him His will. This prayer is heard. The hour comes when the father apprises him of his wishes, then in words which he speaks from the fullness of a truly filial heart, John Baptist gives his father to understand that such hopes may not be cherished. Parents are often pained that God may be pleased. In this case, De La Salle's childlike eloquence won his cause. M. De La Salle renounced all worldly prospects for his son, while the latter hastened to thank God for giving so easy a solution to what had threatened to be serious in its conse-

quences. The first step which young De La Salle took toward embracing the ecclesiastical state to which he and his parents had now decided he should devote himself, was his reception of the tonsure. This he received on the eleventh of March, 1662. Young De La Salle's tongue only spoke what his heart felt when he declared that he took God for his portion and desired no other inheritance. Once a cleric, his piety, his modesty, the innocence of his morals, all shone with greater lustre. Among the young aspirants to holy orders he was a shining light. From that moment he devoted himself with redoubled energy to his studies. John Baptist was now at an age when the treasure of innocence can only be preserved at the price of sacrifice, hence he became extremely watchful over the movements of his own heart; he never allowed his temper to ruffle his usual serenity, and his victory over himself was complete because he never made sacrifices by halves. When he found that vigilance, prayer and struggle were to be but a part of his duty when holy purity was to be preserved, he never for a moment hesitated to join to these such other means as religion suggested, and our divine Lord Himself has declared to be necessary. Hence at this early period of life, he employed those severe measures against his own body which we admire in the Saints. Cruel scourging kept his flesh in subjection, while he declared that "the only safeguards against the pitfalls of sensuality are the salutary thorns of penance and mortification." This constant attachment to holy virtue, and his success in preserving it, he attributed to the Blessed Virgin, to whom he had great devotion. His purity of body gave untold brilliancy to his mind, enabling him to seize upon and to appreciate the nicest distinctions in disputed points, the choicest thoughts in literary gems. Thus gifted he was prepared to admire great men. He was, moreover, ready and gratified to take his place among those to whom the Christian world by which he was surrounded, looked up for spiritual guidance. At this time the University of

Rheims had for chancellor, Pierre Dozet. He was a man of great information and of profound piety. Finding that death was liable to surprise him at any moment, the venerable chancellor, who had been Canon over fifty years, resolved to put the youth in his place. Jean Baptiste, although wishing to decline the office, felt constrained through obedience, to accept. He assumed charge on January 17, 1667, being but sixteen years old. In 1670, being then nineteen years old, De La Salle went to Paris to pursue his theological studies under the best masters. These he found in the Seminary of St. Sulpice, where he remained till called home by the death of father and mother, within a short lapse of time. At death M. De La Salle conferred his children to the care of Jean Baptiste, who could not refuse this legacy of love and confidence. Scarcely had he undertaken the difficult duty when the trial of life was upon him. His brother's and sisters' fortunes were in his keeping; they were young and required to be educated and watched over; the large estate required judicious management. Under these trying circumstances, nature pleading with all the earnest eloquence of truth, he had recourse to God and the Blessed Mother in prayer. The divine will was made known to him, and thus all his perplexities ended. While devoting himself unreservedly to the welfare of his youthful wards, he resumed his studies, and at the close of two months after making his final resolve he received sub-deaconship, on the eve of Trinity Sunday, 1672. In 1677 he received deaconship, after which he spent a year in preparing for the dread ceremony which was to make him a priest forever. During these six years of preparation De La Salle had been under the constant direction of Rev. M. Roland as a spiritual director. This worthy priest's work was accomplished. He had led De La Salle into the temple and placed him at the altar. Eighteen years after his ordination, Jean Baptiste De La Salle closed M. Roland's eyes in death. Their last glance of gratitude was given when the Founder of the Christian Brothers promised

to be a friend to the orphaned daughters of the Holy Child Jesus. Such was the name of Rev. M. Roland's Institute.

No sooner had the worthy priest breathed his last than De La Salle took charge of the community. By his zeal and prudence the Institute prospered, but he ceased not to labor in their behalf until the Daughters of the Holy Child Jesus were solidly established where they justly considered their new protector a second founder. So much interest in their welfare naturally required many visits to the convent. One day, as he approached the convent, he was met by two travelers, careworn and fatigued. One was of mature years, the other young, apparently the elder's servant. In them, without knowing it, De La Salle was greeting the first laborers in a vineyard over which he was soon to preside. Primary education began with the Church. Christ was Himself a teacher of divine truth which He came to make known to men. His apostles were the earliest Christian educators. The Church and School have always been inseparable for the people. As time rolled on and revolution followed revolution, the Church clung to her divine mission "Go and teach!" Her sons went forth, formed colonies and exchanged the comforts of home for the miasma of the marsh and the terrors of the forest. Wherever the Church arose there were found men laboring for the betterment of mankind by elevating the standard of intelligence among the youth. In the schools of Alexandria the Christian system absorbed every branch of learning. The Roman schools were on an humbler scale. From Rome pass over to Ireland. There the school preserved the whole world from falling into barbarism. Columba was the first to lead the way in whatever labors the monks engaged. Ireland was regarded as the chief seat of learning in the entire western world. The Church has accomplished her mission in every part of the world, whenever and wherever she was at liberty to do good, her first attention was devoted to the children. So prospered affairs until the dark cloud of the

miscalled Reformation came to break up long established monastic schools and to banish the teachers. Gutenberg's invention of printing and Columbus' discovery of America, both Catholic achievements, opened a new field for the poorer classes to receive an education which was denied them under the Reformation. It was the mission of De La Salle to supply the want first to France, after which he would furnish a large portion of the teachers to the world. When De La Salle undertook to form his first disciples, primary education was at a low ebb in his native country. Before studying their own language, French boys were required to read Latin. This the Saint changed, although in doing so he was opposed by all past experience, and by many of his chief helpers and friends. But De La Salle possessed an educational genius, so that in this he quietly pursued his own course, allowing the world to talk. Under his gentle sway the children of the poor were to be his favorites. As beautifully expressed in his rule, he required that the Brothers should "have an equal affection for all the children under their care, but especially for the poor." The year 1684 may justly be termed the sad year in the history of France. Several seasons of insufficient crops had rendered provisions scarce and dear. From all the surrounding cities vast crowds gathered into the cities, and Rheims had the appearance of one vast pauper house. Most of the middle and lower classes were reduced to penury, as all work had ceased. Even many rich people were brought to a state of misery. Religious communities, to whom want had hitherto been unknown, were compelled to part with their furniture in exchange for bread. De La Salle seeing misery and want on all sides resolved to alleviate it as far as was in his power. He determined to divide his large fortune which he inherited from his father, into four parts: the first to purchase food for his poor scholars and to assist the Sisters of the Child Jesus; the second was given to the outside poor; the third part was given to females in distress;

the fourth was distributed among the bashful poor. Not content with having become as poor or even poorer than his children, De La Salle gave repeated evidence that he did not consider himself greater than the disciple. On the contrary by his every act he proved that his aim was to become the servant of all. Whenever a Brother fell ill he hastened to take his place in the classroom, where he was distinguished from all others by the gentle gravity of his looks and words, the zeal which shone forth as characteristic of his every movement. De La Salle was the special friend of childhood, such his whole life demonstrates.

Here is the summary made by the Inspector General of Education in France, who says: "The illustrious founder of the Brothers of the Christian Schools was the pioneer of popular education not only in France but in all Europe. With one master-stroke he founded seminaries for country teachers, normal institutes for city masters, boarding schools, in which everything relating to commerce, finance, military engineering, architecture and mathematics was taught and in which trades could be learned. Finally, an institution in which agriculture was taught as a science. The work inaugurated by De La Salle and the devotion which he manifested for the poor who flocked to his classes, sufficiently attest his charity. Indeed, his whole life may be classed as one continued practice of this sublime virtue. His life was one continuous act of union with God. When he left St. Sulpice he was already noted for his love of mental prayer, his after years saw him constantly increasing in the earnestness with which he devoted himself to this holy exercise. His conversation was not with men, but as far as duty would allow, with God and the angels. His prayer was unremitting, and often when it was thought he had retired, some of his disciples would find him wrapped in the delights of contemplation, and again lying prostrate on the floor; tired nature sank to rest.

The entire designs, conduct and proceedings of the servant of God in establishing the

Institute of the Brothers of the Christian Schools called forth unstinted criticism. To mere worldly men it was incomprehensible that teachers should live in comparative silence and retreat; the spectacle of a distinguished canon or a doctor of divinity dressed in the modest garb of a Brother, was more than even many otherwise religiously inclined, could understand. The extraordinary zeal shown by both founder and followers was adjudged of that class which the apostle describes as not being within bounds. While praising his extraordinary piety there was left the sting of reproach, inasmuch as De La Salle was accused of wishing to appear more devoted to his mission than those who were willing to admit the excellence of the work without assuming the duties of a worker. While admitting his zeal they denied his prudence, while endorsing his mission they found fault with the missionaries. Fortunately the Holy Founder was of material out of which Saints are made. As already remarked, he allowed the world to talk while he pursued his career. As in the case of all those who had undertaken great works for God before him, he was not surprised at the censures cast upon his motives. He was spoken of as a person with exaggerated views of life, headstrong in his way of effecting the good he sought to accomplish. But here their opposition exhausted itself. It could not go beyond for the life of the holy servant of God was such as disarmed all criticism. His most pronounced enemies were forced to admit that he was a Saint, yet they ceased not to say that he was a most independent one. His whole life was one series of concessions whereby he sought to procure God's glory by preserving the virtue dearest to his heart. Where he could not without failing in his duty to the mission he had undertaken, give way to the wishes of others, he presented his own views with such a gentleness of manner and such total absence of self interest, that he drew his opponents to his way of thinking. Where bishops sought to change articles of the rule or other members of the clergy sought to interfere in

the internal administration of the community, he submitted so far as he was personally concerned. When as a matter of duty he opposed innovations which his own experience and the spiritual light with which he was favored convinced him that he was in the right, then he advanced his reason with such singleness of purpose, showing that no other motive than God's glory held sway in his mind. When on two other occasions, rather than create any trouble, he allowed his opponents to have their way, after a short experiment developments soon proved the wisdom of his opposition. Thus when a certain pastor urged the retention of a certain Brother, contrary to the wish of the holy founder, many of the faithless religious left the community, so in a short time the pastor saw the imprudence of his course and willingly yielded to De La Salle, thus serving the best interests of the community and of its members in particular. Another mark of religious wisdom, is that he who possesses it takes everything in good part and is a declared enemy of criticism and fault-finding. In no other particular has the servant of God more fully proved his claim to this virtue. In his rule, he forbids his Brothers to speak of anyone, unless it be to say something to his advantage; other communities are never to be criticised and the entire drift of his legislation in the chapter on silence, recreation and kindred subjects attests his wish to live at peace with all men and to inculcate those salutary lessons in the minds of his pupils. The apostle indicates "simplicity" as the crowning mark of the truly wise man. Let the reader recall the instance in which this mark has been seen in the life of this truly wise man; no other proof will be necessary to convince him that the holy De La Salle possessed heavenly wisdom. His simplicity as a youth manifests itself in the gentle manner in which his piety shone in his own family; later, simplicity in his tastes was shown when he regulated his own house as though it was a convent. His modesty was not less remarkable. It was this virtue which betrayed him in spite of his desire to remain unknown.

Wherever he went this virtue was manifest to everybody, who on seeing him declared that surely the Lord was nigh!

The Holy Ghost assures us the countenance is the mirror of the soul, and so it was with the Holy Founder; the serenity of his look, the mildness of expression, the unassuming candor which was shown in his whole exterior, declared how fully he practiced the virtue of modesty. His language added to the edification furnished by his looks, while the modesty of his dress, his manner of walking, his suavity of expression, were all so many voices which proclaimed aloud his worth and elicited universal admiration. He was the first to practice what he commanded others, as prescribed in his Rules; and thus, as expressed by one of the Holy Fathers, the holy De La Salle was, in his external conduct, a reflex of the ways of God. His looks caused sinners to be confused and filled them with a horror of the vicious career they were pursuing, which feeling is often the key to conversion. Such was the modesty that shone upon his countenance, that he was at once distinguishable from all who surrounded him. There was something so tempered with sweetness in his gravity, that his face was as that of an angel. He made it a rule never to leave the house without praying for a quarter of an hour, and examining before God whether it was absolutely necessary. In making unavoidable visits he would only say what was absolutely incumbent on him; he would never speak of worldly matters, and would not spend more than half an hour in such visits. He prayed twenty times a day, and in order that he would not overlook this self-imposed devotion, he used a slip of paper and after each prayer, he would puncture the paper; but should he at any time fail to perform this duty he would recite an additional prayer and prostrate himself and kiss the floor for each failure before retiring to rest. What a profound impression De La Salle made on the minds of all with whom he came in

contact, yet it was not by any adornment of dress, for his spirit of poverty led him to choose all that was of least value. His dress was of the plainest and his undergarments of the most inferior kind, but while thus given to poverty he was the declared enemy of uncleanness. So particular was he in this respect that he made it a rule that while his Brothers should be clad like poor people, he enjoined that their clothing should be neither soiled nor torn.

What shall we say of his obedience? Of this crowning virtue we may truly say that after the example of our divine Lord, he was obedient unto death. All through life his study was to escape dignity and to seek the last place. Repeatedly he asked his Brothers to choose another superior, and when at length his request was granted, he became more submissive than the humblest novice, striving to outshine all his companions in the practice of every virtue, but especially obedience. In his constant struggle after a more perfect life he was animated by the fixed hope that being an obedient religious, he the more closely resembled his Lord and Master whose servant he was.

In 1717 the Saint laid down the reins of government and Brother Bartholomew was elected Superior. The remainder of his days he spent at St. Yon's, living in prayer and retirement and enduring great physical suffering, revising the Rule, writing text-books for the schools, and drawing up that priceless heirloom now known as "Management of Christian Schools," which embodies the ripest experiences of himself and his Brothers, and which more than everything else reveals his genius as an educator. He died the seventh of April, 1719 (on Good Friday), in the sixty-eighth year of his age. His last words when asked if he was resigned to his suffering were: "Yes, I adore in all things the designs of God upon me." These words epitomize his life and reveal the spirit by which his whole career was actuated.

Meaning of the Ceremonies at Mass.



X

BEING an exposition of the Agony, Death and Passion of our Divine Lord from Holy Thursday night until forty days after His resurrection, when He gave the final command to the Apostles to go forth and preach the Gospel to the world.

X

1. The priest going to the altar represents Christ going to Mount Olivet.
2. The priest commencing mass represents Christ beginning to pray.
3. The priest saying the Confiteor represents Christ falling down and sweating blood.
4. The priest going up and kissing the altar represents Christ being betrayed by Judas with a kiss.
5. The priest going to the Epistle side represents Christ being captured, bound and taken to Annas.
6. The priest reading the Introit represents Christ being falsely accused by Annas and blasphemed.
7. The priest going to the middle of the altar and saying the Kyrie Eleison represents Christ being brought to Caiphas and there three times denied by Peter.
8. The priest saying the Dominus Vobiscum represents Christ looking at Peter and converting him.
9. The priest reading the Epistle represents Christ being brought to Pilate.
10. The priest saying the Munda cor meum represents Christ being taken to Herod and mocked.
11. The priest reading the Gospel represents Christ being taken to Pilate and again mocked.
12. The priest uncovering the chalice represents Christ being shamefully exposed.
13. The priest offering bread and wine represents Christ being cruelly scourged.
14. The priest covering the chalice represents Christ being crowned with thorns.
15. The priest washing his hands represents Christ being declared innocent by Pilate.
16. The priest saying the Orate Fratres represents Christ being shown by Pilate to the people with the words Ecce Homo.
17. The priest praying in a low voice represents Christ being mocked and spit upon.
18. The priest saying the Preface and the Sanctus represents Christ being preferred instead of Barabbas and condemned to crucifixion.

19. The priest making the memento for the living represents Christ carrying the cross to Mount Calvary.
20. The priest continuing to pray in a low voice represents Christ meeting his mother.
21. The priest blessing the bread and wine represents Christ being nailed to the cross.
22. The priest elevating the host represents Christ being raised on the cross.
23. The priest elevating the chalice represents Christ shedding blood from the five wounds.
24. The priest praying in a low voice represents Christ seeing his afflicted mother at the cross.
25. The priest saying aloud *Nobis quoque peccatoribus* represents Christ praying on the cross for men.
26. The priest saying aloud the *Pater Noster* represents Christ saying the seven words on the cross.
27. The priest breaking and separating the host represents Christ giving up his spirit.
28. The priest letting a portion of the host fall into the chalice represents his soul going to Limbo.
29. The priest saying the *Agnus Dei* represents Christ being acknowledged on the cross as the Son of God by many bystanders.
30. The priest administering Holy Communion represents Christ being laid in the sepulchre.
31. The priest cleansing the chalice represents Christ being anointed by pure women.
32. The priest preparing the chalice again represents Christ arising from the dead.
33. The priest saying the *Dominus Vobiscum* represents Christ appearing to his mother and the disciples.
34. The priest saying the last prayers represents Christ teaching for forty days.
35. The priest saying the last *Dominus Voscum* represents Christ taking leave of his disciples and ascending to heaven.
36. The priest giving the Benediction to the people represents Christ sending down the Holy Ghost.
37. The priest saying the *Ita Missa est* represents Christ sending the Apostles into all parts of the world to preach the Gospel.





GREAT MINDS OF EUROPE AND AMERICA.





PROTESTANTISM

UP TO DATE.

By

REV. FATHER VAUGHAN, S. J.



All knowledge, to be practical, must be definite and certain. What, for instance, would happen if merchants on 'Change should lose all definite knowledge of the laws of number; or should captains of the vessels which carried their goods lose all definite knowledge of the charts by which they sailed? Shipwreck at sea, ruin at home, must inevitably be the result. By the same laws must the Church be governed.

There is a church in this country, the church by law established, the Protestant church. So Protestants know their religion? Is their knowledge of their religion definite? And are they certain about the truth of it? I take the same subjects to test them by as in the case of the Catholics previously considered—Confession, the Holy Eucharist, the Mass, the Invocation of the Blessed Virgin and the Saints. The laity are at sixes and sevens in the Established Church about all these matters. The clergy are at loggerheads with one another, and the Bishops are in a hopeless muddle. They seem to say: "For goodness' sake, leave me alone."

A Divine Institution, or a Diabolical Institution?

Am I exaggerating? If you think so it shows that you do not know what is going on. For six months the pages of the leading

journal in England, the *London Times*, were flooded with letters about the doctrines I had taken, and after six months they had not determined what was the teaching of their church upon any single one of those subjects. There was an article by a very learned man, who was not a Catholic, and who entitled his article, "Does the Church of England Teach Anything?" I need not tell you what his answer was. About confession, some members of the Established Church said it was a Divine institution, others that it was a diabolical institution. It could not be both. Some said it was a good thing to go to confession if they went to an old man, but if they went to a young man it was an immoral thing. Some said confession was an invention of the priests to extract money out of old ladies, and others said, on the contrary, all their children went to confession regularly and took to it like ducks to water. Some said the Blessed Eucharist was a mere wafer, others that it was the true Body and Blood of Our Lord—both members of the same Church—and if the person who believed it to be a wafer were to adore it it would be idolatry; and if the other did not he would be guilty of impiety. What was the Mass? It was a "blasphemous fable and a dangerous deceit," it was said, and yet they have High Mass, and Low Mass, and

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Requiem Masses for the poor souls offered up in Protestant churches.

No Definite Knowledge about the Doctrines of this Church.

Why do not the Bishops do something in this case? Because they say: "These men in the High Church are so zealous, so good." Sir William Harcourt says that if a publican were to make excuse that he had served a man on Sunday at a forbidden time, because he had been twice to church that day, the law would prevent him. They have, then, no definite knowledge upon any single one of these subjects. Individuals might think they have definite knowledge, but other members of the Church, having exactly opposite views, say that they have definite knowledge, too. But let them make the impossible supposition that the entire body of the great Establishment has definite knowledge about all the doctrines of the Established Church—"to what purpose this waste?" What would be the use unless they were certain they were the doctrines of Jesus Christ? Can they be certain that their doctrines are those taught by Jesus Christ? They can not; they are in His Church. How are they to find out for certain?

A Parliament-Created Church.

What is the Established Church? For the last six months you had had it dinned into your ears, especially by its great champions, that it is a department of the State, of government, that in spite of the Bishops the laity in Parliament created this Church, that it is a Church bound hand and foot by acts of Parliament, that it lives upon the breath of acts of Parliament, that its bishops owe their appointment to the Prime Minister of Parliament, that its prayer-book is an act of Parliament, that as Parliament created it, so Parliament might mend it or end it. It all depends upon the majority of votes as to whether this Church should be or not be. It gets its doctrine from Parliament.

Prayer-Book an Act of Parliament.

But someone might say to me: "Not so fast, Father, not so fast. It is the prayer-book to which we look for our doctrine." But, as I said before, is not their prayer-book an act of Parliament, and how are they to know what even Parliament meant when it issued that book when the High Church party twisted it into one sense, the Low Church party in another, and the Broad Church party in another. It is like an accordeon—they can pull it as they like and play on it what they wish. Appeal to the Bishops? Yes, but there is a party declaring that they would not be satisfied with the decision of the Bishops. The Lords, the judges, had to declare what the law was. The Archbishops? The Archbishops of Canterbury and York (whose names, by the by, at a great Protestant demonstration held at the Albert Hall the other day, were received with groans and hisses by their devout worshipers) declare that every one has an indisputable right to appeal against them to the Crown in questions where they feel that justice is not done.

Not the Church of Christ.

From start to finish the Established Church is the creation of Parliament. Now, that being the case, the only thing they can be certain of with respect to the State Church is that it is not the Church of Jesus Christ, and it could not have been and never could be, because it was the creation of man—of Protestants and Jews, and all that manner and condition and sorts of men gathered together in Parliament. What is the use of having definite knowledge about this religion if the only thing certain about it is that it is not the Church of Jesus Christ? It seems hard to say so, but logically I can see nothing else for it. Can you?

A Church That Has Declared That It Does Not Want Unity.

The arguments of Protestants themselves about their Church—I refer you to Sir William

Harcourt, Mr. Samuel Smith and others—were that it was a Parliamentary Church, governed by Parliamentary bishops, having acts of Parliament to live upon. I say, then, that it is not the Church of Jesus Christ. And to prove it to you I would ask you what did our Lord say was to be the chief mark of his Church? It was to be one. It was to have unity in doctrine, unity in worship, unity in government. Has the Protestant Church this unity? No. Therefore, it has not the lineaments of the Spouse of Christ, the spotless bride, into whose face He breathed life, and whose "spirit should not depart, nor out of her seed, nor out of her seed's seed, for henceforth forever, saith the Lord." Unity—why, the Established Church has set its face against unity. It declares that it does not want unity.

Its "Gift of Comprehensiveness."

In that most respectable and temperate paper, the *Spectator*, I read that week that it was the gift of comprehensiveness which made the Established Church so much loved and have so much loyalty shown it by the people of England, and it went on to say that it was the business of the bishops to remember that their most sacred duty was to see to the comprehensiveness of this Church. Imagine St. Paul writing such trash! As if a Church is to be proclaimed true by the measure of the standing room it can find for all sorts and conditions of notions, views and beliefs. The Established Church has no idea of or wish for, no want of or feeling for the want of unity in faith, worship or government. Well, I say that this Church may be a great national institution, it may be highly endowed, it may be the home of cultivated men. It may be true that many of them are in earnest and are pious, and it may be a thing of which Englishmen are proud, but it is not the Church of Christ.

Church of England Playing to the Galleries.

One more proof to show that my countrymen have altogether shifted their centre of

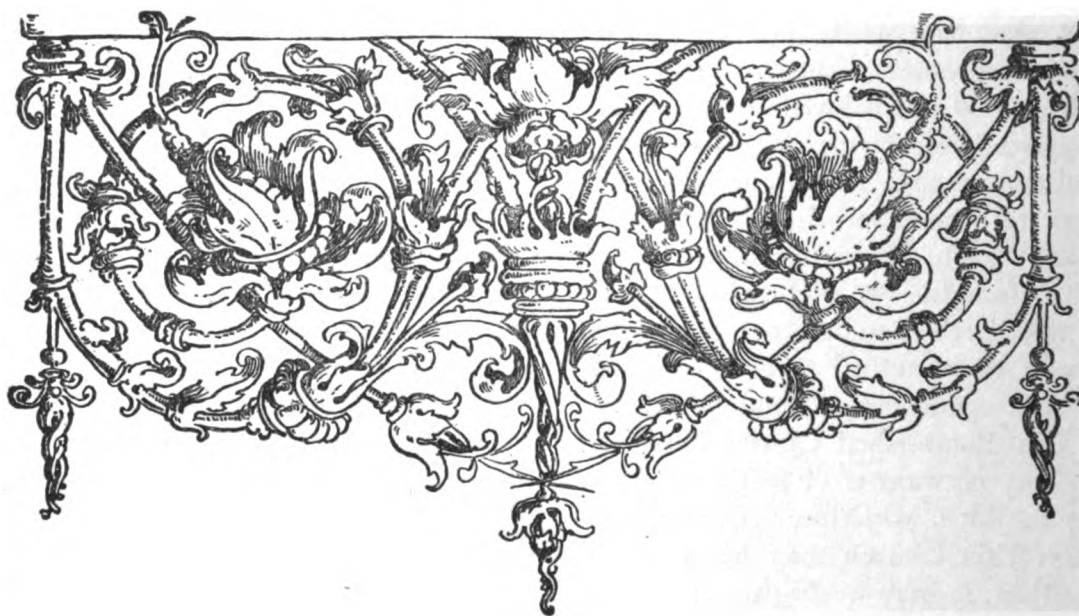
gravity from the true Church to the House of Parliament. During the past months, as bishop and clergy and laity have felt it prudent not to refer to the chaotic state of their Church, they have all been appealing to the national spirit and have been declaring at public meetings, in pulpits and on platforms that the Church of England is the true Church, must be the true Church, because, forsooth, England owns the biggest empire and the biggest navy and the biggest purse. A more offensive, vulgar or ghastly argument for coarseness I do not think I ever heard uttered. And yet this is the argument that is used, and they say: "Look at poor Spain and look at rich England!" And I might say: "Look at poor Lazarus and look at rich Dives." England is rich, and when she dies will be carried by angels to heaven; but Catholic Spain, because she is poor and broken, when dead must be buried in hell. This is their argument. Do you (my hearers) not call it an unworthy argument for bishops to hand to the gallery, for parsons to tickle their congregations with?

Not the Church of the Poor.

It is worthy only of a mob orator. I am ashamed of my countrymen when I see them put their foot upon the supernatural in order to cram into the mouths of babes and sucklings the idea that theirs is the true Church, because their mothers have a heavy purse and because England sweeps the sea. I suppose, then, that the Jews are despised by God because the Egyptians triumphed over them. I suppose that the early Christians who were flung into the jaws of lions were doomed to hell, and Nero and his crew were carried in their chariots to heaven, because they had wealth on their side and the waters of the Mediterranean sweeping around their thrones. When our Divine Lord came upon earth did he come clothed in purple and fine linen? Did he say to the poor: "Blessed are the rich, for theirs is the Kingdom of Heaven?" "It is easier for a camel to crush

through the eye of a needle than for a poor man to enter the Kingdom of Heaven?" Did he say: "And the rich shall have the Gospel preached to them?" Show me where the Church of the poor is. That is the Church of the poor man who had no place whereon to lay his head. He was stripped of his clothes and his flesh was laid open so that his bones were numbered. The poor man who was lifted up in the vigor of his youth and beauty and done to death, a failure before his country, the

son of the poor woman for whom he had worked hard, so that the sweat rolled down from his sacred brow that he might keep a roof over her head. You Christians, you vulgar fellow countrymen who trample like this on the Gospel of Jesus Christ to tickle the ears, who make the Gospel a parody and a fable, and who turn our Lord into a ridicule—bishops and clergy and laity of the Established Church, you are not the Church of Christ. If you were you would despise an argument from filthy lucre.





HEADLESS CHURCHES.

Dismal Failure of the Feeble Religion of Private Judgment.

By the

REV. B. F. DE COSTA



There being only one God and one religion, the Church must be the teacher of that one religion, having ample authority because Christ is her head. The Body takes this right from the Head. What was a headless human body? Simply a thing for the undertaker to bury. A headless Church also was a corpse, and the land is full of these cadavers to-day. Christless, headless religion abounds. It runs the gamut from Calvinism to Socinianism, and thence on to spiritualism and pantheism. Any thing will do duty with most sects for Christianity, except Christianity. Men who do not even believe in God ask us to consider them Christians. Sceptical ingenuity is taxed to the utmost to find substitutes, not only for the Head of the Church, but for the Church herself. They tell us, with Dean Farrar, that the Bible, through the aid of the Spirit, will give all essential truth; yet, by this process, men, with the distinguished Dean, find that nothing is essential, or that what is essential with one is non-essential with another.

The Bible Cannot Be a Definer.

The Bible alone, though a priceless treasure, can never serve the individual as a definer. It is the office of the Church to define and teach

the meaning of the Bible. Through the general councils we have the Church interpretations, chiefly expressed in the ancient creeds. Yet zealots would force upon us in place of the Church Catholic the headless Church. They ask us to take our instruction from any and every corpse. The land is full of these dead bodies, which, in all decency, should be buried from sight. Private judgment furnishes as many judgments as there are men and women in the world; it is puerile for those who deify individual opinion to pretend to believe in any Church. God and mammon, ego and the Church, cannot exist together. The Church must be everything or nothing, and with sectarian bodies in our country it is nothing except the butt of ridicule. The sooner these religionists stop pretending to believe in any Church and retire from the whole Church business, the better it will be for the world.

Absolute Necessity for a Church that Speaks with Authority.

The Bible, then, cannot be a definer. We read it reverently for the confirmation of what has already been defined, and to establish ourselves in the faith once delivered to the saints. What the

world needs to-day is the Church that speaks with authority, the Church that knows the truth and does not fear to tell it; the Church that, under no infidel plea illustrated by Matthew Arnold's "Sweet Reasonableness," will tolerate untruth, attempting to fill the world with her own emptiness. If a religious organization does not know what the truth is, it, of course, cannot condemn untruth; but in that case, if there is no prospect of improvement—and there certainly is none—had it not better retire from the Church business? On this principle, at a conservative estimate, nearly one hundred and forty American denominations would pass. The Church must have her true place in the world, or no place at all. There can be no compromise between the Church and the world. The infallible Christ must speak through the Church. The Head must control the Body. The great general councils must be recognized, the ancient creeds honored, and all Christians must rally to their support in one universal body. Otherwise disintegration will do its work upon every organization that refuses allegiance to the central thought.

Uncertainty the Prevailing Characteristic of Protestantism.

Scoffers may mock, but only at last to show the fate of scoffers. To say that uncertainty must be the prevailing characteristic of Christianity is to say that Christ organized his Church and sent it forth into the world like some ship sent to sea without ballast, rudder or compass. As a matter of fact, too, there is hardly a single private judgment religion that pretends to have commander or helmsman. Everybody on board is helmsman, and we all know how they steer. People do not seem to know the place of the Bible in religion.

The Church Gave Us the Bible; the Bible did not Give Us the Church.

After giving the Bible the Church did not abandon her authority, but was more and more emphatic in her claims, as was the Government

of the United States after writing the Constitution. Church authority is the thing we need to recognize in this day; Christ speaking through his Church. The same Holy Ghost that helped the Church write the New Testament presided in the great councils, and is ready to inspire the Church councils to-day. To say that a divided Christianity is inevitable, similar to a gulf as broad as that between Gehenna and Paradise, is to deny the power of Christ, thus rendering his Body headless. This is that practical atheism, in the foul slough of which sectarianism is wallowing to-day. The real situation is being recognized by men of the best intelligence all over the land, who are asking for authoritative religion, and are rapidly coming to believe that they can have what they want.

An Unanswerable Illustration.

The failure of feeble religion of private judgment now has an illustration that is simply unanswerable. I refer to the case of a single denomination whose Year Book shows that in seven of the greatest cities in the United States, having over 500,000 inhabitants each and containing 485 of its churches, supported at the cost of several millions annually, during the past year instead of a gain there has been a loss of 693 members. All this following a special effort to "evangelize" cities by a national society organized for the purpose. In another group of seven cities and eighty "churches," after holding on to vast quantities of dead wood, as in the previous case, there is a loss of 387. Take the same fourteen cities and inquire what has been the result of teaching on the basis of authority and you will find that vast gains have been made. Does not this form a judgment of the intelligence of this country on the whole subject?

An Inspired Church Wanted.

It is idle to say that understanding men object to authority in religion. What they really do not want is a thousand conflicting authorities.

Men are as anxious for authority in religion as in science, in government or finance. When we come to know them we shall find that authority is what they hunger for and thankfully accept when they find it. The demand of the day is for the inspired Church, the Church whose heart is in touch with God. This is the only Church that will be able to command the respect and obedience of America in the days to come.

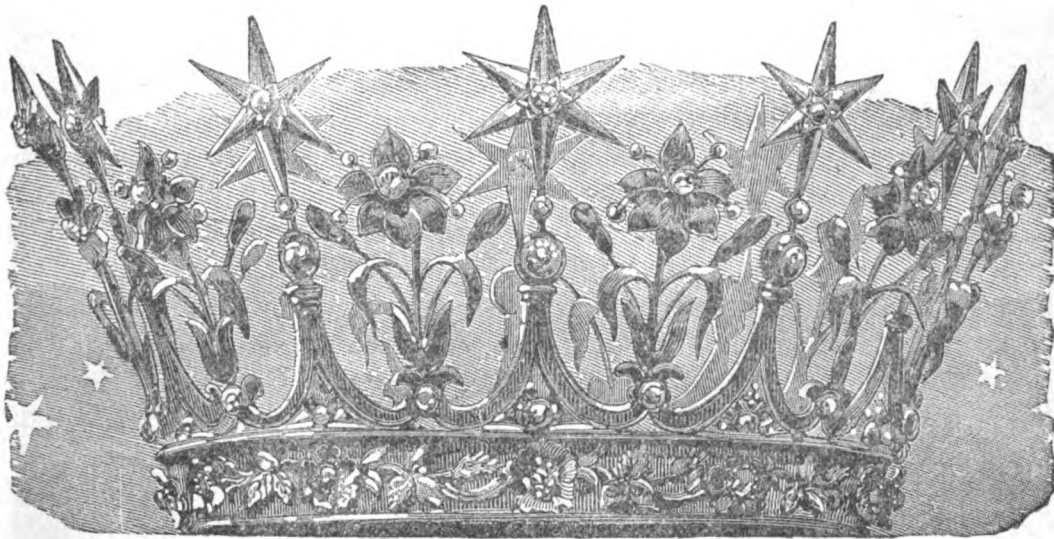
"Broad Church" Faltering is Doomed.

The "Broad Church" faltering in a double sense is doomed. The headless Church will go down to the grave. The Church that hesitates is lost. The Church of Christ alone can endure and conquer through a conquering faith. Still, in the presence of crumbling sects and falling denominations one asks if there is really a future in store for Christianity. I answer,

yes. First, however, pseudo-Christianity, already in the toils of an inexorable revolution, must accomplish its end. Then true Christianity will stand forth in majestic power, revealing her real character. Then men will see how badly the sectarian duped them, as well as himself, and discover that there is no middle place for the foot of man between atheism and the faith once delivered to the saints. Then they will recall the ancient words, "Arise and shine, for thy light is come," and as they contemplate the vision they will ask in the oft quoted lines:

Who is this that rises with wounds so splendid,
All her brow and breast made beautiful with scars;
In her eyes a light and fire as of long pain ended,
In her mouth a song of the morning stars?

The answer will be: "This is the Catholic Apostolic Church. This is the Church of the living God, the Pillar and Ground of Truth."





THE FIRST PRIEST OF AMERICA.



Among the twenty-five hundred settlers who came to San Domingo with the Governor Ovando in 1502 was a young man of twenty-eight years, whose father had sailed with Columbus on his first voyage across the Atlantic, and who had himself seen the sailing of the famous Caravels from Palos. Bartholome Casas, or Las Casas, had made his studies in the University of Salamanca before seeking his fortune in America. His father had grown wealthy as a ship builder, and a brilliant career seemed to promise itself to him in San Domingo. He was a trained business man as well as a scholar, a good speaker and of a constitution, which seemed to defy alike fatigue and illness. Whatever work came to his hand he threw himself into with untiring energy, and at the same time he had the art of making devoted friends among every class of the colonists, from the Governor to the ticket-of-leave man. It was a surprise, then, when, after eight years of active business, Las Casas, at the age of thirty-six, asked for admission to the priesthood.

His wish was readily fulfilled. San Domingo had been made a diocese soon after its first settlement, and the Bishop accepted the gifted candidate and ordained him with much solemnity in 1510. Las Casas was the first man to receive Holy Orders on American soil, and it was made the occasion of an enthusiastic celebration by the whole Catholic population of San Domingo.

It was not to shirk labor or danger that Las Casas had become a priest, and his energies found plenty of employment in his new career. After

eighteen years' experience of colonial life in San Domingo, the Spanish people were about to spread over the great continent which Columbus had given to Castile and Leon. A few months before the ordination of Las Casas, Ojeda had sailed to found Darien, the first permanent settlement on the American continent. A few months later Velasquez was sent by Diego Columbus to occupy Cuba. There was some fighting with the Indians of that island at first, but it was soon ended by the swords and horses of the civilized invaders, and the exploration of the country went on rapidly. Las Casas was sent as chaplain to the little army of Velasquez in Cuba, and shared in its toilsome work. In company with the captain, Naervaez, and a hundred soldiers, he made the first expedition to what is now Havana, and took an active part in its foundation.

Four towns were laid out by Velasquez at the end of his explorations, Havana and Santiago being among the number. A large part of the Indians were given to different Spanish settlers in "encomienda," a kind of feudal system copied from European practice in the middle ages. An Indian village was assigned, during the good pleasure of the Royal Government, to a private individual to govern, protect and develop, and incidentally to collect rent and service from the Indians. The system was quite distinct from personal slavery, which also existed both of Negroes and Indians at that time. The Governor granted an Indian village near the site of the actual city of Cienfuegos to Las Casas in part-

nership with a friend, Pedro de la Renteria. They started a plantation there like other colonists, with their Indian vassals as laborers. The duties of Las Casas as a priest among the scattered and scanty population left him a good deal of leisure, and active occupation was a necessity for his nature. The Indians in his *encomienda* were treated with kindness, but the scrupulous Las Casas confesses that he devoted himself too much to mere worldly business during this period.

While Las Casas was thus engaged in Cuba a movement in behalf of the Indians under Spanish rule had been begun in San Domingo. The first American convent of the Dominican order was founded in the last island a few months after the ordination of Las Casas, and its rule and practice were highly austere. Besides abstaining from meat, the friars in San Domingo excluded the ordinary Spanish provisions, wine, oil and wheaten bread—from their refectory, and lived in the greatest poverty. There were several excellent preachers among them, and the thatched chapel of their convent attracted large audiences and fervent penitents. The Dominicans were shocked at the treatment of the natives from their first arrival. The community consulted together, and Father Montesinos, as the result, astonished the public of San Domingo by a vigorous condemnation of their treatment of the Indians. A deputation at once went to the convent, and complained of the preacher as crazy to the Prior. They told him that if his community held the same sentiments they had better return to Spain. The Prior promised an answer on the next Sunday, when Father Montesinos again mounted the pulpit, and not only repeated his former discourse, but added that no Dominican priest would absolve any man who made incursions on the Indians. The colonial authorities took up the matter, and sent an agent to Spain to report the Inquisitor to the Count as a stirrer up of Sedition. Pedro de Cordova sent Father Montesinos to Spain to plead the cause of the natives, and afterwards went himself on the same mission.

Las Casas, with all his sympathies for the Indians, had not at first seen the injustice of

the vassalage imposed on them. He had held Indian vassals himself in San Domingo, and was once refused absolution by a priest of some order on that ground, but he considered it a mere scruple on the confessor's part. When settled in Cuba on his plantation, the thought that after all the friar's doctrine might be the simple truth came strongly upon him. He had to prepare a sermon for Whitsunday in 1514, and was then alone, his friend Renteria being away in Jamaica on business. Certain texts in Ecclesiasticus struck him forcibly, and after some days' reflection he decided that the whole system of vassalage and slavery of the Indians was tyranny and injustice. His mind once made up he waited on Velasquez, and told him his conclusion, adding that he believed it was one which affected the salvation of Velasquez and the other colonists as well as his own. He declared that he felt bound in conscience to give up his Indian vassals, and only asked the Governor not to publish it before the return of Renteria.

On the Feast of the Assumption he published it from the pulpit, and warned his hearers of the danger to their souls if they retained the natives in slavery. Some were as much surprised as if he had told them it was sinful to work their oxen or horses, but others were sincerely affected by his discourse. The great majority treated him as a well-meaning crank.

Renteria, the partner of Las Casas, was of a very different opinion when he returned. He had made a retreat in a Franciscan community, and the decision he had then come to in Jamaica was the same as that formed by Las Casas on his Cuban ranches. On the night of his return he astonished his partner by the announcement that he intended to go to Spain and get a royal license to establish schools for the Indian children, where they might be saved from the destruction which seemed hanging over their race. Las Casas, in reply, told his own projects, which were also to go to Spain and seek efficient legal protection for the abused natives. Renteria begged him to do so, and offered his whole property to carry out the plan. The Indians were given up, the stock

and farm sold, and with the money Las Casas started for Spain to begin a lifelong struggle for justice to the Indian race.

He found active allies in the Dominicans of San Domingo, where Pedro de Cordova had returned after the publication of the Laws of Burgos.

Father de Cordova was preparing to establish another mission, and he cordially approved the project of Las Casas. He warned him, however, from his own experience, to expect little from the officials then in charge of American affairs, especially Bishop Fonseca, the President of the Council of the Indies. He also sent Father Montesinos with him as one not unfamiliar with the ways of politics in Spain, of which the American priest had no experience. They sailed from San Domingo in 1515, and got safely to Seville. Father Montesino introduced Las Casas to the Archbishop of that city, who had been a Dominican. The Archbishop gave him letters of introduction to some of the courtiers and to Ferdinand himself. The chaplain from the jungles of Cuba had to figure in the highest political circles of Europe.

Las Casas, with Archbishop Beza's letter, got an audience with Ferdinand in person, and laid a statement of the wrongs of the Indians and colonial misgovernment before him about Christmas of 1515. The king heard him attentively, and promised a longer hearing at a later day; but he was old and ill, and never had the chance to give it. His death within a month threw back any consideration of the Indian problem for the present. Bishop Fonseca, the President of the Council of Colonial Administration, was much more of a politician than a priest, and took little interest in humanitarian projects. At an interview with Las Casas, when the latter told how seven thousand Indians had perished in three months in consequence of some Spanish expedition, Fonseca rudely said: "What is that to me or the king, you queer fool?" "If it is nothing to you or to the king that all these souls should perish, to whom is it, then? O great and eternal God," was the answer, and with that Las Casas left, feeling convinced that the cause of right had

little chance in the Council of the Indies while Bishop Fonseca ruled.

Fonseca's influence, however, was waning. On the death of Ferdinand the heir to the crown of Castile was his grandson, afterwards the famous Charles V., then but a boy of sixteen, living in his native Flanders. Pending his coming of age, a Regent, with royal powers, had to take the government of Castile. For this post Ferdinand named the Primate, Cardinal Ximenes, unquestionably the ablest public man of Europe.

Ximenes was soon convinced of the ability of the priest from the colonies, and he empowered him and a member of the Council of the Indies, a skilled lawyer, to draw up a new code of Indian administration. At the request of Las Casas Father Montesinos, the fearless preacher of San Domingo, was made a third member of the committee. With all his fervid enthusiasm Las Casas was eminently practical in business and Ximenes likewise. Las Casas, as best acquainted with the actual state of things in America, drafted the heads of the needed reforms. Father Montesinos added suggestions drawn from his own experience in the Indies, and Dr. Rubio, the lawyer member, contributed others from his knowledge of Indian administration at home, he having been a member of the Council of the Indies.

On the point of the right of the Indians to freedom the Regent was thoroughly decided. Las Casas, who feared at first to assert broadly his own judgment, asked at a meeting once: "With what justice can these things be done, whether the natives are freemen or not?" "Who doubts they are free? Of course they are," was the emphatic answer of the Cardinal Regent.

The work to be done and quickly was of its own nature enough to try the ablest minds. The first settlement of the West Indies had been undertaken with the best intentions for the welfare and conversion of the Indians. To give the native Americans knowledge of the Christian faith, and to raise them to the level of Europeans in Christian colonization, had been the object of Isabella and Columbus as it was of Las Casas. He might well ask if it were likely that where they had

failed he, a simple priest, without wealth, rank or political experience, could succeed. He fully appreciated the difficulties before him, but he felt that duty called, and through fifty years he continued his self-appointed task.

The details of administration determined, it remained to find competent administrators. Ximenes desired Las Casas to select them, but he declined on the ground of his little acquaintance with European public life. He gave, however, a statement of the qualifications required, and Ximenes read it and decided to select a governing commission from the Jeronymite friars. The Jeronymite commissioners and Las Casas, who was appointed to the new office of Protector of the Indians, sailed from Spain with full powers and reached San Domingo before the end of the year in which Ferdinand died. The commissioners got to work at once, but their progress was somewhat slow for the zeal of Las Casas. Las Casas, with his more thorough knowledge of the country, felt that vigorous and immediate action was needed to save the Indian population. While the officials in San Domingo professed obedience to the new laws, kidnapping of Indians was going on in Trinidad and other outlying points with their connivance. As "Protector of the Indians," Las Casas brought charges of specific acts of tyranny against the members of the Colonial Council. The commissioners thought his action hasty, and did not support him. Las Casas consulted with Father de Cordova, the Provincial of the Dominicans, and also with the Supreme Judge, Zuazo, both men who shared his own views, and by their advice he determined to return to Spain five months after his arrival in San Domingo. It was at the court that the work must be done, while Ximenes yet ruled. The system of grants of Indians had, he felt, to be entirely abolished, and imperative laws to that effect could only be got in Spain. The commissioners went on with the work of gathering the natives into settlements to some extent, but Las Casas sailed for Europe and got to Seville by July, 1517.

He found Ximenes dying, but still at work

like a young man. He saw Las Casas, but before any new measures could be prepared the end came, and the great cardinal passed away from the work of American legislation just as the young King Charles landed in Corunna on his first visit to Spain. The death of Ximenes was a sore blow to Las Casas, still he did not give up. With a firm confidence in the justice of the cause he had taken up, he continued to bring it before the Council of the Indies and his friends around the court. The plan of sending out a peaceful colony of Spanish farmers was what he now devoted himself to. Bishop Fonseca declared it impracticable, and Las Casas offered to get three thousand settlers of good character if the government would guarantee them free passage, land and a year's support after landing in San Domingo. The Bishop declared it would cost as much as to raise an army, and hot words passed in the council between him and Las Casas.

Finding it impossible to get his emigration plan carried out under the management of the government, the unwearied Las Casas devised a new project. He applied for a grant of land on the South American continent, to be settled entirely under his own authority. Las Casas offered to raise a revenue of fifteen thousand dollars at the end of three years, to be increased to seventy-five thousand in ten, and to further build three forts in that time, keep the Indians in peace, and establish the rule of Spain through the province which corresponded nearly with the actual Republic of Venezuela. It was then wholly unsettled by white men, though there was a station of Spanish pearl fishers on the Island of Cubaqua, near Trinidad. For himself Las Casas asked nothing in the way of either compensation or dignity.

As it was, he met with opposition on every hand. Some of his clerical friends were shocked at the worldly details of the project, which they thought hardly consistent with a true missionary spirit. The king's confessor, Father Aguirre, who had always supported Las Casas in his work, was one of these friendly critics. Las Casas answered him characteristically: "Tell me, Father," said he, "were you to see our Lord in captivity and

abused, would you ask his liberty from his captors urgently?" "Certainly," replied Father Aguirre. "Then," continued Las Casas, "if they would only release him for a price, would you pay it, if in your power?" "By all means," said Aguirre. "Well, then, that is what I am doing now," was the final argument. "I see our Lord daily maltreated and scourged in the persons of His Indian human creatures. I have asked those in power to grant them to me for the sake of the Holy Gospel, but they have refused unless I would pay a price in gold. So now I am raising that price for the end of freeing our Lord in his creatures."

Las Casas was left to begin his colony with what resources he could raise on his own account. He borrowed from friends, bought a vessel, collected a number of prospective settlers, and sailed a few months after the signing of his grant. But if he had conquered the obstacles before him in Spain, new and more dangerous ones awaited him in America. The Dominicans and Franciscans had established missions near Cumana the year before, and were living unprotected among the Indians. They had succeeded in learning the language and gaining the confidence of the tribes around them, when a Spanish vessel from Cubagua made a raid to seize Indian laborers for the pearl fisheries. The Indians broke out, destroyed the two convents, killed the two Dominicans and a Franciscan, and then attacked Cubagua and drove out the Spanish settlers. When Las Casas and his colonists reached Puerto Rico he received news of this outbreak in the land where he was about to try his plan of peaceful colonization. He then had to leave his colonists in Puerto Rico while he went to San Domingo to demand the suspension of hostilities from the governing body there. The Audience did not openly refuse; they delayed sending the necessary orders, and they further declared the vessel belonging to Las Casas unseaworthy, and so prevented him going on to Venezuela. Finally, they proposed to give him two vessels, and put the soldiers then on the continent under his authority on his giving them a share in the profits to be drawn from the trading concession within his province. He had to agree,

very reluctantly, but when he got to Puerto Rico he found his colonists all scattered. The expedition sent to Venezuela did its part to make his peaceful colonization project impossible. The soldiers ravaged the country and sent six hundred Indian prisoners as slaves to San Domingo in defiance of the royal orders. When finally Las Casas reached Cumana he had only forty or fifty hired men to aid in the settlement of a territory as large as Germany and France combined. The Franciscans had restored their convent, but it was the only settlement on the main land. The pearl fishers of Cubagua did everything to add to the already enormous difficulties of the task of Christianizing the Indians. They brought liquor to the Indians and kidnapped them for work in the island. Las Casas went to Cubagua, showed the Royal Order, and demanded that these incursions should be stopped, but the officials paid no heed to him. He decided to go to San Domingo for redress, and sailed in a merchant vessel, which was wrecked on the way, and it was only after a journey of many days through the swamps that he reached the capital. Meantime a tribe of Indians attacked his new settlement, killed his manager and one of the Franciscans, and destroyed the whole of the stores provided with so much labor. When Las Casas reached San Domingo it was only to find his colonists there before him and all hope of peaceful intercourse with the natives destroyed for the time.

The blow was terrible even to his indomitable nature. He knew that his own purpose was right, but he doubted whether God willed its success or whether he was the instrument chosen to carry it out. He took up his quarters in the Dominican Convent, where he was sure of sympathy, though his former ally, Father De Cordova, had passed to his reward while Las Casas was away. A young priest of remarkable character, Father Betanzos, afterwards the Provincial of Mexico and one of the most notable men of that country, had lately come to San Domingo. He urged Las Casas to enter the Dominican Order, and after long reflection he took the solemn vows of obedience and absolute poverty. After prominence in Courts

and favor won with the greatest men of the world, with the Emperor Charles V. and the then Pope Adrian, he found no more suitable course than to place himself under absolute obedience to the will of a community as strict in its mode of life as La Trappe. Not only was abstinence from meat perpetual, but also from oil, wine and wheaten bread in the community of San Domingo. Las Casas was nearly fifty when he entered it, and many years later, when a Bishop in Central America, he continued to observe all the austerities of the rule.

For five years he remained almost unnoticed in his convent after the terrible energetic work of former days. The Dominican authorities continued their efforts to obtain just treatment for the Indians in the meanwhile, and after some years they called Las Casas to Spain and sent him again to the Court of Charles V. on his old mission. Pizarro was then conquering Peru, and Las Casas obtained a decree forbidding the enslavement of the natives. He was sent out shortly afterwards to Peru to notify Pizarro and Almagro of this law. On the way he passed through Mexico and took part in a Chapter of the Dominicans there to settle some disputes over the jurisdiction of the Superior in San Domingo. From Mexico, with two companions, he traveled on foot to Realejo, in Nicaragua, found a ship there and sailed to Peru. Having warned the Spanish officials there of the decrees against Indian slavery, he returned to Nicaragua, where he founded a convent and devoted himself to missionary work among both Indians and Spaniards for the next four years. He was sent again to Peru during that time, but driven back by storms, and he was called to San Domingo, where he found a congenial work.

Charles V. sympathized fully in the work of Indian emancipation. He confirmed by public edict the agreement for the perpetual freedom of the Guatemalan converts, and sent titles and presents to their chiefs, somewhat to the disgust of the settlers there. The Spanish Government called a special Assembly in 1542, to provide suitable legislation for the colonies, which now included Peru and Mexico, instead of being con-

fined to a few islands as at the death of Ximenes. A body of laws known as the "New Laws" was enacted and received the signature of Charles in 1542. Las Casas had sixteen measures before this body, and had a great, possibly the greatest, share in shaping its decisions.

An unexpected burden was laid on Las Casas as soon as the New Laws were passed. He was nominated Bishop of Cuzco, in Peru, and though he declined that dignity he was finally obliged by the entreaties of the Dominican Superiors to accept the diocese of Chiapa, in Central America. Again, this time in his seventieth year, he crossed the Atlantic in 1544. Forty Dominican missionaries accompanied him to extend the work he had begun of conversion and civilization. The Episcopal dignity made no change in the austerity which had marked his life as a Dominican. He wore the plainest dress, touched no meat, had no personal furniture except the plainest kind, plate being rigorously excluded from his table. A library was his chief possession, but unfortunately it was lost by shipwreck on the voyage to Guatemala.

His reception in his diocese is graphically told by Remesal, the historian of Guatemala and almost a contemporary. The wealthy colonists regarded Las Casas as the main agent in the hated emancipation laws. They called him a half trained student; made abusive verses on him, and had their children sing them around his house, and even fired guns at his windows to scare him. To his demand for the liberation of the slaves, colonists and officials turned a deaf ear. He had to go to Guatemala and appeal to the Judges of the Audience there for the enforcement of the laws. The president of that body roundly abused the fearless bishop, and told him he was a scoundrel without shame, a bad man, bad friar, bad bishop, and one that ought to be hanged. "I deserve all your lorship says," was the half sarcastic answer of Las Casas, who, however, still insisted that a judge should be sent to Chiapa to enforce the law. The Audience was cowed by his courage, and promised to send one.

The citizens of Ciudad Real, his see, deter-

mined to prevent the bishop's return by force when they learned of this last measure. When they heard the judge was coming to take their Indians from them, the prominent citizens held a meeting, and resolved that they had no assurance that Las Casas was really their bishop, as he had never shown them his Bulls. It was further resolved that if he were their bishop he should act like other bishops, and if not they would not pay him any temporalities. The final resolution was that they would not let him enter the city unless he would let them be absolved like Christians (Las Casas had forbidden his priests to admit slaveholders to the sacraments), and not try to take away their slaves or fix their rents.

The Bishop was making his way from Guatemala on foot, accompanied by a Dominican, Father Vicente, and a couple of Spaniards, besides a negro servant. In this fashion he reached a monastery some miles from Ciudad Real, where he heard news of the proceedings. The monks begged him not to go on, as he might be killed. The Bishop would not stop. "If I don't go to Ciudad Real," he said, "I banish myself from my Church. Men's minds change every hour, and is it possible that God will be so hard with the men of Ciudad Real as to let them commit such a crime as murdering me. In fine Reverend Fathers, I am going to my diocese trusting in the mercy of God and the help of your prayers." With that he gathered up his cassock and took the road again, though it was late in the evening.

He traveled all night and caught the Indian sentinels asleep. They naturally did not share in their master's feelings, and when awakened they begged his blessing and excused their work. He reached Ciudad Real at dawn, and went straight to the Church, where he called the town councillors to meet him. They came with the whole white population in very bad humor. There had been a smart shock of earthquake during the night, and some declared it was a sign of the ruin that was coming on them with the Bishop's arrival. They got to the Church, however, but when the Bishop came out of the sacristy no one saluted him, and a notary got up

and read the resolutions lately adopted. The Bishop answered with firmness, but gently and with his usual eloquence. All this was before nine in the tropical morning, but by midday a change had come over the public mind either from the Bishops' eloquence or the weight of the lay brother's hands. The Alcaldes came in a body to apologize, and the populace at large accompanied them to beg pardon. They went further, and carried him off to one of the principal houses, regaled him there in the evening, and next day held a tournament in honor of his return.

This sudden popularity was not, however, of long duration. When the judge arrived shortly afterwards from Guatemala, he told Las Casas respectfully that the unpopularity of the New Laws was enhanced by the fact that he was regarded as their chief author. He begged him to leave his diocese for a while on that account during the prevailing excitement and urged him to go to the Synod then convened at Mexico. Las Casas yielded, went on to Mexico, where his arrival nearly caused a tumult, and attended the Synod there. It laid down some very emphatic principles on the question of Indian slavery. One was that unbelievers of every class had, in spite of their unbelief, absolute right over their persons and property, and could not be deprived of this right by Christians without grievous sin. Another was that the Spanish sovereigns had been granted jurisdiction in America by the Holy See solely in order that the Indians might be made Christians by lawful means, not to increase the power or revenues of Spain. A third point was that this grant of supreme national authority did not authorize the taking from the Indian chiefs of any class their properties or the authority which they possessed already. These principles are in striking contrast to the acts of Edward the Sixth's English Parliament, at the same time touching the rights of Catholics who refused to accept the Loyal Supremacy as the rule of belief.

From Mexico Las Casas returned to Spain, where he resigned his bishopric. His episcopal career was only four years' active duration.

Having resigned his diocese, Las Casas took up his residence in the Dominican Convent at Valladolid, but not to rest there in quiet. He was officially recognized as "Protector of the Indians," and no important measure of colonial administration escaped his energetic attention. When Philip II. succeeded his father on the Spanish throne a measure of vital importance to the native race was proposed by an agent of the American grantholders. These grants were revoked by Charles V. in 1542, but the revocation had been suspended in consequence of the rebellions in Peru. The policy of the government was to abolish the whole system as soon as possible, and the wealthy proprietors were anxious to have the grants made perpetual. For this they offered a sum of many millions, apparently about three years' revenue of Spain, to Philip, who, at the time, was confronted with an empty treasury and a formidable war with France. The temptation to establish a system of Russian serfdom in America was very great, and Las Casas used all his energies to prevent it. Philip was in England at the time, and Las Casas wrote directly to his confessor there, asking that his letter should be laid before the king himself. It was a document such as very few rulers ever have addressed to them, and a strange contrast to the servile addresses of the English Parliament to its sovereigns at the same time. Las Casas told Philip that it would be in the highest degree rash for him to make any decision on American policy in England, where he had no means of learning the truth about the Spanish colonies from reliable sources. "What right," he asks, "have our kings to wring taxes from the toil of the Indians to pay their debts?" "What an atrocity to seek to forward the interests of the king in defiance of God's law." A few sentences in the same letter are remarkable as showing how strict a rule Las Casas applied to his own actions. "A few days since," he wrote, "a member of the Council, hearing this proposition, threatened me with God's justice, and charged me with not half doing my duty if I did not go and protest effectually against those tyrants, even if I had to beg my way to England with a

stick in my hand and a beggar's sack on my back. What would he have said had he seen all I have during the last sixty years?" This was strong language for a bishop of over fourscore years to use of himself, and it may serve to explain the severity of his denunciations in his "Destruction of the Indies."

Philip received this bold letter well, and wrote in reply asking further information. Charles V., who had retired to a monastery, shared the opinion of Las Casas, and his last interference in political affairs was to warn his son against sacrificing the liberty of his subjects. The proposal of the colonial magnates was definitely rejected, despite the deficit in the treasury. Spanish honor, after all, has not been an empty word.

The other tasks of Las Casas during the last years of his life are too numerous to tell here. He published his famous "Destruction of the Indies" in 1550, and dedicated it to Philip himself, in spite of the freedom with which it treated royal and feudal rights. Like the present Sovereign Pontiff, Las Casas retained his capacity for work, especially literary work, to the age of over ninety. He wrote the last chapters of his great history of the Indies in 1561 at eighty-seven, and three years later he published a monograph on Peru, which shows all the energy and indefatigable investigation of his works written forty years earlier. His correspondence with every part of Spanish-America was enormous all through this time. The Supreme Court of Central America had been suppressed for motives of economy, and the bishop informed Las Casas that in consequence the poor, especially the Indians, found it impossible to get legal redress for the wrongs inflicted by the wealthy. Las Casas at ninety-two journeyed to Madrid, laid the case before the ministry, and pleaded it so effectually that the court was restored. On his return to his convent he contracted a burning fever, and passed away among his Dominican brethren in 1564.

There were many notable men among the first conquerors and settlers of America, but none more remarkable in every way than America's first Catholic priest, Bartolome de Las Casas.



PLEDGES AND PERFORMANCES.

The evils of a mis-spent life upon Society and Individuals.



By REV. THOMAS N. BURKE, O. P.



The faith that worketh great things is admirably illustrated by the example recorded in St. John iv. 46-53: "There was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down and heal his son, for he was at the point of death. Jesus therefore said to him: Unless you see signs and wonders you believe not. The ruler saith to him: Lord, come down before that my son die. Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him: and they brought word, saying that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him: Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him: Thy son liveth: and himself believed and his whole house."

The anxiety of the ruler of Capharnaum concerning the life of his son reminds me of the anxiety justly felt by many a parent concerning the welfare of one or more children addicted to the fearful vice of intemperance in drinking, which leads so many persons to an untimely

and fearful death. On the other hand we read in the epistle: "Be not drunk with wine, wherein there is luxury." I will therefore speak about drunkenness, praying to our Saviour in the Holy Eucharist to open our eyes, that we may understand the enormity of this sin, and be inspired with a great zeal for banishing it from amongst us.

Drunkenness is the worst species of gluttony. Let us look at its dreadful consequences.

1. Drunkenness brutalizes a man. When one drinks to excess, or gets drunk, he is no longer a man, but a beast; for he sinks himself to the level of the brutes around him. Look at the drunkard: he knows not what he says or does; he cannot think or reason like a man; he is even lower than the animals that serve him, for they never drink to excess, but keep their appetites within the bounds of nature. He cannot even stand as the beast can. See him staggering on his way, his body shaken with the excess of drink, his head swaying heavily on his shoulders, falling first to one side, then to another; his eyes wild; his looks unmeaning; his tongue babbling, yet scarcely able to articulate a word.

Now he falls, and rolls in the mire with the swine, which are not so degraded as he; for

they have the use of their limbs, but the drunkard has not. See him assisted to his home by some charitable friend, staggering and falling on his way; foaming, rolling his disgusting eyes, and exhaling the fetid fumes of spirits and beer. Children point him out to one another; they follow him, mocking and laughing at him, as at some strange being. His acquaintances look after him as he totters home, and they are indignant at the scene; his enemies look at him and point to him with ridicule; his friends run away as he approaches, for they feel ashamed of him; and his children are in tears and his wife in agony when they look upon him.

And what a scene when the drunkard enters his house! His wife is on the threshold to meet him, her form bowed, her face haggard, her body shrunk by want. There she stands, with an afflicted mind and a broken heart. Though unable to stand, the drunkard wishes to return to the public-house; but the wife supports him, and with a gentle pressure draws him inside the door. Then he grows wild and infuriate; he curses, he blasphemes; from his lips pour forth filth and obscenity; he strikes at everything in his way—wife, children and servants: he has no fear either of God or of man.

“Who hath woe? asks Solomon, “whose father hath woe? who hath contentions? who falls into pits? who hath wounds without cause? who hath redness of eyes? Surely they that pass their time in wine, and study to drink off their cups;” Prov. xxiii. 29, 30. Yes, the woes of heaven fall thick and fast upon the drunkard. They are written on his face, they are seen in all his acts. The drunkard dishonors himself like a fool, impoverishes his family like a robber, degrades his relatives like the heartless, disgraces his friends like the ungrateful, brings reproach on his religion like the profane, destroys his body like the murderer, and his soul like an infidel. It is told of the ancient Spartans, that in order that their children should conceive a loathing for drunkenness they

were in the habit of making some of their slaves drunk. And to have a horror of this beastly vice you have only to look at the drunkard tottering to his house supported by his wife on one side and his neglected and squalid child on the other.

2. Drunkenness, too, entails on its victim many other sorrows—injuries, quarrels, and altercations. To what are we to attribute the quarreling, the injuries, the insults, the inhuman fights, we so often witness? To drunkenness. Where do disputes, dissensions, bickering and riots originate? In the public-house. See the drunkard. Begin and watch him till he ends his career of intoxication. He has sat at the table, he has filled his glass and drained it. Again he fills his glass, and challenges his boon companions to do the same; they accept, and drink them off; they become mirthful; a third glass is taken, and the mirth maddens into riot: anger springs up, and those who shook hands across the table after the second glass now assail one another with the most opprobrious language, consign one another to damnation, and blaspheme the name of the living God! Next they proceed to blows: a deadly strife takes place, and the frightful consequence is the spilling of blood, and, but too often, the loss of life.

Drunkenness leads to riotousness, quarreling, insults, inhuman fights, sudden death. Drunkenness leads to evil companions, thefts, robberies, plots, murders, to prison, to the gallows. Drunkenness points to weakness, wretchedness, melancholy, wild fancies, black horror, madness. Follow the drunkard into the bosom of his family, look at him carrying distress and desolation into his home: he cries and screams like an enraged animal; he destroys everything that he can lay his hand on. The sobs and lamentations of his wife, the tears and cries of his children, so far from moving him to mercy and pity, only fire him the more with madness. Like a fury he flies at them, armed with a poker or whatever else comes in his way, and deals round on wife and children murderous

blows. In vain the broken-hearted wife holds before her husband their innocent child: nothing can check his madness, nothing can stop the savage father; both wife and child become the victims of his brutality; for through a refinement of brutality he drags the wife by the hair, throws her and her child with violence out of doors, and forces her to seek outside some place to shelter herself and her infant from the cold and severity of the night. O Drunkenness, such is thy savage work!

3. Impurity is another consequence of drunkenness. The wise man said long ago in the Book of Proverbs, that "wine is a luxurious thing, and drunkenness riotous" (Prov. xxi. 1); and St. Paul in the fifth chapter of his Epistle to the Ephesians warns us against "being drunk with wine, in which there is luxury." Spirituous liquors inflame the already unruly passion of lust, and when our reason is disturbed by drinking to excess, what can keep us from rushing headlong into every kind of impurity? Is it not from drunkenness that flow the immodest songs, the fearful obscene words that strike our ears from morning till night? The holiness of the marriage state, the fidelity of wife to husband, and of husband to wife, are entirely lost sight of by the drunkard.

Look at a woman who drinks to excess, and see to what a miserable state she is reduced. She was once fondly attached to her husband; dear to her friends, beloved by her relations, and esteemed by all her acquaintances. But look at her now, as she frequents the whisky-shop. See the face, once meek and lovely with the pure beams of innocence, now convulsed by all the passions which issue from the infernal pit. Listen to the tongue which once gave expression only to what was chaste and pure and good, but which now pours forth impurity, obscenity, and ungodliness in torrents. See her coming from the house of drunkenness and hastening to the den of infamy; or, like some unnatural monster, going home to her family

to suckle her children with her vices. Yet a few years ago she was a stranger to almost every house, except her own home and the church! Must we not then say with St. Jerome that drunkenness feeds and stirs up the flames of impurity, and also feeds and excites the flames of fire when cast upon it? I can never believe, says a Father of the Church, that an intemperate man can be a chaste man. Was it not this vice of drinking to excess that rendered Sodom so impure as to call for its destruction by fire and brimstone? Lot was not guilty of incest until he had taken the wine presented him by his daughters; and the Israelites sinned not with the Moabites until they had first drank intoxicating liquors with them.

4. "Destruction of property and ruin of family," are also the inevitable consequences of drunkenness. Go to the drunkard's house and see the havoc that there meets your eyes. Look for a moment into that dwelling, the abode of misery and want, aye, and too often of guilt. Its walls are black and broken from neglect and decay, filth and ruin fill up the measure of its wretchedness, and not a piece of furniture is there to relieve its dilapidated appearance. In a corner of that filthy, dingy apartment the embers of a scanty fire are dying out, and hanging over those embers you see an emaciated figure: there is no mistaking that bowed-down, broken-hearted creature. Her wrinkled brow, her pallid cheek, her bloodless lips, her trembling hands, her look of deep, unutterable agony and despair, too clearly point out the wretched wife of the drunkard. Once, before the altar of God, he swore to love, cherish, and defend her; but her present condition shows how that vow has been fulfilled. Her thoughts turn back to by-gone days, when she was happy and joyous under her father's roof. She is contrasting those days of peace and plenty with the misery and destitution of the present time, and she shudders at her husband's guilt. Notwithstanding the cruel treatment she receives at his hands, despite the kicks and blows his brutal

temper inflicts on her, she still clings to him, and with anxious care tries every resource to bring him back from his desperate courses, to lead him away from those companions who are luring him on to sure destruction. For the sake of the father of her famished children, she bears up against his cruel treatment. To bring her husband from the public-house, she every night exposes herself to insult and indignity; and for her pains she receives from the brutal man curses and blows.

Visit that abode again, ascend the broken staircase to the garret dark and gloomy. The rain is pouring through the broken roof, and is pattering on the crazy loft. There is a damp, unwholesome air around. A flickering light shows some dark object in the corner. Go near: it is a poor creature lying on the remains of a straw bed, with scarcely a rag to protect her from the inclemency of the night; and oh, what a face! On every lineament of it, want, misery, wrong, injustice, cruelty, are fearfully written. Her dying eyes are looking for the last time on the shivering skeletons huddled near her that they may communicate a little warmth to each other; and then, after a look up to heaven, and a prayer breathed forth to the Father of the orphan, that he may protect her wretched offspring, those eyes close forever in this world, and the children are alone in the world, with no one to care for or tend them, for their mother is dead and their father is a drunkard. O drunkards, what woe and misery and wretchedness and guilt do you not entail on yourselves and your families!

5. "Loss of life," too, follows from drunkenness. St. Chrysostom thus describes the effects of intemperance: "paleness, weakness, laziness, folly." The drunkard ruins his health, shortens his days, and brings himself to an early grave. Look at the man who frequents the rum-shop, and is seen there at all hours, who knows no pleasure greater than drinking. See the appearance he presents—pale, hanging cheeks; red, bleared eyes; livid lips, trembling hands, a body swaying to and fro, and legs

weak and bending! See his tottering gait, his faltering steps, as he passes you by. Death has already marked him for its own; his days are numbered, for not one but many disorders prey on him, and will soon put an end to his existence. And how can it be otherwise? What constitution can bear up against the inroads of drunkenness? The most eminent medical men tell us that the drinking of spirituous liquors has killed as many thousands as there are stars in the sky, and that more have died by this slow, sure poison than by any other kind of poison, and on that account they say that the following inscription might be justly written on the tomb of every drunkard: "Here lies a suicide."

6. The final and most alarming result of drunkenness is "an unhappy and wretched death," followed by "the everlasting damnation of the soul." The drunkard during life has indulged in every excess, has violated almost every command of God, has been guilty of blasphemy, of impurity, quarreling, fighting, wasting his means, ruining his family, making outcasts of his wife and children. After such a career of vice, now behold his closing days. There he lies on the bed of sickness and death, the victim of his own folly and crime. What are his thoughts? What are those thoughts that cause the frightful convulsions of his frame, that spread over his face that fearful livid hue? What are the thoughts that shake his withered body? What but the recollection of the past and the dread of the future! Behind is horror, before is despair!

His misspent life, his ruined name, his wasted energies, his folly, his crime, his guilt, all rush on his mind in a terrible array, and cannot be shut out. At that awful moment the power of conscience swells its voice to the mightiest of thunder, and it is that which convulses him. With cruel distinctness he counts over the many acts of cruelty he has been guilty of towards his wife and unoffending family. In every item that he counts up he reads his own condemnation. Where now are his wife and children? Why are they not now around his

bed? Neither wife nor children has he now. The wife died of a broken heart; and the son, having the father's wicked example before him, grew up a perfect savage, uncurbed by one salutary precept, bidding defiance equally to the laws of God and man, every day sinking deeper and deeper into crime, until he was sent to a prison, or perhaps expiated his guilt on a scaffold. And his daughter, whose presence would now be a blessing to him, where is she? Lost! forever sunk in shame beyond redemption. That dying father was the agent of her ruin, for by his brutality and savage treatment he forced her from her home, drove her an outcast on the world, and she soon became a prey to the lust and depravity of her seducer. Neither wife nor child now surrounds his bed, but their forms seem to hover round him in dreadful shapes. They seem to mock and laugh at his mortal agony, and grasp at him with their long skinny fingers.

He is now writhing under the effects of *delirium tremens*, and, like many of his companions who have gone before him, he cannot avail himself of the last moments of life to turn to God. He is incapable of sorrow and repentance, for his mind is wandering and his intellect is a perfect ruin. He sees in imagination swarms of horrid creatures circling round his body, and threatening to devour him. So dis-tempered is his brain that legions of devils appear in the room. Demons of hideous shape dance round his bed and hold him in dreadful tortures. He shouts in frightful accents to those about him to save him from those infernal fiends, who want to take his soul to hell. He rivets his eyes on a corner of the room, and imagines that he sees his ill-treated wife and neglected children, now many years dead, mocking at him in his agony, and reproaching him with his former neglect and inhuman treatment, and he shouts to have them removed. "The finger of God is here." His justice has at last overtaken the drunkard. The hour has come, and the tempest of God bursts; whilst the drunkard crawled along the path of vice un-

concerned about his soul, God was silent; but God was not indifferent. Though silent, he saw all, and took a note of all; and whilst the drunkard was heaping up crime, God heaped vengeance. Hear him speaking by the mouth of Isaias: "I have been silent, I have held my peace, I was patient, my words shall break forth as one in labor, I will scatter them, I will wrap them up together in a whirlpool." The drunkard abandoned God during life; God abandons him at death. During life the drunkard lived regardless of God's law, and in his last hour God is regardless of him. For, says St. Paul, "neither idolaters nor drunkards shall possess the kingdom of God."

The priest of God is sent to prepare the drunkard for his long journey. He approaches his bed; he endeavors to infuse some religious comfort into his guilty heart; he speaks words of consolation to him; he desires him to rely on the mercies of Christ, who shed his blood for him. But the wretched creature is stupefied; he cannot pray; he knows not how to pray; he never through life thought of, much less practised, that sweet and holy duty. He is now raving in his agony; devils surround his bed; the father and mother whose heart he broke; the wife and children whom he abused, and left to starve—all the evils of his life start up before him in terrible array, and pierce his brain with madness. He shrinks back in fright.

The tide of life is now fast ebbing from his heart; the sweat of death is on his brow; his brain reels, darkness comes over his sight, the last sigh is quivering on his lips; and in a desperate struggle the soul separates from the body, and the drunkard stands alone and unprotected before the judgment-seat of God, to answer for the crimes of an ill-spent life.



he Holy Catholic Church.

She Is the Mother and the Inspiration of Art.

By Rev. THOMAS N. BURKE, O. P.



The Holy Catholic Church is the spouse of the Lord Jesus Christ, which is described to us in Scripture as being endowed with a two-fold beauty, namely, interior, of which the Psalmist says, "All the beauty of the king's daughters is from within," and exterior, of which he spoke when he said, "The queen stood at his right hand, in golden garb, surrounded with variety." We cannot fail to be impressed that the interior beauty and ineffable loveliness of the Church consists, above all, in this, that she holds enshrined in her tabernacles the Lord, the Redeemer of the world, as the Blessed Virgin Mary, his mother, held him in her arms in Bethlehem, as the cross supported him on Mount Calvary; that she possesses his everlasting truth which he left as her inheritance, and which it is her destiny not only to hold, but to proclaim and propagate to all the nations; and, finally, that she holds in her hands the sacramental power and agencies by which souls are sanctified, purified, and saved. In these three features we observe the beauty of the Church of God; in these three we behold how the mystery of the Incarnation is perpetuated in her; for Christ our Lord did not forever depart from earth, but, according to his own word, came back and remained.

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"I will not leave you orphans," he said, "but I will come to you again, and I will remain with you all days, even to the consummation of the world." We see in these three wonderful features of the Church's interior beauty how she is truly "The city of the Living God," "The abode of grace and holiness;" and, therefore, that all the majesty, all the beauty, all the material grandeur which is in our power to invest her with, it becomes our duty to give to her, that she may thus appear before the eyes of men a fitting tabernacle for our Divine Lord himself. We have seen, moreover, how the Church of God, acting upon the instincts of her divinely infused life and perpetual charity, has always endeavored to attest and to proclaim her faith by surrounding the object of that faith, her God, with all that earth holds as most precious and most dear. I then told you (if you remember) that the subject for our consideration would be the exterior beauty of the Holy Church of God—some other features that belong to her, distinct from, though not independent of, the three great singular graces of God's abiding presence, of God's infallible truth, and of the unceasing stream of sacramental grace that, through her,

flows onward; those features of divine external beauty which we recognize upon the face of our Holy Mother, the Church. Therefore, dearly beloved, the things that are indicated by the exterior garb with which the prophet invested the spouse of Christ: "The queen stood on thy right hand in golden garb, surrounded with variety"—every choicest gem, every celestial form of beauty embroidered upon the heavenly clothing of Heaven's Queen, every rarest jewel let into the setting of that golden garment, every brightest color shining forth upon her—what is this exterior beauty of the Church? I answer, that it consists in many things—in many influences—in the many ways in which she has acted upon society. Ever faithful to the cause of God and to the cause of humanity; ever faithful to the heavenly trust, after more than eighteen hundred years of busy life, she stands to-day, before the world; and no man can fix upon her virgin brow the shame of deception, the shame of cruelty, the shame of the denial of the food of man's real life, the Word of Truth. No man can put upon her the taint of dishonor, of a compromise with hell or with error, or with any power that is hostile to the sovereignty of God or to the interests of man. Many indeed, are the ways in which the Church of God has operated upon society. Of these many ways I have selected as the subject for our illustration, the power existing in the Catholic Church, and attested by undoubted historical evidence—the power which she exercised as the Mother and inspirer of the fine arts. And here let me first of all say, that, besides the useful and necessary arts which occupy men in their daily life—the arts that consist in maintaining the essential necessities and in providing the comforts of life—the arts that result in smoothing away all the difficulties that meet us in our path in life, as far as the hand of man can materially effect this—besides these useful and necessary arts,—there are others which are not necessary for our existence, nor,

perhaps, even for our comfort, but are necessary to meet the spiritual cravings and aspirations of the human soul, and that fling a grace around ourselves. There are arts and sciences which elevate the mind, soothe the heart, and captivate the understanding and the imagination of man. These are called "the Fine Arts." For instance, it is not necessary for your life or mine, that our eyes should rest with pleasure upon some beautiful painting. Without that we could live. Without that we could have all that is necessary for our existence, for our daily comfort. Yet, how refining, how invigorating, how pleasing to the eye, and to the soul to which that eye speaks, is the language that speaks to us silently, yet eloquently, as from the lips of a friend, from works of architecture, or sculpture, or painting. It is not necessary for our lives, nor for the comfort of our lives, if you will, that our ears should be charmed with the sweet notes of melodious music; but is there one amongst us that has not, at some time or other, felt his soul within him soothed, and the burden of his sorrow lightened, the pleasure he enjoyed increased and enhanced, when music, with its magic spell, fell upon his ear? It is not necessary for our lives that our eyes should be charmed with the sight of some grand, majestic building; but who amongst us is there who has not felt the emotion of sadness swell within him as he looked upon the green, ivy-clad ruin of some ancient Church? Who is there amongst us that has not, at some time or other, felt the softening, refining, though saddened influences that creep over him when, entering within some time-honored ruin of an abbey, he beheld the old lance-shaped windows, through which came streams of sunshine like the "light of other days," and beheld the ancient tracery on that which stood behind the high altar, and had once been filled with legends of angels and saints, but now open to every breeze of heaven; when he looked upon the place as that in which his imagination pictured to him holy bishops and mitred abbots officiating there, and offering up the unbloody sacrifice, while the

vaulted arches and long drawn aisles resounded with the loud hosannas of the long-lost monastic song? Who is there amongst us who has not felt, at times, elevated, impressed, aye, filled with strong feelings of delight, as his eye roamed steadily and gradually up to the apex of some grand cathedral, resting upon niches of saints and angels, and gliding from beauty to beauty, until, at length, straining his vision, he beheld, high amongst the clouds of heaven, the saving sign of the Cross of Jesus Christ, upheld in triumph, and flinging its sacred shadow over the silent graves? It is thus these arts called the liberal, or the Fine Arts, fill a great place, and accomplish a great work in the designs of God, and in the history of God's Holy Church.

My friends, the theme which I have propounded to you contains two grave truths. The first of these is this: I claim for the Catholic Church that she is the mother of the arts; secondly, I claim for her the glory that she has been and is their highest inspiration. What is it that forms the peculiar attraction, that creates the peculiar influence of art upon the soul of man, through his senses? What is it that captivates the eye? It is the ideal that speaks to him through art. In nature there are many beautiful things, and we contemplate them with joy, with delight. The faint blushes of the morning, as the rising sun climbs slowly over the eastern hills, filling the valleys with rosy light, and gladdening the face of nature—all this is grand, all this is beautiful. But in nature, because it is nature, the perfectly beautiful is rarely or never found. Some one thing or other is wanting that would lend an additional feature of loveliness to the scene which we contemplate, or to the theme, the hearing of which delights us. Now, the aim of the Catholic soul of art is to take the beautiful wherever it is found, to abstract it from all that might deform it, or to add all that might be wanting to its perfect beauty—to add it every feature and every element that can fulfill the human idea of perfect loveliness, and to fling over all the still higher loveliness which is

caught from heaven. This is called "the Ideal" in art. We rarely find it in nature. We seek it in highest art. We look upon a picture, and there we behold portrayed with supreme power all the glory of the light that the sun can lend from heaven; all the glory of material beauty chastened, refined, and idealized by the artist's inspiration, breathing purest soul, enforcing some high lesson, and persuading by the spiritual influence which pervades the whole work. Amongst the ancient nations—the great fountains of the ancient civilization—Egypt, Assyria, Greece, and finally, Rome—during the four thousand years that went before the coming of the Redeemer, these arts and sciences flourished. We have still the remains of the Coliseum for instance, in Rome, combining vastness of proportion with perfect symmetry, and the mind is oppressed at the immensity of size, whilst the eye is charmed with the beauty of proportion.

But in the fourth and fifth centuries—after the foundation of the Church had been firmly laid, after the promulgation of the Christian religion—when the Roman Empire had bowed down her imperial head before the glory of the Cross of Christ, it was in the designs of God that all that ancient civilization, all these ancient arts and sciences, should be broken up and perish. From Egypt, Syria, and the far East they came, and their glory concentrated itself in Greece—later, and most of all, in Rome. All the wealth of the world was gathered into Rome. All the glory of earth was centralized in Rome. Whatever the world knew of painting, of sculpture, of architecture, of music, was found in Rome, in the highest perfection to which the ancient civilization had brought it. Then came the moment when the Church was to enter upon her second mission—that of creating a new world and a new civilization. Then came the moment when Rome and its ancient empire gravitated to a climax by its three hundred years of religious persecution of the Church of God and her crimes were about to be expiated. Then came the time when God's designs became apparent. Even as the storm-cloud bursts forth and sweeps the earth

in its resistless force, so, my dear friends, in these centuries of which I speak, from the fastnesses of the North came forth dreadful hordes of barbarians—men without civilization, men without religion, men without mercy, men without a written language, men without a history, men without a single refining element of faith amongst them;—and down they came, Goths and Visigoths, Huns and Vandals, onward sweeping in their resistless and almost countless thousands of warriors, carrying slavery and destruction in their hands; and thus they swept over the Western world. Rome went down before them. All her glory departed; and so the civilization of Greece and Rome was completely destroyed. Society was overthrown, and reduced to the first chaotic elements of its being. Every art, every science, every most splendid monument of the ancient world was destroyed; and, at the close of the fifth century, the work of the four thousand preceding years had to be done over again. Mankind was reduced to its primal elements of barbarism. Languages never before heard, barbaric voices, were lifted up in the halls of the ancient palaces of Italy and in the forum of Rome. All the splendors of the Roman Empire disappeared, and, with them, almost every vestige of the ancient arts and civilization of the preceding times. No power of earth was able to withstand the hordes of Attila. No army was able to make front against them. All went down before them, save and except one—one organization, one power in the world—one power founded by Christ and compacted by the very hand of God—founded upon an immovable foundation of knowledge and of truth—one power which, for divine purposes, was allowed a respite from persecution for a few years, in order that she might be able to present to the flood of barbarism that swept away the ancient civilization, a compact and well-formed body, able to react upon them,—and that power was the Holy Church of God. She boldly met the assault; she stemmed the tide; she embraced and absorbed in herself nation after nation, million after million of those rude children of

the Northern shores and forests. She took them, rough and barbarous as they were, to her bosom; and, at the end of the fifth century, the Church of God began her exterior, heroic mission of civilizing the world, and laying the foundations of modern civilization and of modern society. So it went on until the day when the capitol of Rome was shrouded in flames, and the ancient monuments of her pride, of her glory, and of civilization, were ruined and fell, and almost every vestige of the ancient arts disappeared. The Church, on the one hand, addressed herself, first and most immediately, to the Christianizing of these Northern nations. Therein lay her divine mission, therein lay the purpose for which she was created—to teach them the truths of God. Whilst she did this she carefully gathered together all that remained of the traditions of ancient Pagan science and art. Whilst all over Europe the greater part of the nations were engaged in the war between Northern barbarism and civilization, and the land was one great battle-field, overflowing with blood, the Church gathered into her arms all that she could lay her hands on, of ancient literature, of ancient science and art, and retired with them into her cloisters. Everywhere, over the whole face of Europe, and in Africa and Asia—everywhere the monk was the one man of learning—the one man who brought with him, into his cloister, the devotion to God that involved the sacrifice of his life—the devotion to man that considers a neighbor's good, and makes civilization and refinement the purpose and study of his life! Where, to-day, would be the literature of ancient Greece and Rome, if the Church of God, the Catholic Church, had not gathered their remnants into her cloisters? Where, to-day, would be (humanly speaking) the very Scriptures themselves, if these monks of old had not taken them, and made the transcribing of them, and the multiplying copies of them, the business of their lives? And so, all that the world has of science, of art—all that the world has of tradition, of music, of painting, of architecture—all

that the world has of the arts of Greece and Rome, was treasured up for a thousand years in the cloisters of the Catholic Church!

And now, her twofold mission began. Whilst her preachers evangelized—whilst they followed the armies of the Vandal and the Goth, from field to field, and back to their fastnesses of the North—whilst they converted those rude and terrible sons of the forest into meek, pure-minded Christians, upon the one hand, on the other, the Church took and applied all the arts, all the sciences, all the human agencies that she had—and they were powerful—to the civilizing and refining of these barbarous men. Then it was that in the cloisters there sprang up, created and fostered by the Church of God, the fair and beautiful arts of painting, music, and architecture. I say “created” in the Church. There are many amongst you as well informed as I am in the history of our civilization, and I ask you to consider that amongst the debris of the ruin of ancient Rome and of ancient Greece, although we possess noble monuments of the ancient architecture, we have but the faintest tradition of their music or their paintings, scarcely anything. I have visited the ruined cities of Italy, I have stood within the walls of Ostium, at the mouth of the Tiber, when, after hundreds of years, for the first time the earth was removed, and the ancient temples were revealed again. The painting is gone, and nothing but the faintest outline remains. Still less of the music of the ancients have we. We do not know what the music of ancient Greece or of ancient Rome was. All we know is, that among the ancient Greeks there was a dull monotone, or chorus, struck into an alternating strain. Of their sculpture we have abundant remains; and, indeed, on this it may be said, that there has not been any modern art which has equaled, scarcely approached, the perfection of the ancient Grecian model. But the three sciences of architecture, painting, and music have all sprung from the cloisters of the Church. What is the source of all great modern song? When the voice of the singer

was hushed everywhere else, it resounded in the Gregorian chant that pealed in loud hosannas through the long-drawn aisles of the ancient Catholic mediæval churches. It first came from the mind—it came from out the loving heart of the holy pope, Gregory, himself a religious, and consecrated to God as a monk. Whence came the organ, the prince, the king of all instruments, the faithful type of Christianity—of the Christian congregation—so varied, yet so harmonious; made up of a multitude of pipes and stops, each one differing from the other, yet all blending together into one solemn harmony of praise, just as you, who come in here before this altar, each one full of his own motives and desires—the young, the old—the grave, the gay—rich and poor—each with his own desire and experience of joy, of sorrow, or of hope—yet, before this altar, and within these walls, do you blend into one united and harmonious act of faith, of homage, and of praise before God. Whence came the king of instruments to you—so majestic in form, so grand in its volume—so symbolical of the worship which it bears aloft upon the wings of song? In the cloisters of the Benedictine monks do we hear it for the first time. When the tired Crusader came home from his Eastern wars, there did he sit down to refresh his soul with sacred song. There, during the solemn Mass of midnight, or at the Church’s office at matins, whilst he heard the solemn, plaintive chant of the Church, whilst he heard the low-blended notes of the accompanying organ, skillfully touched by the Benedictine’s hand—would his rugged heart be melted into sorrow, and the humility of Christian forgiveness. And thus it is the most spiritualizing and highest of all the arts and sciences—this heaven-born art of music. Thus did the Church of God make her divine and civilizing appeal, and thus her holy influence was brought out during those stormy and terrible times when she undertook the almost impossible task of humbling the proud, of purifying the unchaste, of civilizing the terrible,

the fierce, and the blood-stained horde of barbarians that swept, in their resistless millions, over the Roman empire.

The next great art which the Church cultivated in her cloisters, and which, in truth, was created by her as it exists to-day, was the art of painting. Recall the circumstances of the time. Printing was not yet invented. Yet the people had to be instructed—and not only to be instructed but influenced; for mere instruction is not sufficient. The mere appeal to the power of faith, or to the intellect of man, is not sufficient. Therefore did the Church call in the beautiful art of painting; and the holy, consecrated monk in his cloister developed all the originality of his genius and of his mind to reproduce in captivating form—in silent but eloquent words, the mysteries of the Church—the mysteries which the Church has taught from her birth. Then did the mystery of the Redemption, the Incarnation of the Son of God, the angels coming down from heaven to salute Mary—then did all these greet the eye of the rude, unlettered man, and tell him, in language more eloquent than words, how much Almighty God in heaven loved him. But it was necessary for this that the art of painting should be idealized to its very highest form. It was necessary to the painter's hand to fling around Mary's head a combined halo of virginity and of heavenly maternity. It was necessary that the angelic form that saluted her should have the transparency of heaven and of its own spiritual nature, floating, as it were, through him, in material color. It was necessary that the atmosphere that surrounded her should be as that cloudless atmosphere which is breathed before the throne of the Most High. It was necessary that the man who looked upon this should be lifted up from the thoughts of earth and engaged wholly in the contemplation of objects of heaven. Therefore, glimpses of beauty the most transcendent, aspirations of heaven, lifting up the soul from all earthliness—from worldliness—were necessary. To obtain this the monk was

obliged to fast and pray while he painted. The monk was obliged to lift up his own thoughts, his own imagination, his own soul, in contemplation, and view, as it were, the scene which he was about to illustrate, with no earthly eye. The Church alone could do this, and the Church did it. She created the art of painting. There was no tradition in the pagan world to aid him; no beauty—the beauty of no fair forms in all the fullness of their majestic symmetry before his eye to inspire him. He must look altogether to heaven for his inspiration. And so faithfully did he look up to heaven's glories, and so clear was the vision that the painter-monk received of the beauties he depicted on earth, that in the thirteenth century there arose in Florence a Dominican Monk, a member of our order, beatified by his virtues, and called by the single title of "The Angelic Painter." He illustrated the Holy Trinity. He put before the eyes of the people all the great mysteries of our faith. And now, after so many ages—after six hundred years have passed away, whenever a painter, or lover of art stands before one of those wonderful angels and saints, painted by the hand of the ancient monk, now in heaven, it seems to him as if the very angels of God had descended from on high and stood before the painter, while he fixed their glory in colored form, as they appear to the eye of the beholder. It seems as if we gazed upon the blessed angelic hosts, and as if Gabriel, standing before Mary, mingled the joy of the meeting with the solemnity of the message which the painter represents him as announcing. It seems as if Mary is seen receiving the message of man's redemption from the angel, not as a woman of earth, but as if she was the very personification of the woman that the inspired Evangelist at Patmos saw, "clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars." Michael Angelo, the greatest of painters, gazed in wonder at the angels and saints that the Dominican monk had painted. Astonished, he knelt

down, gave thanks to God and said, "The man that could have painted these must have seen them in heaven!"

The architecture of the ancient world, of Greece and of Rome, remained. It was inspired by a pagan idea, and it never rose above the idea that inspired it. The temples of Athens and of Rome remain in all their shattered glory, and in all the chaste beauty of their proportions. Very remarkable are they as architectural studies for this: that they spread themselves out, and covered as much of the earth's space as possible; that the pillars were low and the arches low; and everything seemed to cling to and tend towards earth. For this was the idea, and the highest idea, of architecture, that ever entered into the mind of the greatest of the men of ancient civilization. The monk in his cloister, designing to build a temple and a house for the living God, looking upon the models of ancient Greece and Rome, saw in them a grovelling and an earthly architecture. His mind was heavenward in aspiration. His thoughts, his affections, were all purified by the life which he led. Out of that upward tendency of mind and heart sprang the creation of a new style of Christian architecture, which is called the Gothic; as little in it of earth as may be—just sufficient to serve the purpose of a superstructure. The idea was to raise it as high towards heaven as possible—to raise a monument to Almighty God—a monument revealing in every detail of its architecture the divine idea, and the upward tendency of the regenerated heart of the Christian man. Now, therefore, let every arch be pointed; now, therefore, let every pillar spring up as loftily as a spire; now, let every niche be filled with angels and saints—some who were tried in love—others who maintained the faith—teaching the lesson of their sanctity—now pronouncing judgment, now proclaiming mercy. Now, therefore, let the high tower be uplifted on which swings the bell, consecrated by the blessing of the Church, to fling out upon the air around, which trembles as it receives its message, the notes of

Christian joy and of Christian sorrow! And high above that tower, let the slender, pointed spire seek the clouds, and rear up, as near to heaven as man can go, the symbol of the Cross on which Christ redeemed mankind! The people require instruction; put sermons in stones. Let the material edifice be an epic of faith and of praise to God. Let everything that the eye sees be symbolical of the divine.

"Shut then in the petals of the flowers,
Round the stems of all the lilies twine,
Hide beneath each bird's or angel's pinion,
Some wise meaning or some thought divine.
Place in stony hands that pray forever,
Tender words of peace, and strive to wind
Round the leafy scrolls and fretted niches
Some true loving message to your kind."

Such is the Church's idea; and such is the architecture of which she is the mother! Thus we behold the glorious churches of the middle ages. Thus we behold them in those ancient and quaint towns of Belgium and of France. We behold on their transepts, for instance, a tracery as fine as if it were wrought and embroidered by a woman's hands, with a strength that has been able to defy the shocks of war and the action of ages. If the traveler seeks the sunny plains of Italy, he climbs the snow-crowned, solitary Alps, and there, after his steep and rugged ascent, he beholds on one side the valleys of Switzerland and he turns to the land of the noonday sun and sees before him the fair and widespread plains of Lombardy. The great rivers flow through these plains and look as if they were of molten silver. The air is pure, and the sky is the sky of Italy. Majestic cities dot the plains at his feet. But amongst them all, as the sun flings his Italian light upon the scene—amongst them all, he beholds one thing that dazzles his eyes with its splendor. There, far away in the plains, within the gates of the vast city of Milan, he sees a palace of white marble rising up from the earth; ten thousand statues of saints around it; with countless turrets, and a spire with a pinnacle rising

towards heaven, as if in a riot of Christian joy. The sun sparkles upon it as if it were covered with the rime of a hoar-frost, or as if it were made of molten silver. Possibly his steps are drawn thither, and it pleases him to enter the city. Never before—never, even with the eye of the mind—had the traveler seen so grand an idea of the sacred humanity of Jesus Christ! Here he reigns! Who can deny the historical facts which I have narrated? Who can deny that if, to-day, our ear is charmed with the sound of music—our eye delighted with the contemplation of paintings—our hearts within us lifted up at the sight of some noble monument of architecture—who can deny, with such facts before him, that it was the Church that created these—that she is the mother of these—and that she brought them forth from out the chaos and the ruin that followed the destruction of the pagan civilization? But whilst she was their mother, she was also their highest inspiration. For, remember, that the zeal in art may be taken from earth, or drawn from heaven. Art may aspire to neither more nor less than “to hold the mirror up to nature.” The painter, for instance, may aspire to nothing more than to render faithfully, as it is in nature, a herd of cattle, or a busy scene in the town. The musician may aspire to nothing more than the pleasure which his music will give to the sense of the voluptuous in man. The architect may aspire to nothing more than the creation, in a certain space, of a certain symmetry of proportion, and a certain usefulness in the work of his hands. They may “hold the mirror up to nature;” but this is not a perfect idealization of art. The true ideal holds the mirror of its representation not only up to nature, to copy that nature faithfully, but—higher still—to God, to catch one ray of divine inspiration, one ray of divine light, one ray of heavenly instruction, and to fling that pure, heavenly light over the earthly productions of his art. This pious inspiration is only to be found in the Catholic Church. It is found in her music—those strains of hers which we call the “Gregorian chant,”—which, without pro-

ducing any very great excitement or pleasure, yet fall upon the ear, and through the ear, upon the soul, with a calming, solemn influence, and seem to speak to the affections in the very highest language of worship. Plaintively do they fall—yes, plaintively—because the Church of God has not yet shown over the earth in the fullness of her glory—plaintively, because the object of her worship is mainly to make reparation to an offended God for the negligence of the sinner—plaintively, because the words which this music breathes are the words of the penitent and the contrite of heart—plaintively, because, perhaps, my brethren, the highest privilege of the Christian here is a holy sadness, according to the words of Him who said: “Blessed are they who mourn and weep, for they shall be comforted.”

In the lapse of years, the Church again brought forth another method and gave us another school, which expresses to-day the pious exultation, the riot of joy, with which, on Christmas day, Palæstrina sang before Pope Marcellus, in Rome. Who can say—who is there with trained, sympathetic ear who hears them, who cannot say—that the inspiration which is in them is altogether of heaven—heavenly; and that it lifts up the soul to the contemplation of heavenly themes, and to the triumph of Jesus Christ. The highest inspiration came through faith.

Let us turn to the art of painting. So long as this noble art was in the hands of the monk—the man of God—so long had we masterpieces of painting, such as have never been equaled by any that since came forth—masterpieces by men who fasted and prayed, and looked upon their task as painters, to be a heavenly and a holy one. We read of the blessed Angelico, the Dominican painter, whose works are the glory of the world to-day—we read of him, that he never laid his brush to a painting of the Mother of God, or of our Lord, except on the day when he had been at Holy Communion. We read of him that he never painted the infant Jesus, or the Crucifixion, except on his knees. We read of him that whilst he brought out the divine sorrow in the Virgin Mother, for the Saviour on the

cross—whilst he brought out the God-like tribulation of him who suffered there—he was obliged to dash the tears from his eyes—the tears of love—the tears of compassion—which produced the high inspiration of his genius. Nay, the history of this art of painting teaches us that all the great masters were eminent as religious men, and that when they separated from the Church, as we see, their inspiration left them. The finest works that Raphael ever painted were those which he painted in his youth, whilst his heart was yet pure, and before the admiration of the world had made him stain the integrity of his soul by sin. The rugged, the almost omnipotent genius of Michael Angelo, was that of a man deeply impressed with faith, and most earnestly devoted to the practice of his religion. When, over the high altar of the Sistine Chapel, he brings out all the terrors of the Divine Judgment, which he puts there in a manner that makes the beholder tremble to-day—the Lord, in the attitude, not of blessing, but of sweeping denunciation over the heads of the wicked—he took good care, by prayer, by frequenting the sacraments, by frequent confession and communion, and by the purity of his life, to avert the judgments that he painted from falling on his own head. The most glorious epoch in the history of architecture was precisely that in the thirteenth and fourteenth centuries, when there arose the ministers of York; of Westminster; of Notre Dame, in Paris; of Rouen; and all the wonderful old churches that, to-day, are the astonishment of the world, for the grandeur and majesty of their proportions, and the beauty of design they reveal. These Churches sprung up at the very time that the Church alone held undisputed sway; when all the arts were in her hands, and when the architects who built them were nearly all consecrated sons of the cloister. It is worthy of remark, that we do not know the name of the architect that built St. Patrick's, or Christ Church, in Dublin. We do not know the name of the architect that built Westminster Abbey, nor any one of these great and mighty mediæval churches throughout Europe.

We know, indeed, the name of the architect who built St. Paul's, in London, and of him who built St. Peter's, in Rome. They were laymen. The men who built the marvelous mediæval churches were monks, and are now in the dust; and, in their humility, they brought the secret of their genius to the grave, and no names of theirs are emblazoned on the annals of the world's fame.

Thus we see the highest inspiration of the arts—music, painting, and architecture—came from the Catholic Church, and that the most attractive of them all were created in her cloisters. The greatest painters that ever lived had come forth from her bosom, animated by her spirit. The greatest churches that ever were built were built and designed by her consecrated children. The grand strains of ecclesiastical music, expressing the highest ideas, resounded in her cathedral churches. The world had grown under her fostering care. Young republics had sprung up under the Church's hand and guidance. The Italian republics—the republics of Florence, of Pisa, of Venice, of Genoa—all gained their municipal rights and rights of citizenship (rights that were established for protection, and to insure equality of the law) under the Church's protection. Nay, more. The Church was ever willing and ready, both by legislation and by action, to curb the petty tyrants that oppressed the people; to oblige the rugged castellan to emancipate his slaves. The Church was ever ready to send her highest representatives, archbishops and cardinals, into the presence of kings, to demand the people's rights; and the very man who wrung the first principles of the British Constitution from an unwilling and tyrannical king, was the Catholic Archbishop of Canterbury—the only man who would dare to do it, for (and well the tyrant knew it) he could not touch the archbishop, because the arm of the Church was outstretched for his protection. Society was formed under her eyes and under her care. Her work now seemed to be nearly completed, when the Almighty God, in His wisdom, let fall a calamity upon the world. And

I think you will agree with me—even such amongst you (if there be any) who are not Catholics—that a calamity it was. A calamity fell upon the world in the sixteenth century, which not only divided the Church in faith, and separated nations from her, but which introduced new principles, new influences, new and hostile agencies, which were destructive of the most sacred rights. I am speaking to you rather as an historian than as a priest; and I ask you to consider this: We are accustomed to hear on every side that Protestantism was the emancipation of the human intellect from the slavery of the pope. To that I have only to answer this one word: Protestantism substituted the uncertainty of opinion instead of the certainty of faith which is in the Catholic Church. Protestantism declared that there was no voice on earth authorized or empowered to proclaim the truth of God; that the voice that had proclaimed it for fifteen hundred years had told a lie; that the people were not to accept the teaching of the Catholic Church as an authoritative and time-honored law, but that they were to go out and look for the faith for themselves—and in the worst way of all. Every man was to find a faith for himself; and when he had found it he had no satisfactory guarantee, no certainty, that he had the true interpretation of the truth. If this be emancipating the intellect—if this changing of certainty into uncertainty, dogma into opinion, faith into a search after faith, be emancipation of the intellect—then Christ must have told a lie when he said: “You shall know the truth, and the truth shall make you free!” The knowledge of the truth he declared to be the highest freedom; and, therefore, I hold, not as a priest, but simply as philosopher, that the assertion is false which says that the work of Protestantism was the emancipation of the intellect. All the results of modern progress—all the scientific success and researches that have been made—in a word, all the great things that have been done, are all laid down quietly at the feet of Protestantism as the effects of this change of religion. In England nothing

is more common than for good Protestants to say, that the reason why we are now in so civilized a condition is because Martin Luther set up the Protestant religion. Protestantism claims the electric telegraph. The Atlantic cable does not lie so much in a bed of sand as on a holy bed of Protestantism that stretches from shore to shore! They forget that there is a philosophical axiom which says: “One thing may come after another, and yet it may not be caused by the thing that went before.” If one thing comes after another it does not follow that it is the effect of the other. It is true that all these things have sprung up in the world since Protestantism appeared. It is perfectly true that the many have learned to read since Protestantism gained ground. But why? Is it because the Catholic Church kept the people in ignorance? No; it was because of a single want. It was about the time Protestantism sprung up that the art of printing was invented. Of course the many were not able to read when they had no books. The Catholic Church, as history proved, was even far more zealous than the Protestant new-born sect in multiplying copies of the Scripture, and in multiplying books for the people. One of the reproaches that is made to us to-day is, that we are too busy in the cause of education. Surely, if the Catholic Church is the mother of ignorance, that reproach cannot be truly made. Now, Protestants are making a noise, and saying that the Church, in every country and on every side, is planning and claiming to educate! But all this is outside of my question. My question deals with the fine arts.

Now, mark the change that took place! Protestantism, undoubtedly, weakened the Church's influence upon society. Undoubtedly, it took out of the Church's hands a great deal of that power which we have seen the Catholic Church exercise, for more than a thousand years, upon the fine arts. They claim, or they set up a rival claim, to foster the arts of music, of architecture, and of painting, so that these may no longer claim to receive their special

inspiration from the Church, which was their mother and their creator, and through which they drew their heavenly genius. Well, the arts were thus divided in their allegiance, and thus deprived of their inspiration, by the institution of this new religion. I ask you to consider, historically, whether that inspiration of art, that high and glorious inspiration, that magnificent ideal, was not destroyed the moment it was taken from under the guidance and inspiration of the Catholic Church? I say that it was destroyed; and I can prove it. Since the day that Protestantism was founded, architecture has decayed and fallen away. No great cathedral has been built. No great original has appeared. No new idea has been expressed from the day that Luther declared schism in the Church, and warred against legitimate authority. No Protestant has ever originated a noble model in modern architecture. It has sunk down into a servile imitation of the ancient grovelling forms of Greece and Rome. Nay, whenever the ancient Gothic piles—majestic and inspiring Christian churches—fell into their hands, what did they do? They pulled them down, in order to build up some vile Grecian imitation, or else they debased the ancient grandeur and purity of the Gothic cathedral, by mixing in a wretched imitation of some ancient heathen or pagan temple.

As to the art of painting: the painter no longer looked up to heaven for his subject. The painter no longer considered that his pious idea was to instruct and elevate his fellow-man. The painter no longer selected for his subjects the Mother of God, or the sacred humanity of our Lord, or the angels and saints of heaven. The halo of light that was shed upon the brush of the blessed Angelico; the halo of divine light that surrounded the virgin's face as it grew under the creative hand of the young Christian painter of Urbino, disappeared. The highest ambition of the painter now is to sketch a landscape true to nature. The highest excellence of art seems now to be to catch the colors that approach most faithfully to the flesh-tints of the human body. And it is a

remarkable fact, my friends, that the art of animal painting—painting cows and horses and all these things—began with Protestantism. One of the very first animal painters was Roos, a German Protestant, who came to Rome, and the reproach of his fellow-painters was, "There is the man that paints the cows and horses." Even sacred subjects were dealt with in this debased form—in this low and empty inspiration. Look, for instance, at the Magdalens, at the Madonnas of Rubens. Rubens, himself, was a pious Catholic; yet his paintings displayed the very genius of Protestantism. If he wanted to paint the Blessed Virgin, he selected some corpulent and gross-looking woman, in whom he found some ray of mere sensual beauty that struck his eye, and he put her on the canvas, and held her up before men as the Virgin, whose prayer was to save, and whose power was above that of the angels. The artist who would truly represent her on canvas must have his pencils touched with the purity and grandeur of heaven.

Music. Music lost its inspiration when it fell from under the guidance of the Church. No longer were its strains the echoes of heaven. No longer is the burden of the hymn the heavenly aspiration of the human soul, tending towards its last and final beatitude. Oh, no! but every development that this high and heavenly science receives, is a simple degradation into the celebration of human passion; into the magnifying of human pride; into the illustration of all that is worst and vilest in man; and the highest theme of the musician to-day is not the "Dies Iræ;" it is not the "Stabat Mater," the wailing voice of the Virgin's sorrow; it is not the "Alleluia," to proclaim to the world the glories of the risen God; no, the highest theme of the musician, to-day, is to take up some story of sensual, and merely human, love; to set that forth with all the charms and all the meretricious embellishments of art. Thus do we behold in our own experience of to-day, how the arts went down, and lost their inspiration, as soon as there were

taken from them the genius and the inspiring influence of the Church that created them, and, through them, civilized the world, and brought to us whatever we have of civilization and refinement in this nineteenth century. Thank God, the reign of evil cannot last long upon this earth. It is one of the mysterious circumstances that the coming of our Lord developed. Before the Incarnation of the Son of God, an evil idea seemed to be in the nature of man. It propagated itself, it found a home and an abiding dwelling amongst the children of men. But, since the Incarnation of the Son of God, since the Eternal Word of God vouchsafed to take a human soul, a human body, human sensibilities, and, I will add, human genius—since that time, the base, and the vile, and the ephemeral, and the degraded, may come; may debase art and artists; may spoil the spirit of art for a time—but it cannot last very long. There is a native force, a nobleness in the soul of man that rises in revolt against it. And to-day, even to-day, the hour of revival seems to be coming—almost arrived—is already come. The three arts of painting, of music, and architecture, seem to be rising with their former inspiration, and seem to catch again a little of the departed light that was shed on them and flowed through them, from religion. Architecture revives, and the glories of the thirteenth century, though certainly they may not be eclipsed, are almost equaled by the glories of the nineteenth. But a short distance from here, you see, in the city of New York, rising in its wonderful beauty, that which promises to be, and is to be, of all the glories of this country, the most glorious—the great cathedral, and again in the neighboring city of Brooklyn, the fair and magnificent proportions of that which will be, in a few years, the glory of that adjacent shore, when on this side and on that, each tower, and spire, and pinnacle upholding an angel or saint, the highest of all will uphold the Cross of Jesus Christ.

Music is reviving again—catching again the pure spirit of the past. A taste for the serene,

the pure, the most spiritual songs of the Church, is every day gaining ground, and taking hold of the imagination. Painting, thank God, is reviving again; and of this you have here abundant proof. Look around you. No gross, earthly figure stands out in the bare proportions of flesh and blood. No vile exposure of the mere flesh invites the eye of the voluptuous to feast itself upon the sight. The purity of God is here. The purity of the Church of God overhangs it, and the story of these scenes will go home to your hearts and to the hearts of your children, as the story that the blessed Angelico told in Florence six hundred years ago. Thanks be to God it is so! Thanks be to God that when I lift up my eyes I may see so much of the purity of the face down which flow the last tears of blood! When I lift up mine eyes here it seems to me as if I stood bodily in the holy society of these men. It seems to me that I see in the face of John the expression of the highest manly sympathy that comforted and consoled the dying eyes of the Saviour. It seems to me that I behold the Blessed Virgin, whose maternal heart consented in that hour of agony to be broken for the sins of men. It seems to me that I behold the Magdalen, as she clings to the Cross, and receives upon that hair with which she wiped his feet, the drops of his blood. It seems to me that I behold that heart, humbled in penance and inflamed with love—the heart of the woman who had loved much, and for whom he had prayed. It seems to me that I travel step by step to Calvary, and learn, as they unite in him, every lesson of suffering, of peace, of hope, of joy, and of divine love!

Thank God, it is fitting in a Dominican Church that this should be so! It is fitting in a temple of my order that, when I look upon the image of my Holy Father over that entrance, in imagination, and without an effort, I travel back to the spot where I had the happiness to live my student's days, and where, in the very cell in which I dwelt, I beheld from Angelico's own hand a glorious specimen

of his art. These are the gladness of our eyes, the joy of our hearts. They give us reason to rejoice with him who said: "I have loved, oh Lord, the beauty of thy house, and the place where thy glory dwelleth." They give us reason to rejoice, because they are not only fair and beautiful in themselves, but they are also the guarantee and the promise that the traditions of ecclesiastical painting, sculpture, architecture, and music, in this new country, will yet come out and rival all the glories of the nations that for centuries and centuries have upheld the Cross. They are a cause of gladness to us, for, when we shall have passed away, our children and our children's children shall come here, and, in reviewing these pictures, will learn to feel the love of Jesus Christ. Amongst the traditions of one of the old cities of Belgium, there is one of a little boy who grew up, visiting every day the cathedral of the city. One day he stood with wondering and child-like eyes before a beautiful painting of the Infant Jesus. According as

time went on, and reason grew upon him, his love for the picture became greater and greater; and when he became a man, his love for it was so great that he spent his days in the cathedral as organist, pealing forth the praises of the Son of God. His manhood went down into the vale of years, but his love for the picture was still the one child-love—the young love and passion of his heart. And so he lived, a child of art, and died in the odor of sanctity of God. And that art had fulfilled its highest mission, for it had sanctified the soul of a man. Oh, may these pictures that we look upon with so much pleasure—may they teach to you, and to your children after you, the lesson they are intended to teach, of the love, of the charity, of the mercy of Jesus; that, loving him and loving the beauty of his house, and catching every gleam that faith reveals of her higher beauty, and everything that speaks of him forever, you may come to behold him as he shines in the uncreated light and majesty of his glory!





The Groupings of Calvary.

The Feast of the Annunciation of the Blessed Virgin.

By Rev. THOMAS N. BURKE, O. P.



There were many classes of men surrounding our Blessed Lord on that fearful and terrible journey, when, starting from the court of his condemnation, he turned his face toward Calvary, and set out upon the dolorous "Way of the Cross." The men who condemned him, sitting in that tribunal, were not satisfied with that sentence; but, in the eagerness of their revenge, they would fain witness his execution—following out the expressed word of the Evangelist, that the Scribes and Pharisees followed our Lord, and fed their revengeful eyes upon the contemplation of his three hours of agony on the Cross. The immediate agents of this terrible act of execution were the Roman soldiers of the cohort, who had scourged him, who had crowned him with thorns, and who accompanied him with stolid indifference to the place of his execution. They were pagans. They were men who had never heard the name of God. They were men who, had they heard it, must have heard it in a language which they scarcely understood, and which was the medium of the common record of what were called "the wonders"—that is, of the miracles of Christ. But it scarcely stirred up in them even a natural curiosity; and, therefore, they brought him to execution, as they

would have dragged any other criminal, with this one exception, that, by a strange, diabolical possession, they looked upon this man of whom they knew nothing—upon this man who had never injured them in word or in deed—with intense abhorrence, and hated him with an inexplicable hatred. They thus typified the nations who know not the Lord of Truth. In paganism, in the darkness and wickedness of their infidelity, they know not the name of God. When that name is pronounced in their presence, it falls upon their ears rather as the name of an enemy than that of a friend. They cannot explain why they hate him. No more can we explain the hatred of the Roman soldiers. The missionary goes forth to-day in all the power of the priesthood of Christ. He stands in the presence of the people of China, or of Japan. As long as he speaks to them of the civilization, of the immense military power, of the riches and of the glory of the country from which he comes, they hear him willingly and with interested ears. As long as he reveals to them any secret of human science, they make use of him, they are glad to receive him. Thus it is, we know, that some of the Jesuit missionaries held the very highest places at the court of the Emperor of China. But as

soon as ever the missionary mentions the name of Christ, they not only refuse to hear him, but they are stirred up, on the instant, with diabolical rage; hate and anger flash from their eyes; and they lay hold of the messenger who bringeth them the message of peace, and love, and of eternal life, and they imagine they have not fulfilled their duty until they have shed his heart's blood upon the spot. Oh, how vast the crowd of those who, for centuries, have thus greeted the Son of God and every man who speaks in his name! Think of the outlying millions, to whom, for eighteen hundred years and more, the Church—the messenger of God—has preached and appealed, but in vain! Behold the class that was represented round the Cross, lifting up indifferent, stolid, or, if anything, scowling faces, amid the woes of him who, in that hour of his agony and of his humiliation, mingled his prayers for forgiveness with the last drop of blood that flowed through his wounds from his dying heart!

There is another class there. It is made up of those who knew him well, or who ought to have known him. They had seen his miracles; they had witnessed his sanctity; they had disputed with him upon the laws, until he had convinced them that his was the wisdom that could not belong to man, but to God. He had silenced them. He had answered every argument that foolhardy and audacious men made to him. He had reduced them to such shame that no man ever dared to question him again. But he interfered with their interests and their pride. That pride revolted against submitting to him. That self-love and self-interest prompted the thought that if he lived, his light would outshine theirs, and their influence with the people would be gone. These were the Scribes and the Pharisees. They were the leaders of the people. They were the magistrates of Jerusalem. They were the men whose loud voice and authoritative tones were heard in the Temple. They were the men who walked into that house as if it was not the house of God, but *their* house. They were the

men who walked fearlessly up to the altar, to speak words of blasphemous pride, and call them prayers. They were the men who despised the humble Publican making his act of contrition. They were the men who lifted their virtuous hands and hypocritical eyes to heaven to lament over the weakness of human nature. They were the men who hated Christ, because they could not argue with him—because they could not uphold their errors against his truth—because they could not hold their own, but were struck dumb at the sight of his sanctity and the sound of his powerful voice. What did they do? They began to tell lies to the people. They began to tell the people how he was an impostor and a blasphemer. They began to mislead the people—to destroy the estimate that people might make of Jesus Christ. They endeavored to find false witnesses to bring them to swear away first his character and then his life. Ah! need I say whom they represent? Need I tell a people in whose memories is fresh to-day the ever-recurring lie that is flung in the face of the Catholic Church—the ever-recurring false testimony that is brought against her—the burning of her churches, the defiling of her alters, the outrages on her priests, the insults heaped upon her holy nuns, the people inflamed against the very name of Catholicity itself, so that the word might be fulfilled of him who said: "They shall cast out your very name as evil for my sake;" the men who made the very name of a monk, or a friar, or a Jesuit mean something awfully gross, or sensual, or material! These men were naturally worldly and deceitful. I need not point out to you that, in the midst of you, and every day; from their pulpits, from their conventicles, through their daily press; every day we are made familiar with the old lie, shifted and changed, tortured, distorted, and twisted, and the false testimony brought out in a thousand forms of falsehood. And there were others believed in Christ; who knew him; who had enjoyed his conversation and his friendship, and who were afraid to be seen in his company in that dark hour, and upon that

hill of shame. Where were the Apostles? Where were the Disciples? They had fled from their Master because it was dangerous to be seen with him. Judas, the representative of the man who sells his religion and his God for this world; who sells his conscience in order to fill his purse; who sells everything that is most sacred when that demand is made upon him for temporal profit and pelf; who sells his iniquity by a bad communion in order to save appearances; and, whilst with one hand he was taking money from the Pharisees, with the other hand he was taking Christ to his breast; the man who played a double part; the man who did not wish to break utterly with his Lord, nor to sacrifice the good opinion of his fellow-apostles; and, therefore, he received damnation to himself in a bad communion—he does not dare to climb the rugged steep of Calvary; but he stands afar off, and beholds a terrible sight; he sees passing before his eyes his Lord, his Master, in whose innocence he believes, though he has betrayed him; his Lord, his Master, torn with scourges from head to foot, crowned with thorns, covered with blood; his Lord and his Master, who had so often spoken to him words of friendship and of love, passed before the eyes of the renegade and traitor. As he looked, and his eyes caught, for an instant, the countenance of that figure, tottering along in weakness and in pain—the sight brought back remembrance of the days that were gone, with no glimmering of hope, no light of consolation to his soul, but only the feeling that he had betrayed his God, and that he held then in his infamous purse the money for which he had sold his soul and his conscience. He stood aghast and pale. He tore his hair, and uplifted his despairing hands. He found that he could not live to see the consummation of his iniquity; and before the Saviour had sent forth the last cry for a redeemed world, the soul of the suicide Judas had gone down to hell! “It were better for him had he never been born!” Does he represent any class? Are there not in this world men who are almost

glad to have something to barter with the world, when they give up their holy faith and religion in order to clutch this world’s possessions? Have we not read in the history of the nations—in the history of the land from which most of us sprang—have we never read of men selling their faith for this world’s riches and this world’s honors? Have we never read, in the history of the world, of men who, in order to save appearances, approached the holy altar and received the holy communion? Of monarchs who, in order to stand well with their Catholic subjects, made a show of going to holy communion? And of sycophants and courtiers who, in order to please a king, in a fit of piety or a fit of repentance, went to holy communion? But time will not permit me to linger in the contemplation of the many classes of the worldly-minded; the false friend, the bitter, though conscious, enemy, the heartless executioners; the men who surrounded him then, exact counterparts of those whom we meet to-day.

But there was one there,—and it is to that one that my thoughts and my heart turn this night. There was one there who was destined to be, through all ages, and unto all nations, a type of what the true Christian man—the friend of Christ, must be; a true representative of the part that he must play, in the sacrifice that from time to time he must make, to test the strength and tenderness of his love. There was one there, young and beautiful, who did not flinch from his Master and Lord in that hour; who walked by his side; who shared in the reproaches that were showered upon the head of the Son of God, and took his share of the grief and the shame of that terrible morning of Good Friday. There was one there whom the Master permitted to be there, that he might, as it were, lean upon the strength of his manhood and the fearlessness of his love. That one was John the Evangelist. Behold him, as, with the virginal eyes, he looks up as a man to his fellow-man on the Cross! Behold him as he seems to say: “Oh, Master, Oh, Lover of my soul and heart!

can I relieve you of a single sorrow by taking it up and making it my own?" This was John. Consider who he was, and what. Three graces surrounded him as he stood at the foot of the Cross. Three divine gifts form a halo of heavenly light around his head. They were the grace of Christian purity, the grace of divine love, and the manliness of the bravery that despises the world, when it is a question of giving testimony of love and of fidelity to his God and his Saviour—three noble gifts, with which the world is so ill-supplied to-day! Oh, my brethren, need I tell you that of all the evils in this our day, there is one which has arrived at such enormous proportions that it has received the name of "The Social Evil!"—the evil which finds its way into every rank and every grade of society; the evil which, raising its miscreated head, now and again frightens us, and terrifies the very world by the evidence of its widespread pestilence; the evil that, to-day, pollutes the heart, destroys the soul of the young, and shakes our nature and our manliness to its very foundations, and brings down the indignant and the sweeping curse of God upon whole nations! Need I tell you that the evil is the terrible evil of impurity—the unrestrained passion, the foul imagination, the debased and degraded cravings of this material flesh and blood of ours, rising up in rebellion, and declaring, in its inflamed desires, that nothing of God's law, nothing of God's redemption shall move it; that all, all may perish, but it must be satiated and gorged with that food of lust, of which, the Scripture says, "the taste is death?" Of this I have already spoken to you, and also of the opposite virtue, the "index" virtue, as it is called—the virtue of virtues; of that I have also spoken to you; that by which lost man is raised up to the very perfection of his spiritual nature; by which the Divine effulgence of the highest resemblance to Christ is impressed upon the soul; by which the fragrance and brightness of the Virgin, and of the Virgin's Son, seems to shine even in the body of man as well as in the spirit,

"filling the whole being," says St. Ephrem, "with the odor of its sweetness." Such virtue of angelic purity did Christ, our Lord, come to establish upon earth. Such virtue did he lay as the foundation of his Church, in a chaste and a virginal priesthood; in the foundations of society, in a chaste and pure manhood; preserving the integrity of the soul in the purity of the body. Such virtue belonged to John, "the disciple of love;" and it belonged to him in its highest phase; for, as the Holy Fathers, and the interpreters of the Church's traditions from the very beginning, and notably, St. Peter Damascus, tell us,—John the Evangelist was a virgin from the cradle to the grave. No thought of human love ever flashed through his mind. No angry uprising of human passion ever disturbed the equable nature of his heavenly tempered soul and body. He was the youngest of all the Apostles; and he was little more than a youth when the virgin-creating eyes of Christ fell upon him. Christ looked upon him, and saw a virginal body, fair and beautiful in its translucent purity of innocence. He, the Creator and Redeemer, saw a soul pure, and bright, and unstained; a soul just opening into manhood, and in the full possession of all its powers; and a tender, yet a most pure heart, unfolding itself even as the lily bursts forth and unfolds its white leaves to gather in its cup the dews of heaven, like diamond drops, in its heart of purest whiteness. So did our Lord behold the fair soul of John. Jesus Christ spoke in that virgin ear the words of invitation; and into that virgin soul he dropped those graces of Apostleship, and of love, and of tenderness, and of strength, that, lying there amongst those petals of glory, brought forth in the soul of the young man all that was radiant of most Christ-like virtue. A virgin—that is to say, one who never let a thought of his mind nor an affection of his heart, stray from the highest form of Divine love; thus was he before he had beheld the face of his Redeemer. But when to that virginal purity, which naturally seeks the love of God in its highest form, that God made him-

self visible in the shape of the sacred humanity of our Lord; when the Virgin's King, the Prince, and the leader of the Virgin's choir in heaven, presented himself to the eyes of the young Apostle, oh, then, with the instinct of purity, his heart seemed to go forth from him and to seek the heart of Christ. And so it was for three years, under the purifying eyes of our Lord. He lived for three years in the most intimate communion of love with his Master; distinguished from all the other Apostles, of whom we do not know that ever one of them was a virgin, but only John; distinguished from them by being admitted, through his privileged virginal purity, into the inner chambers of the heart of Christ. Thus, when our Lord appeared to the Apostles upon the waters, all the others shrank from him, terrified; and they said to each other, "It is a ghost! It is an appearance!" John looked, and instantly recognized his Master, and said to Peter, "Don't be afraid! It is the Lord!" Whereupon St. Jerome says: "What eyes were those of John, that could see that which others could not see? Oh, it was the eye of a virgin recognizing a virgin!" *Solus virgo virginem agnoscit*. So it was that a certain tacit privilege was granted to John, as is seen in the conduct of the Apostles themselves. Peter, certainly, was honored above all the others by getting precedence and supremacy; by being appointed the Vicar and representative of his Master; in other words, "the Head of the Apostles." Nay, more, the heart of Peter was sounded to the very depths of its capacity and of its love, before Christ our Lord appointed him as his representative. Three times did he ask him, "Lovest thou me?" Again, in the presence of John, "Lovest thou me, Peter, more than these?" More than these, more than the men who are present before me, and of whom I speak to you. And Peter was confirmed in that hour, and rose, by Divine grace, to a height in the sight of his Divine Master, greater than any ever attained by man. It is not the heart of the man loving the Lord, but it is the heart of the Lord loving the man.

So Peter was called upon to love his Lord more than the others. But the tenderest love of his Divine Master was the privilege of John. He was the disciple "whom Jesus loved." And well did his fellow-Apostles know it. What a privilege was not that which was given to John at the Last Supper because of his virginal purity? There was the Master, and there were the disciples around him. There was the man whom he had destined to be the first pope—the representative of his power, and head of his followers. Did Peter get the first place? No! The first place of love, the place next to the left side, nearest the dear heart side, was the privilege of John. And—oh! ineffable dignity vouchsafed by our Saviour to his virgin friend!—the head of the disciple was laid upon the breast of the Master, and the human ear of John heard the pulsations of the virginal heart of Christ, the Lord of earth and heaven! Between those two, in life, you may easily see in this and other such traits recorded in the Gospel; between these two—the Master and the disciple whom he loved; there was a silent intercommunion—an intensity of tender love of which the other Apostles seem not to have known. Out of this very purity of John sprang the love of his Divine Lord and Master. It was after his resurrection that our Lord asked Peter, "Dost thou love me more than these?" Before the suffering and death of the Son of God, Peter, not yet confirmed in love, wavered in his allegiance and denied his Master; John's love knew no change. Peter's love had first to be humbled, and then purified by tears, and the heart broken by contrition before he was able to assert: "Lord, thou knowest all things: thou knowest that I love thee!" But in the love of St. John we find an undoubting, an unchanging love. What his Master was to him in the hour of his glory, the same was he in the hour of his shame. He beheld his Lord, shining on the summit of Tabor on the day of his transfiguration; yet he loved him as dearly when he beheld him covered with shame and confusion on the Cross! What was the

nature of that love? Oh, my friends, think what was the nature of that love! It had taken possession of a mighty but an empty heart. Mighty in its capacity of love is the heart of man—the heart of the young man—the heart of the ingenious, talented, and enlightened youth. Would you know of how much love this heart is capable? Behold it in the saints of the Catholic Church. Behold it in every man who gives his heart to God wholly and entirely. Behold it even in the sacrifices that young hearts make when they are filled with merely human love. Behold it in the sacrifice of life, of health, of everything which a man has, which is made upon the altar of his love, even when that human love has taken the base, revolting form of impurity. But measure, if you can, the ardor of pure love for Jesus Christ. I address the heart of the young man, and he cannot see it! The truth lies here, that the most licentious and self-indulgent sinner on the face of the earth, has never yet known, in the indulgence of his wildest excesses, the full contentment, the complete enjoyment, the mighty faculty of love which is in the heart of man, and which God alone can satisfy.

Such was the heart which our Lord called to him. Such was the heart of John. It was a capacious heart. It was the heart of a young man. It was empty. No human love was there. No previous affection came in to cross or counteract the designs of God in the least degree, or to take possession of the remotest corner, even, of that heart. Then, finding it thus empty in its purity, thus capacious in its nature, the Son of God filled the heart of the young Apostle with his love. Oh, it was the rarest, the grandest friendship that ever existed on this earth; the friendship that bound together two virgin hearts—the heart of the beloved disciple, John; the grand virgin love which absorbed John's affections, filling his young heart and intellect with the beauty and the highest appreciation of his Lord and Master, filling his senses with the charms inef-

fable produced by the sight of the face of the Holy One. He looked upon the beauty of that sacred and Divine humanity; and he saw with the penetrating eyes of the intellect the fullness of the Divinity that flashed upon him. He had listened to the words of the Divine Master, and sweeter were they than the music which he heard in heaven, and which he describes in the Apocalypse, where he says: "I heard the sound of many voices, and of harpers harping upon many harps." Far sweeter than the echoes of heaven that descended into his soul on the Isle of Patmos, was the noble, manly voice of his Lord and Master—now pouring forth blessings upon the poor—now telling those who weep that they shall one day be comforted—now whispering to the widow of Naim, "Weep no more;" now telling the penitent Magdalen, "Thy sins are forgiven thee because thou hast loved much!" now thundering in at the temple of Jerusalem, until the very walls resounded to the God-like voice of him who said: "It is written that my house is a house of prayer, but you have made it a den of thieves;" it was still the loftiest music and melody—the harmonious roll of the voice of God—as it fell upon the charmed ears of the enraptured Evangelist—the young man who followed his Master and fed his soul upon that Divine love. Out of this love sprang that inseparable fellowship that bound him to Christ. Not for an instant was he voluntarily absent from his Master's side. Not for an instant did he separate himself from the immediate society of his Lord. And herein lay the secret of his love; for love, be it human or Divine, craves for union, and lives in the sight and in the conversation of the object of its affection. Consequently, of all the Apostles, John was the one who was always clinging around his Master—always trying to be near him—always trying to catch the loving eyes of Christ in every glance. This was the light of his brightness—the Divine wisdom that animated him!

How distinct is the action of John, in the hour of the Passion, from that of Peter! Our

Divine Lord gave warning to Peter; "Peter," he says, "before the cock crows you will deny me thrice." No wonder the Master's voice struck terror into the heart of the Apostle. And yet, strange to say, it did not make him cautious or prudent. When our Lord was taken prisoner, the Evangelist expressly tells us that Peter followed him. Followed him? Indeed, he followed him; but he followed him afar off. "*Petrus autem sequebatur eum a longe.*" He waited on the outskirts of the crowd. He tried to hide himself in the darkness of the night. He tried to conceal his features, lest any man might lay hold of him, and make him a prisoner, as the friend of the Redeemer. He began to be afraid of the danger of acknowledging himself to be the servant of such a Master. He began to think of himself, when every thought of his mind and every energy of his heart should have been concentrated upon his Lord. He followed him; but at some distance. Ah! at a good distance. John, on the other hand, rushed to the front. John wanted to be seen with his Master. John wanted to take the Master's hand, even when bound by the thongs, that he might receive the vivifying touch of contact with Christ. John wanted to hear every word that might be said, whether it were for or against him. John wanted to feast his eyes upon every object which engaged the attention of his Lord, and by whose look it was irradiated—a type, indeed, of a class of Christian men, seeking the society and presence of their Master, and strengthened by that seeking and that presence. He is the type of the man who goes frequently to holy communion, preparing himself by a good confession, and so laying the basis of a sacramental union with God, that becomes a large element of his life—the man who goes to the altar every month—the man who is familiar with Christ, and who enters somewhat into the inner chambers of that sacred heart of infinite love; the man who knows what those few minutes of rapture are which are reserved for the pure; for those who not only endeavor to serve God, but to serve

him lovingly and well. Those are the men who walk in the footsteps of John; those are his representatives. Peter is represented by the man who goes to holy communion once or twice in the year—going, perhaps, once at Easter or Christmas, and then returning to the world again. God grant that neither the world, nor the flesh, nor the devil will take possession of the days, or weeks, or years of the rest of his life! he who gives—twice in the year, perhaps—an hour or two to earnest communion with God, and for all the rest only a passing consideration, flashing momentarily across the current of his life. And what was the consequence? John went up to Calvary, and took the proudest place that ever was given to man. Peter met, in the outer hall, a little servant-maid, and she said to him, "Thou also wast with Jesus of Nazareth." The moment that the child's voice fell upon his ear, he denied his Master, and he swore an oath that he did not know him.

Now we come to the third grand attribute of John; and it is to this, my friends, that I would call your attention especially. Tender as the love of this man was for his Master—his friend—mark how strong and how manly it was, at the same time. He does not stand aside. He will allow no soldier, or guard, or executioner, to thrust him aside, or put him away from his Master. He stands by that Master's side, when he stood before his accusers in the Prætorium of Pilate. He comes out. John receives him into his arms, when, fainting with loss of blood, he returns, surrounded by soldiers, from the terrific scene of his scourging; and, when the Cross is laid upon the shoulders of the Redeemer, with the crowd of citizens around him—at his right hand, so close that he might lean upon him, if he would, is the manly form of St. John the Evangelist. Oh, think of the love that was in his heart, and the depth of his sorrow, when he saw his Lord, his Master, his friend, his only love, reduced to so terrible a state of woe, of misery, and of weakness! This was the condition of our Divine Lord,

when they laid the heavy cross upon his shoulder. How the Apostle of Love would have taken that painful and terrible crown, with its thorns, from off the brows to which they adhered, and set the thorns upon his own head, if they had only been satisfied to let him bear the pains and the sufferings of his Master and his God! Oh, how anxious must he have been to take the load that was placed upon the unwilling shoulders of Simon of Cyrene! Oh, how he must have envied the man who lifted the cross from off the bleeding shoulders of the Divine Victim, and set it on his own strong shoulders, and bore it along up the steep side of Calvary! With what gratitude must the Apostle have looked upon the face of Veronica, who, with eyes streaming with tears, and on bended knees, upheld the cloth on which the Saviour imprinted the marks of his Divine countenance! Yet, who was this man? who was this man who received the blow as the criminal who was about to be executed? Who is this man who takes the place of shame? Who is this man who is willing to assume all the opprobrium and all the penalty that follows upon it? He is the only one of the Twelve Apostles that is publicly known. We read in the gospels that the Apostles were all poor men, taken out of the crowd by our Lord. The only one amongst them who had made some mark, who was noted, who was remembered for something or another, was St. John. And by whom was he known? He was known, says the Evangelist—to the high-priest. He was so well known to him, and to his guards, and to his officers, and to his fellow-priests, that when our Lord was in the house of Annas, John entered as a matter of course; and when Peter, with the rest, was shut out, all that John had to do was to speak a word to the doorkeeper and bring in Peter. He was well known to the chief magistrates—well known to the men in power—well known to the chief senators. "Oh, John! John! be prudent! Remember that you are a noted man, so that you will be set down by the men in power, for shame perhaps,

or indignity, or even death, if you are seen with Jesus Christ in this hour. Consult your own interests. Don't be rash. There is no knowing what may happen you." Oh, this is the language of the world. This is the language which we hear day after day. "Prudence and caution!" "No necessity to parade our religion!" "No necessity to be thrusting our Catholicity before the world!" "No necessity to be constantly unfurling the banner on which the Cross of Christ is depicted—the Cross on which he died to save the souls of men." "No necessity for all this. Let us go peacefully with the world! Let us worship in secret. Let us go on Sunday to Mass quietly; and let the world know nothing about it!" Oh, how noble the answer of him whom all the world knew! How noble the soul of him who stood by the Lord, when he knew he was a noted man, and that, sooner or later, his fidelity on that Good Friday morning would bring him into trouble! Ah, how glorious the action of the man who knew he was compromising himself! that he was placing his character, his liberty, his very life in jeopardy! That he was suffering, perhaps, in the tenderest intimacy and friendship! That he was losing himself, perhaps, in the esteem of those worldly men who thought they were doing a wise, a proper, and a prudent thing when they sent the Lord to be crucified. He stands by his Master. He says, in the face of this whole world, "Whoever is his enemy, I am his friend. Whatever is his position to-day, I am his creature; and I recognize him as my God!" And so he trod, step by step, with the fainting Redeemer, up the rugged sides of Calvary. We know not what words of love and of strong manly sympathy he may have poured into the afflicted ear of Christ. We know not how much the drooping humanity of our Lord may have been strengthened and cheered in that sad hour by the presence of the faithful and loving John! Have you ever been in great affliction, my friends? Has sorrow ever come upon you

with a crushing and an overwhelming weight? Have you ever lacked heart and power in great difficulty, and seen no escape from the crushing weight of anxiety that was breaking your heart? Do you not know what it is to have even one friend—one friend on whom you can rely with perfect and implicit confidence—one friend who, you know, believes in you and loves you, and whose love is as strong as his life? One friend who, you know, will uphold you even though the whole world be against you? Such was the comfort, such the consolation that it was the Evangelist's privilege to pay to our Lord on Calvary. No human prudence of argument dissuaded him. He thought it—and he thought rightly—the supreme of wisdom to defy, to despise, and to trample upon the world, when that world was crucifying his Lord and Master. Highest type of the man, saying from out the depths of his own conscience, "I am above the world!" Let every man ask himself this night, and answer the question to his own soul: "Do I imitate the purity, do I imitate the love, do I imitate the courage or the bravery of this man, of whom it is said that he was 'the disciple whom Jesus loved?'" He got this reward. He got this reward exceeding great. Ah, how little did he know—great as his love was—how little did he know the gift that was in store for him—and that should be given him by his dying Lord! Little did he know of the crowning glory that was reserved to him at the foot of the Cross. How his heart must have throbbed within him with the liveliest emotions of delight, mingled in a stormy confusion with the greatness of his sorrow, when, from the lips of his dying Master, he received the command: "Son, behold thy Mother!"—and with eyes dimmed with the tears of anguish and of love, did he cast his most pure, most loving, and most reverential glance upon the forlorn Mother of the dying Son! What was his ecstasy when he heard the voice of the dying Master say to Mary: "Oh, mother, look to John, my brother, my lover, my friend! Take him for

thy son!" To John he says: "Son, I am going away, I am leaving this woman the most desolate of all creatures that ever walked the earth. True, she is to me the dearest object in heaven or on earth. Friend, I have nothing that I love so much! Friend, there is no one for whom I have so much love as I have for her! And to you do I leave her! Take her as your mother, Oh, dearly beloved!" John advanced one step—the type and the prototype of the new man redeemed by our Lord—the man whose glory it was to be—that he was Mary's Son! He advances a step until he comes right in front of his dying Lord, and he approaches Mary the Mother, in the midst of her sorrow, and flings himself into her loving arms. And the newly-fond son embraces his heavenly mother, whilst from the crucified Lord the drops of blood fall down upon them and cement the union between his Church and his Holy Mother, in which the mystery of the Incarnation is made perfect by completest adoption and brotherhood with the Son of God.

The scene at Calvary I will not touch upon, or describe. The slowly passing minutes of pain, of anguish, and of agony that stretched out these three terrible hours of incessant suffering—of these I will not speak. But, when the scene was over; when the Lord of Glory and of Love sent forth his last cry, when the terrified heart of the Virgin throbbed with alarm as she saw the centurion draw back his terrible lance and thrust it through the side of her Divine Son; when all this was over and when our Lord was taken down from the Cross, and his body placed in Mary's arms—after she had washed away the blood-stains with her tears—after she had taken off the crown of thorns from his brow, and when they had laid him in the tomb—the desolate mother put her hands into those of her newly-found child, St. John, and with him returned to Jerusalem. The glorious title of "The Child of Mary" was now his: and with this precious gift of the dying Redeemer he rejoiced in Mary's

society and in Mary's love. The Virgin was then, according to tradition, in her forty-ninth year. During the twelve years that she survived with John, she was mostly in Jerusalem, whilst he preached in Ephesus, one of the cities of Asia Minor, and founded there a church, and held the chair as its first Apostle and Bishop. He founded a church at Philippi, and a church at Thessalonica, and many of the churches in Asia Minor. His whole life, for seventy years after the death of his Divine Lord, was spent in the propagation of the Gospel and in the establishing of the Church. But for twelve years more the Virgin Mother was with him, in his house, tenderly surrounding him with every comfort that her care could supply. Oh, think of the raptures of this household! Every glance of her virginal eyes upon him reminded her of him who was gone—for John was like his Divine Master. It was that wonderful resemblance to Christ which the highest form of grace brings out in the man. Picture to yourselves, if you can, that life at Ephesus, when the Apostle, worn down by his apostolic preaching, fatigued and wearied from his constantly proclaiming the victory and the love of the Redeemer, returned to the house and sat down, whilst Mary with her tender hand wiped the sweat from his brow, and these two, sitting together, spoke of the Lord, and of the mysteries of the life in Nazareth; and from Mary's lips he heard of the mysteries of the thirty years of love in the lowly house of Nazareth, and of how Joseph had died and Jesus had labored for her in his stead. From Mary's lips he heard the secrets—the wonderful secrets of her Divine Son, until, filled with inspiration, and rising

to the grandest and most glorious heights of divinely inspired thought, he proclaimed the Gospel that begins with the wonderful words, "In the beginning was the Word," denoting and pointing back to the eternity of the Son of God. Picture to yourselves, if you can, how Mary poured out to John, years after the death of our Lord, her words of gratitude for the care with which he surrounded her, and of all her gratitude to him for all that he had done in consoling and upholding her Divine Child in the hour of his sorrow! Oh, this surpasses all contemplation. Next to that mystery of Divine Love, the life in Nazareth with her own Child, comes the life she lives in Ephesus with her second, her adopted son, St. John the Evangelist. He passed to heaven, first amongst the virgins, says St. Peter Damen,—first in glory as first in love, enshrined to-day in the brightest light that surrounds the virgin choirs of heaven! Now, now he sings the songs of angelic joy and angelic love; and he leaves to you and to me—as he stands, and as we contemplate him upon the Hill of Calvary—the grand and the instructive lesson of how the Christian man is to behave toward his Lord and his God; living in Christian purity—in the Christ-given strength of Divine love—and in the glorious world-despising assertion of the divinity and of the love of Jesus Christ; which, trampling under foot all mere human respect, lives and glories in the friendship of God, and in the possession of his holy faith and the practice of his holy religion—not blushing for him before man; and thus gaining the reward of him who says: "And he that confesses me before men, the same will I confess before my Father in heaven."





CHRIST ON CALVARY.

Significance of the Day of Atonement, and of
our Saviour's Sorrow.

By Rev. THOMAS N. BURKE, O. P.



"All you that pass this way, come and see, if there be any sorrow like unto my sorrow."

These words are found in the Lamentations of the prophet Jeremiah. There was a festival, dearly beloved brethren, ordained by the Almighty God, for the tenth day of the seventh month of the Jewish year; and this festival was called the "Day of Atonement." Now, amongst the commandments that the Almighty God gave concerning the "Day of Atonement," there was this remarkable one: "Every soul," said the Lord, "that shall not be afflicted on that day, shall perish from out the land." The commandment that he gave them was a commandment of sorrow, because it was the day of the atonement. The day of the Christian atonement is come—the day of the mighty sacrifice by which the world was redeemed. And if, at other seasons, we are told to rejoice, in the words of the Scripture, "rejoice in the Lord; I say to you again, rejoice," to-day, with our holy mother, the Church, we must put off the garments of joy, and clothe ourselves in the robes of sorrow. And now, before we enter upon the consideration of the terrible sufferings of our Lord Jesus Christ—all that he endured for our salvation—it is necessary, my dearly beloved brethren, that we should turn our thoughts to the victim whom we contemplate this night, dying for our sins. That victim

was our Lord and Saviour, Jesus Christ, the Son of God. When the Almighty God, after the first two thousand years of the world's history, resolved to destroy the whole race of mankind, on account of their sins, he flooded the earth; and, in that universal ruin, he wiped out the sin by destroying the sinners. Now, in that early hour of God's first terrible visitation, the water that overwhelmed the whole world, and destroyed all mankind, came from three sources. First of all, we are told, that God, with his own hand, drew back the bolts of heaven, and rained down water from heaven upon the earth. Secondly, we are told, that all the secret springs and fountains that were in the bosom of the earth itself, burst and came forth—"the fountains of the great abyss burst forth," says Holy Writ. Thirdly, we are told, that the great ocean itself overflowed its shores and its banks, and the sea uprose until the waters covered the mountain-tops. In like manner, dearly beloved brethren, in the inundation, the deluge of suffering and sorrow that came upon the Son of God, made man, we find that the flood burst forth from three distinct sources. First of all, from heaven, the Eternal Father sending down the merciless hand of justice, to strike his own Divine Son. Secondly, from Christ our Lord himself. As from the hidden fountains of the earth, sending forth

their springs, so, from amid the very heart and soul of Jesus Christ—from the very nature of his being—do we gather the greatness of his suffering. Thirdly, from the sea rising—that is to say, from the malice and wickedness of man. Behold, then, the three several sources of all the sufferings that we are about to contemplate. A just and angry God in heaven; a most pure and holy and loving Man-God upon earth, having to endure all that hell could produce of most wicked and most demoniac rage against him. God's justice rose up—for, remember, God was angry on this Good Friday—the Eternal Father rose up in heaven, in all his power—he rose up in all his justice. Before him was a victim for all the sins that ever had been committed; before him was the victim of a fallen race; before him, in the very person of Jesus Christ himself, were represented the accumulated sins of all the race of mankind. Hitherto, we read in the Gospel, that, when the Father from heaven looked down upon his own Divine Child upon the earth, he was accustomed to send forth his voice in such language as this: "This is my beloved Son, in whom I am well pleased." Hitherto, no sin, no deformity, no vileness was there, but the beauty of heaven itself in that fairest form of human body—in that beautiful soul, and in the fullness of the divinity that dwelt in Jesus Christ. Well might the Father exclaim: "This is my beloved Son, in whom I am well pleased!" But, to-day—oh, to-day! the sight of the beloved Son excites no pleasure in the Father's eyes, brings forth no word of consolation or of love from the Father's lips. And why? Because the all-holy and all-beloved Son of God, on this Good Friday, took upon him the garment of our sins—of all that his Father detested upon this earth; all that ever raised the quick anger of the Eternal God; all that ever made him put forth his arm, strong in judgment and in vengeance—all this is concentrated upon the sacred person of him who became the victim for the sins of men. How fair he seems to us, when we look up to that beautiful figure of

Jesus—how fair he seemed to his Virgin Mother, even when no beauty or comeliness was left in him—how fair he seemed to the Magdalen, again, who saw him robed in his own crimson blood. The Father in heaven saw no beauty, no fairness in his Divine Son, in that hour; he only saw in him and on him all the sins of mankind, which he took upon himself that he might become for us a Saviour. Picture to yourselves, therefore, first, this mighty fountain of Divine wrath that was poured out upon the Lord! It was the Father's hand—the hand of the Father's justice—outstretched to assert his rights, to restore to himself the honor and the glory of which the sins of all men, in all ages, in all climes, had deprived him. Picture to yourselves that terrible hand of God drawing back the bolts of heaven, and letting out on his own Divine Son the fury of this wrath that was pent up for four thousand years! We stand stricken with fear in the contemplation of the anger of God, in the first great punishment of sin, the universal deluge. All the sins that in every age roused the Father's anger were actually visible to the Father's eyes on the person of his Divine Son. We stand astonished and frightened when we see, with the eyes of faith and of revelation, the living fire descending from heaven upon Sodom and Gomorrha; the balls of fire floating in the air, thick as the descending flakes in the snowstorm; the hissing of the flames as they came rushing down from heaven, like the hail that comes down in the hailstorm; the roaring of these flames, as they filled the atmosphere; the terrible, lurid light of them; the shrieks of the people, who are being burned up alive; the lowing of the tortured beasts in the fields; the birds of the air falling, and sending forth their plaintive voices, as they fall to earth, their plumage scorched and burned. All the sins that Almighty God, in heaven, saw in that hour of his wrath, when he rained down fire—all these did he see, on this Good Friday morning, upon his own Divine and adorable Son. All the sins that ever man committed were

upon him, in the hour of his humiliation and of his agony, because he was truly man; because he was a voluntary victim for our sins; because he stepped in between our nature, that was to be destroyed, and the avenging hand of the Father, lifted for our destruction; and these sins upon him became an argument to make the Almighty God in heaven forget, in that hour, every attribute of his mercy, and put forth against his Son all the omnipotence of his justice. Consider it well; let it enter into your minds, the strokes of the Divine vengeance that would have ruined you and me, and sunk us into hell for all eternity, were rained by the unsparing hand of omnipotence, in that hour, upon our Lord Jesus Christ.

The second fountain and source from which came forth the deluge of his sorrow and his suffering, was his own Divine heart, and his own immaculate nature. For, remember, he was as truly man as he was God. From the moment Mary received the Eternal Word into her womb, from that moment Christ, the Second Person of the Blessed Trinity, was as truly man as he was God; and in that hour of his Incarnation, a human body and a human soul were created for him. Now, first of all, that human soul that he took was the purest and most perfect that God could make—perfect in every natural perfection—in the quickness and comprehensiveness of its intelligence—in the large capacity for love in its human heart—in the great depth of its generosity and exalted human spirit. Nay, more, the very body in which that blessed soul was enshrined was so formed that it was the most perfect body that was ever given to man. Now, the perfection of the body in man lies in a delicate organization—in the extreme delicacy of fabric, muscle, and nerve; because they make it a fitting instrument in order that the soul within may inspire it. The more perfect, therefore, the human being is, the more sensitive is he to shame, the more deeply does he feel degradation, the more quickly do dishonor and humiliation, like a two-edged sword,

pierce the spirit. Nay, the more sensitive he is to pain, the more does he shrink away naturally from that which causes pain; and that which would be pain to a grosser organization is actual agony, is actual torment, to the perfect man, formed with such a soul that at the very touch of his body the sensitive soul is made cognizant of pleasure and of pain, of joy and of sorrow. What follows from this? St. Bonaventure, in his "Life of Christ," tells us that so delicate was the sacred and most perfect body of our Lord, that even the palm of his hand or the sole of his foot was more sensitive than the inner pupil of the eye of any ordinary man; that even the least touch caused him pain; that every ruder air that visited that Divine face brought to him a sense of exquisite pain that ordinary men could scarcely experience. Add to this that in him was the fullness of the Godhead, realizing all that was beautiful on earth; realizing, with infinite capacity, the enormity of sin; realizing every evil that ever fell upon nature in making it accessible to sin; and, above all, taking in, to the full extent of its eternal duration, the curse, the reprobation, and damnation that falls upon the wicked—oh, how many sources of sorrow are here? Here is the heart of the man—Jesus Christ—here is the fullness of the infinite sanctity of God—here, the infinite horror that God has for sin. For this man is God! Here, therefore, is at once the indignation, the infinite repugnance, the actual sense of horror and detestation which, amounting to an infinite, passionate repugnance, absorbed the whole nature of Jesus Christ in one act of violence against that which is come upon him. Now, every single sin committed in this world comes and actually effects, as it were, its lodgment in the soul and spirit of Jesus. At other times, he may rest, as he did rest, in the Virgin's arms—for she was sinless; at other times he may allow sin and the sinner to come to his feet and touch him; but by that very touch, she was made as pure as an angel of God. But to-day, this infinitely holy heart—this

infinitely tender heart, must open itself to receive—no longer simply to purify, but to assume and atone for all the sins of the world.

The third great source of his suffering was the rage and the malice of men. They tore that sacred body; they forgot every instinct of humanity; they forgot every dictate, every ordinance of the old law, to lend to their outrages all the fury of hell, when they fell upon him, as the Scripture says, "like hungry dogs of chase upon their prey." He is now approaching the last sad day of his existence; he is now about to close his life in sufferings which I shall endeavor to put before you. But, remember, that this Good Friday, with all its terrors, is but the end of a life of thirty-three years of agony and of suffering! From the moment when the Word was made flesh in Mary's womb, from the moment when the Eternal God became man, even before he was born, the cross, the thorny crown, and all the horrors that were accomplished on Calvary were steadily before the eyes of Jesus. The Infant in Bethlehem saw them; the Child in Nazareth saw them; the Young Man, toiling to support his mother, saw them; the Preacher on the mountain-side beheld them. Never, for a single instant, were the horrors that were fulfilled on Good Friday morning absent from the mind or the contemplation of Jesus Christ. Oh, dearly beloved brethren, well did the Psalmist say of him, "My grief and my sorrow is always before me;" well the Psalmist said, "I have, during my whole life, walked in sorrow; I was scourged the whole day!" That day was the thirty-three years of his mortal life. Picture to yourselves what that life of grief must have been. There was the Almighty God in the midst of men, hearing their blasphemies, beholding their infamous actions, fixing his all-pure and all-holy eyes on their licentiousness, their ambition, their avarice, their dishonesty, their impurity. And so the very presence of those he came to redeem was a constant source of grief to Jesus Christ. Moreover, he knew well that he came into the

world to suffer, and only to suffer. Every other being created into this world was created for some joy or other. There is not, even in hell, a creature whom Almighty God intended, in creating, for a life and an eternity of misery; if they are there, they are there by their own act, not by the act of God. Not so with Christ. His sacred body was formed for the express and sole purpose that it might be the victim for the sins of man, and the sacrifice for the world's redemption. "Sacrifice and oblation," he said, "thou wouldst not, O God: but thou hast prepared a body for me." "Coming into the world," says St. Paul, "he proclaimed, 'for this I am come, that I may do thy will, O Father.'" The Father's will was that he should suffer; and for this was he created. Therefore, as he was made for suffering, as that body was given to him for no purpose of joy, but only of suffering, expiation, and of sorrow, therefore, it was that God made him capable of a sorrow equal to the remission he was about to grant. That was infinite sorrow.

And now, dearly beloved, having considered these things, we come to contemplate that which was always before the mind of Christ—that from which he knew there was no escape—that which was before him really, not as the future is before us, when we anticipate it and fear it, but it comes indistinctly and confusedly before the mind; not so with Christ: every single detail of his Passion, every sorrow that was to fall upon him, every indignity that was to be put upon his body—all, in the full clearness of their details, were before the eyes of the Lord Jesus Christ for the thirty-three years of his life.

As the sun was sloping down towards the western horizon on the evening of the vigil of the Pasch, behold our Divine Lord with his Apostles around him; and there, seated in the midst of them, he fulfilled the last precept of the law, in eating the Paschal lamb; and (as we saw last evening) he then changed the bread and wine into his own body and blood, and fed his Apostles with that of which the Paschal

lamb was but a figure and a promise. Now, they are about to separate in this world. Now, the greatest act of the charity of God has been performed. Now, the Lord Jesus Christ is living and palpitating in the heart of each and every one of these twelve. Now—horror of horrors!—he is gone into the heart of Judas! Arising from the table, our Lord took with him Peter, and James, and John, and he turned calmly and deliberately to enter the Red Sea of his Passion, and to wade through his own blood, until he landed upon the opposite shore of pardon and mercy and grace, and brought with him, in his own sacred humanity, the whole human race. Calmly, deliberately, taking his three friends with him, he went out from the supper-hall, as the shades of evening were deepening into night, and he walked outside the walls of Jerusalem, where there was a garden full of olive trees, that was called Gethsemane. The Lord Jesus was accustomed to go there to pray. Many an evening had he knelt within those groves; many a night had he spent under the shade of these trees, filling the silent place with the voice of his cries and prayer, before the Lord, his Father, to obtain pardon and mercy for mankind. Now, he goes there, now, for the last time; and as he is approaching—as soon as ever he catches sight of the garden—as soon as the familiar olives present themselves to his eyes, he sees—what Peter, and James, and John did not see—he sees there, in that dark garden, the mighty array, the mighty, tremendous array of all the sins that ever were committed in this world, as if they had taken the bodily form of demons of hell. There they were now, waiting silently, fearfully, with eyes glaring with infernal rage; and he saw them. And amongst them was he, the Lord God, to go? Amongst them must he go? No wonder that the moment he caught sight of that garden, he started back, and turning to the three Apostles, he said: “Stand by me now, for my soul is sorrowful unto death.” And, leaning upon the virgin bosom of John, who was astonished at this sudden and awful trial of

his Master, he murmured unto him, “My soul is sorrowful unto death! Stand by me,” he says, “and watch with me, and pray! The man—the man, proving his humanity, which belonged to him as truly as his divinity; the man, turning to and clinging to his friends, gathering them around him at that terrible moment when he was about to face his enemies, he says, “Stand by me! stand by me! and support me and watch and pray with me!” And then, leaving them, alone he enters the gloomy place. Summoning all the courage of God, summoning to his aid all the infinite resources of his love, summoning the great thought that if he was about to be destroyed, mankind was to be saved, he dashes fearlessly into the depths of Gethsemane; and when he was as far from his Apostles as a man could throw a stone, there, in the dark depths of the forest, the Lord Jesus knelt down and prayed. What was his prayer? Oh, that army of sins was closing around him! Oh, the breath of hell was on his face! There did he see the busy demons marshaling their forces—drawing closer and closer to him all the iniquities of men. “Oh, Father!” he cries—“Oh, Father, if it be possible, let this chalice pass away from me!” But he immediately added, “Not my will but Thine be done!” Then turning—for the Father’s will was indicated to him in the voice from heaven, with the first tone of anger upon it, the first word of anger that Jesus ever heard from his Father’s lips, saying: “It is my will to strike thee! Go!” He turned; he bared his innocent bosom; he put out his sinless hands, and, turning to all the powers of hell, allowed the ocean-wave of sin to flow in upon him and overwhelm him. The lusts and wickedness of men before the flood, the impurities of Sodom and Gomorrha, the idolatries of the nations, the ingratitude of Israel—all the sins that ever appeared under the eyes of God’s anger—all—all!—like the waves of the ocean, coming in and falling upon a solitary man who kneels alone on the shore—all fell upon Jesus Christ. He looks upon himself, and he scarcely recognizes himself now. Are these the

hands of the Son of God, scarcely daring to uplift themselves in prayer, for they are red with ten thousand deeds of blood? Is this the heart of Jesus, frozen up with unbelief, as if he felt what he could not feel—that he was the personal enemy of God? Is this the sacred soul of Jesus Christ, darkened for the moment with the errors and the adulteries of the whole world? In the halls of his memory nothing but the hideous figures of sin!—desolation, broken hearts, weeping eyes, cries of despair, dire blasphemies;—these are the things he sees within himself; that he hears in his ears! It is a world of sin around him. It is a raging of demons about him. It is as if sin entered into his blood. Oh, God! he bears it as long as a suffering man can bear. But, at length, from out the depths of his most sacred heart—from out the very divinity that was in him—the fountains of the great deep were moved, and forth came a rush of blood from every pore. His eyes can no longer dwell on the terrible vision. He can no longer look upon these red scenes of blood and impurity. A weakness comes mercifully to his relief. He gazes upon the fate that God has put upon him; and then he falls to the earth, writhing in his agony; and forth from every pore of his sacred frame streams the blood! Behold him! Behold the blood as it oozes out through his garments, making them red as those of a man who has trodden in the wine-press! Behold him, as his agonizing face lies prone upon the earth! Behold him, as, in the hour of that terrible agony, his blood reddens the soil of Gethsemane! Behold him, as he writhes on the ground—one mass of streaming blood—sweating blood from head to foot—crying out in his agony for the sins of the whole world! A mountain of the anger of God is upon him. Behold him in Gethsemane, O Christian man! Kneel down by his side! Lie down on that blood-stained earth, and for the love of Jesus Christ, whisper one word of consolation to him! For, remember that you and I were there—were there, and he saw us—even as he sees us in this

hour, gathered under the roof of this church. He saw us there in our quality of sinners, with every sin that ever we committed—as if it were a stone in our uplifted hand flung down upon his defenceless form! When Acan was convicted of a crime, Joshua gave word that every man of the Jewish nation should take a stone in his hand, and fling it at him; and all the people of Israel came and flung them upon him, and put him to death. So every son of man from Adam down to the last that was born on this earth—every son of man—every human being that breathed the breath of God's creation in this world, was there, in that hour, to fling his sins, and let them fall down upon Jesus Christ. All, all—save *one*. There was *one* whose hand was not lifted against him. There was one who, if she had been there, could be only there to help him and to console him. But no help, no consolation in that hour! Therefore, Mary, the only sinless one, was absent. He rises after an hour. No scourge has been yet laid upon that sacred body. No executioner's hand has profaned him as yet. No nail had been driven through his hands. And yet the blood covered his body—for his Passion began from that source to which I have alluded—his own Divine spirit! His Passion—his pain—began from within.* He rises from the earth. What is this which we hear? There is a sound, as of the voices of a rabble. There are hoarse voices filling the night. There are men with clubs in their hands, and lanterns lighted. They come with fire and fury in their eyes, and the universal voice is, "Where is he? Where is he?" Ah, there is one at the head of them! You hear his voice. "Come cautiously! I see him. I will point him out to you! There are four of them. There *He* is, with three of his friends. When you see me take a man in my arms and kiss him, he is the man! Lay hold of him at once, and drag him away with you, and do what you please!" Who is he that says this? Who are they that come like hell-hounds, thirsting

* *Vide Newman*, "Mental Sufferings of Our Lord in His Passion."

for the blood of Jesus Christ? That come with the rage of hell in their blood, and in their mouths? They are come to take him and to tear him to pieces! Who is this that leads them on? Oh, friends! Oh, friends and men! it is Judas, the Apostle! Judas, who spent three years in the society of Jesus Christ! Judas, that was taught by him every lesson of piety and virtue, by word and by example. Judas, who received the priesthood. Judas, upon whose lips, even now, blushes the sacred blood received in Holy Communion! Oh, it is Judas! And he has come to give up his Master, whom he has sold for thirty pieces of silver. He went, after his unworthy communion, to the Pharisees, and he said: "What will you give me, and I will sell, betray to you?—give him up?" He put no price upon Jesus. He thought so little of his Master that he was prepared to take anything they would offer. They offered him thirty small pieces of silver; and he clutched at the money. He thought it was a great deal, and more than Jesus Christ was worth! Now he comes to fulfill his portion of the contract, and he points the Lord out by going up to him, putting his traitor lips upon the face of Jesus Christ, and stamping upon that face the kiss of a false-hearted, a wicked and a traitorous follower. Behold him now. The Son of God sees him approach. He opens his arms to him. Judas flings himself in his Master's arms, and he hears the gentle reproach—Oh, last proof of love!—Oh, last opportunity to him to repent—even in this hour!—"Judas, is it with a kiss thou betrayest the Son of Man?"

Now, the multitude rushes in upon him and seizes him. We have a supplement to the Gospel narrative in the revelations of many of the Saints and of holy souls, who, in reward for their extraordinary devotion to the Passion of our Lord, were favored with a closer sight of his sufferings. Now, we are told by one of these, whose revelations, though not yet approved, are tolerated by the Church, that when our Divine Lord gave himself into the hands of his enemies, they bound his sacred arms with a rope, and

rushed toward the city, dragging along with them, forcibly and violently, the exhausted Redeemer. Exhausted, I say, for his soul had just passed through the agony of his prayer, and his body was still dripping with the sweat of blood. Between that spot and Jerusalem flowed the little stream called the Brook of Kedron. When they came to that little stream our Saviour stumbled, and fell over a stone. They, without waiting to give him time to rise, pulled and dragged him on with all their might. They literally dragged him through the water, wounding and bruising his body by contact with the rocks that were in the river's bed. It was night when they brought him into Jerusalem. That night a cohort of Roman soldiers formed the body-guard of Pilate. They were called archers; men of the most corrupt and terrible vices; men without faith in God or man; men whose every word was either a blasphemy or an impurity. These men, who were only anxious for amusement, when they found the prisoner dragged into Jerusalem at that hour, took possession of him for the night, and they brought him to their quarters; and there the Redeemer was put, sitting in the midst of them. During the whole of that long night, between Holy Thursday and Good Friday morning, the soldiers remained sleepless, employed in loud revel, in their derision and torture of the Son of God. They struck him on the head. They spat upon him. They hustled him with scorn from one to another. They bruised him. They wounded him in every conceivable form. Here, silent as a lamb before the shearer, was the Eternal Son of God, looking out, with eyes of infinite knowledge and purity, upon the very vilest of men that all the iniquity of this earth could bring around him.

He was brought before the high-priest. He was asked to answer. The moment the Son of God opened his lips to speak, the moment he attempted to testify, a brawny soldier came out of the ranks, stepped before our Divine Lord, and saying to him, "Answerest thou the high-priest thus?" drew back his clenched, mailed

hand, with the full force of a strong man, flinging himself forward, struck Almighty God in the face! The Saviour reeled, stunned by the blow. The morning came. Now he is led before Pilate, the Roman governor, who alone has power to sentence him to death, if he be guilty; and who has the obligation to protect him and to set him at liberty, if he be innocent. The Scribes and the Pharisees were there, the leaders of the people; and the rabble of Jerusalem was with them; and in the midst of them was the silent, innocent victim, who knew that the sad and terrible hour of his crucifixion was upon him. Brought before Pilate, he is accused of this crime and that. Witnesses are called; and the moment they come—the moment they look upon the face of God—they are unable to give testimony against him. They could say nothing that proved him guilty of any crime: and Pilate, enraged, turned to the Pharisees, and said: "What do you bring this man here for? Why is he bound? Why is he bruised and maltreated? What has he done? I find no crime, or shadow of a crime in him." He is not only innocent, but the judge declares before all the people, that the man has done nothing whatever to deserve any punishment, much less death. How is this sentence received? The Pharisees are busy amongst the people, whispering their calumnies, and prompting them to cry out, and say: "Crucify him! Crucify him! We want to have Jesus of Nazareth crucified! We want to do it early, because the evening will come and bring the Sabbath with it! We want to have his blood shed! Quick! Quick! Tell Pilate he must condemn Jesus of Nazareth, or else he is no friend to Cæsar!" The people cry out: "Let him be crucified! If you let him go you are no friend of Cæsar!" What says Pilate? "Crucify your King! He calls himself 'King of the Jews.' You, yourselves, wished to make him your King, and you honored him. Am I to crucify him whom you would have for King? Am I to crucify your King?" And

then—then, in an awful moment, Israel declared solemnly that God was no longer her King; for the people cried out: "He is not our King! We have no King but Cæsar!" We have no King but Cæsar! The old cry of the man who, committing sin, says: "I have no King but my own passions; I have no King but this world; I have no King but the thoughts of money, or of honors, or of indulgence!" So the Jews cried: "He is no King of ours; we have no King but Cæsar!" Pilate, no doubt in a spirit of compromise, said to himself, "I see this man cannot escape. I see murder in these people's eyes! They are determined upon the crucifixion of this man, and, therefore, I must try to find out some way or another of appealing to their mercy." Then he thought to himself, "I will make an example of him. I will tear the flesh off his bones. I will cover him with blood. I will make him such a pitiable object that not one in all that crowd will have the heart to demand further punishment, or another blow for him." So he called his officers, and said: "Take this man, and scourge him so as to make him frightful to behold; let him be so mangled that when I show him to the people they may be moved to pity and spare his life, for he is an innocent man." In the cold, early morning, the Lord is led forth into the court-yard of the Prætorium, and there sixty of the strongest men of the guard are picked out,—chosen for their strength; and they are told off into thirty pairs, and every man of the sixty has a new scourge in his hand. Some have chains of iron; some, cords knotted, with steel spurs at the end of them; others, the green, supple twig, plucked from the hedge in the early morning,—long, and supple, and terrible, armed with thorns. Now, these men come and close around our Lord. They strip him of his garments; they leave him perfectly naked, blushing in his infinite modesty and purity, so that he longs for them to begin in order that they may robe him in his blood. They tie his hands to a pillar; they

tie him so that he cannot move, nor shrink from a blow, nor turn aside. And then the two first advance; they raise their brawny arms in the air; and then, with a hiss, down come the scourges upon the sacred body of the Lord! Quicker again and quicker these arms rise in the air with these terrible scourges. Each stroke leaves its livid mark. The flesh rises into welts. The blood is congealed, and purple beneath the skin. Presently, the scourge comes down again, and it is followed by a quick spurt of blood from the sacred body of our Lord—the blows quickening, and without pause, and without mercy; the blood flowing after every additional blow,—till these two strong men are fatigued and tired out,—until their scourges are soddened, and saturated, and dripping with his blood, do they strike him,—and then retire, exhausted, from their terrible labor;—in comes another pair—fresh, vigorous, fresh arms and new men—come to rain blows upon the defenceless body of the Lord, upon his sacred limbs—upon his sacred shoulders. Every portion of his sacred body is torn: every blow brings the flesh from the bones, and opens a new wound and a new stream of blood. Now he stands ankle deep in his own blood, hanging out from that pillar, exhausted, with head drooping, almost insensible. He is still beaten, even when the very men who strike him think, or suspect, that they may have killed him. It was written in the Old Law, “If a man be found guilty,” says the Lord in Deuteronomy, “let him be beaten, and let the measure of his sin be the measure of his punishment; yet, so that no criminal receive more than forty stripes, lest thy brother go away shamefully torn from before thy face!” These were the words of the law. Well the Pharisees knew it! And there they stood around in the outer circle, with hate in their eyes, fury upon their lips; and even when the very men who were dealing out their revenge thought they had killed the victim they were scourging, still came forth from these hardened hearts the words of encouragement: “Strike him still! Strike him still!” And

there they continued their cruel task until sixty men retired, fatigued, and worn out with the work of the scourging of our Lord.

Now, behold him, as senseless he hangs from that pillar, one mass of bruised and torn flesh!—one open wound, from the crown of his head to the soles of his feet!—all bathed in the crimson of his own blood, and terrible to behold! If you saw him here, as he stood there; if you saw him now, standing upon that altar,—there is not a man or woman amongst you that could bear to look upon the terrible sight. They cut the cords that bound him to the pillar; and the Redeemer fell down, bathed in his own blood, and senseless upon the ground. Behold him again, as at Gethsemane; now, no longer the pain from within, but the pain from the terrible hand of man—the instrument of God’s vengeance. Oh, behold him! Mary heard those stripes and yet she could not save her Son. Mary’s heart went down with him to the ground, as he fell from that pillar of his scourging! Oh, behold him, you mothers! You fathers, behold the Virgin’s Child, your God—Jesus Christ! The soldiers amused themselves at the sight of his sufferings, and scoffed at him as he lay prostrate. Recovering somewhat, after a time he opened his languid eyes and rose from that ground,—rose all torn and bleeding. They throw an old purple rag around his shoulders, and they set him upon a stone. One of them has been, in the meantime, busily engaged in twisting and twining a crown made of some of those thorns which they had prepared for the scourging,—a crown in which seventy-two long thorns were put, so that they entered into the sacred head of our Lord. This crown was set upon his brow. Then a man came with a reed in his hand and struck those thorns deep into the tender forehead. They are fastened deeply in the most sensitive organ, where pain becomes maddening in its agony. He strikes the thorns in till even the sacred humanity of our Lord forces from him the cry of agony! He strikes them in still deeper!—deeper! Oh, my God! Oh, Father of Mercy!

And all this opens up new streams of blood!—new fountains of love! The blood streams down, and the face of the Most High is hidden under its crimson veil. Now, now, indeed, Oh Pilate,—Oh wise and compromising Pilate,—now, indeed, you have gained your end! You have proved yourself the friend of Cæsar. Now, there is no fear but that the Jews, when they see him, will be moved by compassion! They bring him back and they put him standing before the Roman governor. His rugged pagan heart is moved within him with horror when he sees the fearful example they have made of him. Frightened when he beheld him, he turned away his eyes; the spectacle was too terrible. He called for water and washed his hands. “I declare before God,” he says, “I am innocent of this man’s blood!” He leads him out on the balcony of his house. There was the raging multitude, swaying to and fro. Some are exciting the crowd, urging them to cry out to crucify him; some are preparing the Cross, others getting ready the hammer and nails, some thinking of the spot where they would crucify him! There they were, arguing with diabolical rage. Pilate came forth in his robes of office. Soldiers stand on either side of him. Two soldiers bring in our Lord. His hands are tied. A reed is put in his hand in derision. Thorns are on his brow. Blood is flowing from every member of his sacred body. An old, tattered purple rag is flung over him. Pilate brings him out, and, looking round on the multitude, says: “*Ecco homo!* Behold the man! You said I was no friend to Cæsar. You said I was afraid to punish him! Behold him now! Is there a man amongst you who would have the heart to demand more punishment?” Oh, heaven and earth! Oh, heaven and earth! The cry from out every lip, from out every heart, is: “We are not yet satisfied! Give him to us! Give him to us! We will crucify him!” “But,” says Pilate, “I am innocent of his blood!” And then came a word—and this word has brought a curse upon the Jews from that day to this. Then came

the word that brought the consequences of their crime on their hard hearts and blinded intellects. They cried out, “His blood be upon us and upon our children! Crucify him!” “But,” says Pilate, “here is a man in prison; he is a robber and a murderer! And here is Jesus of Nazareth whom I declare to be innocent! One of these I must release. Which will you have—Jesus or Barabbas?” And they cried out “Barabbas! give us Barabbas! But let Jesus be crucified!” Here is compared the Son of God to the robber and the murderer. And the robber and murderer is declared fit to live, and Jesus Christ, the Son of God, is declared fit only to die! The vilest man in Jerusalem declared in that hour that he would not associate with our Lord, and that the Son of God was not worthy to breathe the air polluted by this man! So Barabbas came forth, rejoicing in his escape; and, as he mingled in the crowd, he, too, threw up his hands and cried out, “Oh, let him be crucified! Let him be crucified!” He is led forth from the tribunal of Pilate. And, now, just outside of the Prefect’s door, there are men holding up a long, weighty, rude cross, that they had made rapidly; for they took two large beams, put one across the other, fastened them with great nails, and made it strong enough to uphold a full-grown man. There is the cross! There is the man with the nails! And there are all the accompaniments of the execution. And he who is scarcely able to stand—he, bruised and afflicted—the Man of Sorrows, fainting with infirmity, is told to take that cross upon his bleeding, wounded shoulders, and to go forward to the mountain of Calvary. Taking to him that cross, holding it to his wounded breast, putting to it in tender kisses the lips that were distilling blood, the Son of God, with the cross upon his shoulders, turns his faint and tottering footsteps toward the steep and painful way that led to Calvary. Behold him as he goes forth! That cross is a weight almost more than a man can carry; and it is upon the shoulders of one from whom all strength and manliness

are gone. Behold the Redeemer, as he toils painfully along, amid the shouts and shrieks of the enraged people. Behold him as he toils along the flinty way, the soldiers driving him on, the people inciting them, every one rushing and hastening to Calvary, to witness the execution. John, the beloved, follows him. A few of his faithful followers toil along. But there is one who traces each of his blood-stained footsteps; there is one who follows him with a breaking heart; there is one whose very soul within her is pierced and torn with the sword of sorrow. Oh, need I name the Mother, the Queen of Martyrs! In that hour of his martyrdom, Mary, the mother of Jesus, followed immediately in his footsteps, and her whole soul went forth in prayer for an opportunity to approach him, to wipe the blood from his sacred face. Oh, if they would only let her come to him, and say, "My child, I am with you!" If they would only let her take in her womanly arms, from off the shoulders of her dear Son, that heavy cross that he cannot bear! But, no! She must witness his misery; she must witness his pain. He toils along; he takes the first few steps up the rugged side of Calvary. Suddenly his heart ceases to beat; the light leaves his eyes; he sways, for a moment, to and fro; the weakness and the sorrow of death are upon him; he totters, falls to the earth; and down, with a heavy crash, comes the weighty cross upon the prostrate form of Jesus Christ! Oh, behold him, as for the third time, he embraces that earth which is sanctified and redeemed by his love! Mary rushes forward; Mary thinks her child is dead; she thinks that terrible cross must have crushed him into the earth. She rushes forward; but with rude and barbarous words the woman is flung aside. The cross is lifted up and placed on the shoulders of Simon of Cyrene; and with blows and blasphemies, the Saviour of the world is obliged to rise from that earth, and, worn with the sorrows and afflictions of death, faces the rugged steep on the summit of which is the place destined for his crucifixion.

Arrived at the place, they tear off his garments; they take from him the seamless garment which his mother's loving hands had woven for him; they take the humble clothing in which the Son of God had robed himself—saturated, steeped as it is in his blood; and in removing them they open afresh every wound, and once again the saving blood of Christ is poured out upon the ground. With rude, blasphemous words, the God-man is told to lie down upon that cross. Of his own free will he stretches his tender limbs, puts forth his hands and stretches out his feet at their order. The executioners take the nails and the hammer, and they kneel upon his sacred bosom; they press out his hands till they bring the palms to where they made the holes to fit the nails. They stretch him out upon that cross, even as the Paschal Lamb was stretched out upon the altar; they kneel upon the cross; they lay the nails upon the palms of his hands. The first blow drives the nail deep into his hands, the next blow sends it into the cross. Blow follows blow. They are inflamed with the rage of hell. Earnestly they work—and hell delights in the scene—tearing the muscles and the sinews of his hands and feet. Rude, terrible blows fall on these nails, and re-echo in the heart of the Virgin, until that heart seems to be broken at the foot of the cross. And now, when they have driven these nails to the heads, fastening him to the wood, the cross is lifted up from the ground. Slowly, solemnly, the figure of Jesus Christ, all red with blood, all torn and disfigured, rises into the air, until the cross, attaining its full height, is fixed into its socket in the earth. The banner of salvation is flung out over the world; and Jesus Christ, the Son of God, and the Redeemer of mankind, appears in mid-air, and looks out over the crowd and over Jerusalem, over hill and valley, far away towards the sea of Galilee, and all around the horizon; and the dying eyes of the Saviour are turned over the land and the people for whom he is shedding his blood. Uplifted in mid-air—the eternal sacrifice of the Redeemer

for everlasting—hanging from these three terrible nails on the Cross—for three hours he remained. Every man took up his position. Mary, his mother, approaches, for this is the hour of her agony; she must suffer in soul what he suffers in body. John, the disciple of love, approaches, and takes his stand under his Master's outstretched hands. Mary Magdalen rushes through the guards, to the feet of her Lord and Master; they are now bathed with other tears—with the tears of blood that save the world; the feet which it was her joy to weep over! And now she clasps the cross, and pours out her tears, until they mingle with the blood which flows down his feet. There are the Pharisees and the Scribes, who had gained their point; they come and stand before the cross; they look upon that figure of awful pain and misery; they see those thorns sunk deeply into that drooping head with no love in their hearts; they see the agony expressed in the eyes of the victim who is dying; and then, looking up exultingly, they rejoice and say to him: "You said you could destroy the Temple, and build it up in three days; now, come down from the cross, and we will believe in and worship you." The Roman soldier stood there, admiring the courage with which the man died. The third hour is approaching. The penitent thief on his right hand had received his pardon. A sudden gloom gathers round the scene. Before we come to the last moment, I ask you to consider Jesus Christ as your God. I ask you to consider the sacrifice that he made, and to consider the circumstances under which he approached that last moment of his life. All he had in the world was some little money; it was kept to give to the poor; Judas had that, and he had stolen it. Christ had literally nothing but the simple garments with which he had been clothed; these the soldiers took, and they raffled for them under his dying eyes. What remained for him? The love of his mother; the sympathy of John? But he, uplifted on the cross, said to Mary, "Woman, behold thy son!" And to John he said, "Son, behold thy mother!" "Thus I give one to the

other; let that love suffice; and leave me all alone and abandoned to die." What remained to him? His reputation for sanctity, for wisdom, and for power? His reputation for sanctity was so great, that the people said: "This man never could do such things if he had not come from God." And as to his wisdom, his reputation for wisdom was such that we read, not one of the Pharisees or doctors of the law had the courage to argue with him. His reputation for power was such that the people all said: "This man speaks and preaches, not as the Pharisees, but as one having power." Christ had sacrificed and given up his reputation for sanctity, for he was crucified as a blasphemer and a teacher of evil. His reputation for wisdom was sacrificed in the course of his Passion, when Herod declared that he was a fool. Clothed in a white garment in derision, he was marched through the streets of Jerusalem, from Herod's palace to Pilate's house, dressed as a fool; and men came to their doors to point the finger of scorn and laugh at him, and reproached each other for having listened to his doctrine. His reputation for power was gone. They came to the foot of the cross and said: "Now, if you have the power, come down from that cross and we will believe you." Now, all the man's earthly possessions are gone; his few garments are gone; Mary's love and her sustaining compassion are gone; his reputation is gone; he is one wound, from head to foot; the anger of man has vented itself upon him. What remains for him? The ineffable consolations of his divinity; the infinite peace of the God-head, the Father! Oh, Man of Sorrow! Oh, Lord Jesus Christ, cling to that! Whatever else may be taken from you, that cannot be taken away. Oh, Master, lean upon thy God-head! Oh, crucified, bleeding, dying Lord, do not give up that which is thy peace and thy comfort—thy joy in the midst of all this suffering! But what do I see! The dying head is lifted up; the drooping eyes are cast heavenwards; an expression of agony absorbing all others comes over the dying face, and a voice breaks forth from

the quivering, agonized lips: "My God! My God! why hast thou forsaken me!" The all-sufficient comfort of the divinity and the sustaining power of the Father's love are put away from him in that hour! A cloud came between Jesus Christ upon the cross, the victim of our sins, and the Father's face in heaven; and that cloud was the concentrated anger of God which came upon his Divine Son, because of our sins and our transgressions. Not that his divinity quitted him. No; he was still God; but by his own act and free will, he put away the comfort and the sustaining power of the divinity for a time, in order that every element of sorrow, every grief, every misery of which the greatest victim of this earth was capable, should be all concentrated upon him at the hour of his death. And then, having used these solemn words, he awaited the moment when the Father's will should separate the soul from the body. Now, Mary and John have embraced; Judas is struggling in the last throes of his self-imposed death; Peter has wept his tears. The devil for a moment triumphs; and the man-God upon the cross awaits the hour and the moment of the world's redemption. The sun in the heavens is withdrawn behind mysterious clouds; and though it was but three o'clock in the day, a darkness like that of midnight came upon the land. Men looked upon each other in horror and in terror. Presently a rumbling noise was heard; and they looked around and saw the hills and the mountains tremble on their bases; the very ground seemed to rock beneath them; it groans as though the earth were breaking up from its centre; the rocks are splitting up, and round them strange figures are flitting here and there; the graves are opened, and the dead entombed there are walking in the dark ways before them. What is this? Who is this terrible man that we have put up on that cross? The earth quakes; darkness is still upon it; perfect silence reigns over Calvary, unbroken by the cry of the dying Redeemer—unbroken by the voice of the scoffers—unbroken by the sobs of the Magdalen.

Every heart seems to stand still. Then, over that silence, in the midst of that darkness, is heard the loud cry, "Oh, Father, into thy hands I commend my spirit!" The head of the Lord Jesus Christ droops: the Man upon the Cross is dead; and the world is saved and redeemed! The moment the cry came forth from the dying lips of Jesus Christ, the devil, who stood there, knew that it was the Son of God who was crucified, and that his day was gone. Howling in in despair he fled from the Redeemer's presence into the lowest depths of hell. The world is saved. The world is redeemed. Man's sin is wiped out. The blood that washed away the iniquity of our race has ceased to flow from the dead and pulseless heart of Jesus. Wrapt in prayer, Mary bowed down her head under the weight of her sorrows. The Magdalen looked up and beheld the dead face of her Redeemer. John stretched out his hands and looked upon that face. The Roman soldier lays hold of his lance, under some strange impulse. Word comes that the body was to be taken down; they did not know whether our Lord was dead; there might yet some remnant of life remain in him; the question was to prove that he was dead, and this man approaches. As a warrior, he puts his lance in rest, rushes forward with all the strength of his arm, and drives the lance right into the heart of the Lord! The heavy cross sways; it seems as if it was about to fall; the lance quivers for an instant in the wound; the man draws it forth again; and forth from the heart of the dead Christ streamed the waters of life and the blood of redemption. The soldier drew back his lance, and the next moment, on his knees, before the Crucified, with the lance dripping with the blood of the Lord still in his hand, he cried out, "Truly, this man was the Son of God!" Then the earthquake began again; the dead were seen passing in fearful array, turning the eyes of the tomb upon the faces of those Pharisees who had crucified the Lord. And the people, frightened, became conscious that they had committed a terrible crime, when they heard Longinus, the Roman soldier, cry out,

"This Man is truly the Son of God, whom you have crucified." Then came down from Calvary the crowds, exclaiming, "Yes, truly, this is the Son of God." And they went down the hillside, weeping and beating their breasts. Oh, how much we cost! Oh, how great was the price that he paid for us! Oh, how generously he gave all he had—and he was God—for your salvation and mine! It is well to rejoice and be here; it is well to come and

contemplate the blessings which that blessed, gracious Lord has conferred on us. It is, also, well to consider what he paid and how much it cost him. And if we consider this, then, with Mary, the mother, and Mary, the Magdalen, and John, the Evangelist and friend—then will our hearts be afflicted. For the soul that is not afflicted on this day, shall be wiped out from the pages of the Book of Life.

